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GEORGE STORRS, EDITOR AND PUBLISHER.

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EDITOR'S NOTES.

☞ A friend writes me that the BIBLE EXAMINER Tract No. 6, "A SECOND CHANCE TO BE SAVED," is met by some to whom it is presented, with the *wise* remark, "I don't believe any such *doctrine* as that;" and it is thrown down without reading further. Had the petulant person read but a page he would have found the author of it did not believe "any such *doctrine*," but wrote to refute the charge of promulgating such a view. But the conduct of the person spoken of is that of most sectarians; they condemn without reading, *guessing* it is not *their* orthodoxy.

☞ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 18.

AN OFFER.—Any person sending me *four new* subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, *bound;* which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

Also: Any person now receiving four or more copies of this Magazine shall receive a copy of Vol. xviii., *bound*, if they will *add* five copies to their number and send me five dollars.

EXTRACTS FROM LETTERS.

N. S. THAYER, Beloit, WIS., writes: When God by language implies that He will bless us, we believe He will do it; but when He says positively we shall be blessed, our faith should surely be confirmed; and when He repeats it all, and confirms it with an oath, and that to three generations, that all the families of the earth shall be blessed in the Seed of Abraham, what more can our hearts demand? Knowing His wisdom, power, and love for our race, who can doubt? I cannot. Why does any one doubt God's word? Especially, professed Christians? Is it not because they are shut up in spiritual blindness,—pre-conceived notions, mixed with prejudice, which seems to bind all their power to believe in any definite meaning of Scripture? But the Lord himself is coming to Mt. Zion. The same Jesus that was crucified and rose again will be King over all the earth; and those who have part in the first resurrection, on whom the second death hath no power, shall reign with Him and behold the King in his beauty, and He will fill the whole earth with His glory. Then will be inaugurated the great successful Missionary Society, which is destined to convert this world to Christ,—giving all the families and kindreds of the earth an unmerrited, free, full, and complete opportunity to seek and obtain the greatest blessing offered to mortals, viz., eternal life; and a multitude which no man can number will wash their robes and make them white in the blood of the LAMB. O for such love let rocks and hills their lasting silence break! Let every thing that hath breath, praise the Lord for his goodness unto the children of men! Truly, there are unsearchable riches in Christ. Who by searching can find out God. How true that, "GOD IS LOVE."

GEO. ATKINSON, North Attleboro, Mass., writes: I should like it if I could step in and see you and talk a little about the landmarks, but more especially about the scenery and the surroundings of the great kingdoms. For truly we have very much choice instruction. I can hardly turn any way, now, but I learn some great truth or its appendage. So we sail on the great flowing stream. Above all, I love to see Jesus and the Father back of the word. I never knew what it was to see God in his word till of late years. I see who it is left for: it is for the teachable, the loveable, and those who are willing God should have his own way. I hope after this to have no way of my own, but look out for instruction. But not in the foolish philosophy of man. Our Lord it seems has a way. But who allows it? Who is willing to inquire what it is? What folly and weakness not to seek to know it! We are stronger when in Christ than when out. How glad I am that most of my old wicked, narrow-contracted, short-sighted, God-dishonoring theories are going like the breaking up of a terrible storm. Why, see, it is glorious and better!

N. M. CATLIN, Esq., Kingsbury, N. Y., writes: I am more and more thoroughly convinced of the position you have taken. I do not know how I stand as to my subscription; but I cannot dispense with the reading of the EXAMINER.

NOTE BY THE EDITOR. You have paid up to the end of this volume. My long acquaintance with this brother, in years past, makes his few words, now, have a deep impression on my heart. The Lord bless him.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX. NEW YORK, JANUARY, 1875. No. 4.

A BIRTHDAY.

DECEMBER 13, 1874.

THE EDITOR of this Magazine is, to day, *seventy-eight* years old. Very few of the name of STORRS ever attained to the same age. His own father died in his 77th year, and one brother died aged 77; but five brothers and an only sister died between the ages of 20 and 45. The Editor of the BIBLE EXAMINER has outlived the last member of his father's family near ten years. Of his own family, his wife and only daughter are still living; his only son died nearly eight years since, aged 41 years. The Editor has lived to an age he never expected to see.

Sixty years ago, this day, (his 18th birthday) he first consciously gave his heart to God in Christ and received the witness in himself of his heavenly FATHER'S blessing. Fifty years since he commenced the public proclamation of the Gospel of the great salvation through Jesus Christ. Thirty-four years since he gave up the idea of the inherent immortality of man, and publicly proclaimed that immortality was a gift of God bestowed only on such as accepted Christ as their Redeemer and Lord. At the same time he abandoned the doctrine of endless torments, and maintained the final state of the wilful rejecters of Christ was to "be as though they had not been;" i. e., to be returned to the elements from which they had been produced; which view he has maintained unwaveringly till the present hour.

His last advance in theology occurred at the age of seventy-four; or, four years ago. He had held the generally received notion that the final destiny of all men would be fixed, unchangeably, at death, without regard to the unavoidable ignorance in which they had been placed in this life. That view he has abandoned, fully satisfied that it is not and cannot be sustained by the Bible. It is a human tradition, unsupported by a single text of the word of God, and a dishonor done to His perfections; and attributes to him a government outraging the moral sense He has implanted in the human breast, carrying the conviction to the reflecting mind that truth, mercy, love, and justice are all outraged by such an administration.

Truth is outraged, because the "Word of God" affirms that He "so loved *the world* that He gave his Son that whosoever believeth in him should not perish but have everlasting life:" and yet to an innumerable portion of the world He never gave an opportunity to know that Son thus making it impossible for them to believe in him. Mercy is outraged, because the Creator endowed every child of Adam with an intense love of life and longing for its continuance, and subjected them to a life of sorrow and pain, ending in a hopeless death, without allowing them to know that any provision had been made to remedy the evils they endure, nor that any means were in existence whereby these evils could be made to promote their ultimate good by putting them in circumstances of enjoyment to which they never could have attained by any other course of discipline.

Love is outraged, because the Creator foresaw before He gave them life that the vast majority of the race would live and die in unavoidable ignorance of any way of escape from those evils in which they would be involved, and yet determined not to make a remedy known to them in this life nor a future one. For the same reasons Justice is outraged: so that, on the supposition that the Creator determined no ignorance, however unavoidable, should be an excuse for not believing on his Son, and that no opportunity to believe should be given beyond the present life, His administration would be chargeable with a monstrous lack of *truth, mercy, love, and justice:* a charge which amounts to nothing less than blasphemy against our CREATOR. Those who dare may continue such a tremendous charge against the God who made us: the Editor of this magazine cannot consent to be of that number; and on this his seventy-eighth birthday enters his solemn protest against it. "Let God be true," though it might prove "every man a liar." He "*is* LOVE;" that love embraces the entire race of men; and it led Him to send his "only be-

gotten Son into the world to give life to the world" (John vi. 32); and that Son "gave himself a ransom for all to be testified in due time" (1 Tim. ii. 6). To the vast majority of the race that "due time" never came in this life; and, as God "cannot lie," that time will certainly be found somewhere "in the ages to come" (Eph. ii. 7).

The foregoing is the Editor's *birthday* offering to his readers; wishing they may have a share in that endless life which God will bestow on all who accept His Son, as their Redeemer from sin and death, when that Son is clearly set before them in His true character and work. Blessed, thrice blessed are all those who in this life hear of and accept Him, and consecrate themselves wholly to Him, for, such will have passed all their trials, here and awake, in the resurrection, to "immortality, eternal life;" "neither can they die any more" (Lk. xx. 36); but they will be "kings and priests unto God" (Rev. i. 6); and, to such, Christ "will give power over the nations" (Rev. ii. 26); for, then shall they "sit with Christ on his throne" (Rev. iii. 21), and with Him rule the world in righteousness and teach the knowledge of "the only true God and Jesus Christ," the "King of kings and Lord of lords."

The readers of this Magazine will please accept the thanks of its Editor for their generous support through the trials incident to his advance to his present position. May *our* heavenly FATHER bless and abundantly reward you all.

LOVE TO GOD.

OR, THE FIRST GREAT COMMANDMENT.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—Luke x. 27.

An object to be loved must possess attributes to attract love, and those attributes must be known to some extent. To suppose that love can exist while ignorance of the object exists is to suppose an impossibility; there is not nor can there be any attraction. The same is true in respect to "perfect love" which "casteth out fear." So long as our knowledge of God is clouded with misapprehensions of His character and government it is impossible to exercise perfect love. Hence the importance of the study of the Divine administration over our race. If that administration is seen as wanting in love and pity to any of the children of men, whom the CREATOR has brought into life, endowed with reason, sensibility, and moral perceptions, it is not possible that perfect love can exist in that mind.

It will appear, then, that clear views of the Divine character and government are of the first importance to win men to the love and service of God; and the practice of making fearful representations of God's designs towards the creatures He has made has exactly an opposite effect: it drives men away from the service of their CREATOR, or causes them to yield an obedience wholly unlike that of a loving child to a loving and kind father. At best, it is but the service of a slave, unwillingly given, but performed to escape punishment. How mistaken, then, are those who call themselves "Teachers," and yet seem to suppose a man can have the true or perfect love of God through the influence of fear, or, while *un*informed or *mis*informed as to the character and government of their CREATOR. Knowledge, then, *true* knowledge of God, is of the first importance; not only to know that He exists, but to know that He "*is* LOVE," and loving to every man born into the world; and that all His dealings with them are founded *in love* and guided by a true concern to promote their highest and eternal well being. Till these facts are imbedded in the heart, the first great commandment,—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,"—can never be perfectly obeyed. When the true character and designs of our CREATOR are realized, by the human mind, love, in return for love, rises in the heart like the sprouting of the dry and hidden seed, in the ground, under the warming influences of the sun and gentle rains.

Such is the result of truth on the human mind, when it can have access to the heart, and that heart is not darkened by the traditions and false representations of ignorant teachers. A great truth is overlooked by religious teachers of nearly every class, viz., "LOVE BEGETS LOVE:" and it is equally true that, Hatred begets hatred.

How awfully mistaken are those parents, (taught it by their religious teachers), who commence the education of their loving little ones by filling their minds with the dread of God, by representations of His intentions to torment them hopelessly in the world to come, or to utterly destroy them if they do not serve Him here! Such representations fill their minds with fear and dread, but not with love. Such a course may prepare those little ones to become infidels

or hypocrites in after life, but will never lead them to delight in God and his service.

Present God, their Maker, to them in the light of their FATHER, who loves them with a tenderness exceeding that of their tender mother, and who watches over them by day and night to do them good and to fit them for joys beyond all their present conceptions, and that He has given His only begotten Son, whom He loved, to deliver them from sin and death,—to bring them back from the grave, so that they shall die no more, and have no more sorrow, pain, nor crying, but be filled with joy and pleasure. Such a presentation of their "Father in heaven" will have an attraction all but irresistible. Such teaching, it is the happy lot of some children to enjoy; and I praise the Lord that such a teacher was the mother God gave the Editor of this magazine, whose assurances of his Maker's love outweighed the false teaching which he sometimes heard from the pulpit, and which led him, while a child, to desire to be a Christian, and early led him to devote himself to the service of his Redeemer though it took many years to divest his mind, wholly of the false ideas of God and his government which the *public* teaching of those days ingrafted on what truth a mother's love had planted in his young heart.

Let the love of God and of Christ be the great, as it is the glorious, instrument in the education of young and old. There is no power like this to win men to the love and service of God our Maker and Redeemer: nothing like this to produce that "perfect love" which "casteth out fear," for "fear hath torment: he that feareth is not made perfect in love" (1 John iv. 18).

Ever keep in mind, that, without a true knowledge of God, and his love for us, it is impossible to come up to the command placed at the head of this article. The keeping of that command is the *foretaste* of the joy in store in "the ages to come." ED.

GREATER THAN JOHN THE BAPTIST.

AN INQUIRY.

BRO. STORRS: I see that many are propounding questions to you, either to confound, or for information. Allow me to ask, for the latter purpose, your views on Luke vii. 28, "Of those who are born of woman there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." What did our Lord aim to teach by that remark? Was it that John was in some way deficient as being less than the least in the kingdom? I am satisfied that the Lord designed the remark for our enlightenment in scripture knowledge. If there was anything deficient in John's faith or course of life to make him co-equal with Paul or Peter when Jesus comes to inaugurate his cabinet and establish His throne, please say. R. WILLARD, Sr.

Haddonfield, N. J.

RESPONSE BY THE EDITOR.

If my highly esteemed and aged brother (a few years in advance of myself) had given his own views of our Lord's statement, in the text, it would have been gratifying to me, and I doubt not to many others. The text has its difficulties; and so have a multitude of others; yet, "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). Most professed Christians seem to think that unless they can see at a glance the meaning of a text, it is not for them to know its meaning, and they conclude it does not become us to inquire into its significance, but that it is among "secret things that belong to God." Thus they are content to remain in ignorance of that which they have *not* "patience" to search out. But the characteristic of a growing Christian is that he "searches the Scriptures" that he may know God and Jesus Christ more perfectly, that he may attain to "a lively hope," and receive the "comfort" the Scriptures were designed to give such earnest inquirers after God and his messages to men.

The text in question, and its parallels in Matt. xi. 11, I have supposed had reference to John and Jesus, of whom John are witness, saying, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for He was before me" (John i. 29, 30.) The original word, translated "least," is, *mikroteros*, which signifies not only "least," but "low, humble;" and seems in this text to relate to Jesus himself. He says, "I am among you as one that serveth" (Luke xxii. 27). "He made himself of no reputation, and took upon Him the form of a servant," says Paul, (Phil. ii. 7). "When we shall see Him there is no beauty that we should desire him," says the prophet, (Isa. liii. 2).

These texts show that the King of God's selection was first to appear in a *low* and *humble* man-

ner; yet He was the royalty "in the kingdom of heaven," and at the same time "hath not where to lay His head" (Lk. ix. 58); "for our sakes He became poor" (2 Cor. viii. 9). Here we have sufficient evidence that *mikroteros*, translated "least," should be understood of the then lowly condition of Jesus, who was in fact the "King in the kingdom of heaven."

The Saviour in another text speaks of the kingdom of heaven, saying, "It is like a grain of mustard seed, which, when it is sown in the earth, is less (*mikroteros*) than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it" (Mk. iv. 31. 32). The kingdom of God has been in its *embryotic* state, ever since the first advent of the Christ: it has been as the mustard seed sown in the earth: it came "not with outward show" (Lk. xvii. 20), but the "seed" was sown *in* the earth; its growth is comparatively unseen by men, and all that pertains to it seems small to men of the world: but when, He who sowed the seed shall return from heaven, it will be developed into a wide-spread tree,—a kingdom superseding all other kingdoms, and its rule be over all nations and people; so that they "may lodge under the shadow of it."

Hence an additional thought may be added to that I have suggested as to the *least* in the kingdom of heaven. It may embrace the least heir of the kingdom, when made immortal and constituted a king and a priest in that kingdom. "John did no miracle," says the record (John x. 41): but Jesus says, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John xiv. 12). It must be admitted that this promise has never yet had its fulfilment. Very few of the believers on Jesus have ever performed such works as He did. But the promise to believers is not restricted to a few, but is unqualified; it embraces all; and not having been fulfilled in the past it must be in the future "ages:" and when these believers are inaugurated into the kingly and priestly offices, and begin, under their Head, the glorious work of restitution, in "the ages to come," they will be clothed with power to perform miracles equal to any that Jesus did while on earth, "and *greater* works shall they do."

What an exaltation shall these "little ones" then have! Greater than John the Baptist, though he was, in his day, the greatest among the prophets. Great as he was, the *least* in the kingdom of God will exceed his greatness while he was in this mortal state. The idea does not, however, exclude John from being among that exalted company, and far exceeding, in that immortal state, his former self; while all believers on Jesus, even the *least*, will exceed John's former greatness. I do not suppose the language of the text, under consideration, implies any "defect" in John's character in this life; though it was defective in comparison to what it would be in the established and manifested kingdom of God. In that glory, the least heir would exceed the greatest prophet this world ever saw or heard.

Let us seek to be sharers in that glory; and, in order to it, show something of the spirit of self-sacrifice John did in his ministry; seeking *not* our "own," but, "the things that are Jesus Christ's." Be content to be accounted the "least" now, that we may have "the honor that cometh from God" in "the ages to come."

Death Still at Work.

Another of my very dear friends has fallen before the "last enemy:" but though "dead, he yet speaketh." His life and death, tell that "Christ is precious" to him that believeth. The following letter from Mrs. R. W. Pierce, brings to me the painful intelligence that my aged friend and brother, Samuel Brown, of Milwaukee, Wis., has finished his mortal course; and that I shall no more hear from him the words of comfort and encouragement he so often sent me. But he "sleeps in Jesus," which is a "blessed sleep, from which none ever wakes to weep." To his bereaved wife I tender my deepest sympathy. May the Lord be her support and comforter. Sister Pierce writes as follows:

Milwaukee, Dec. 25, 1874.

Dear Bro. Storrs: It is with a very, *very* sad heart that I write you this evening. I have to tell you of the death of our *beloved* Bro. Brown. He died the 21st inst., and was buried yesterday: had been sick nearly six weeks, but we hoped he would get well. Typhoid fever was the disease that took him from us. He was a good man; one that feared God, and eschewed evil; and, as far as I know, he treated others as he would have them treat him.

He felt that his work was all done, (and I think it was *well* done), and that he was going to rest from labor. He was pre-eminently a *peacemaker*; and for him there is a great reward.

He was full of good works, and his faith was perfect trust. I do not know as I can say any more, only that he loved his Saviour above anything else, and it was a *pleasure* for him to keep his commandents.

He told me if he did not get well to write to Bro. Storrs; and the tears ran down his cheeks.

Your sister, MRS. R. W. PIERCE.

NOTE.—Bro. BROWN'S age was 71 years. He was born in Belchertown, Mass., Jan. 8, 1804.

NOBLE AND CHRISTIAN SENTIMENTS.

The great and good Dr. Watts expressed the following sentiments: "When I apply myself with diligence to make further enquiries into the great doctrines of the Gospel, I would never make my own former opinions the standard of truth and the rule by which to determine my future judgment. My work is to lay the Bible before me, to consult that sacred and infallible guide, and to square and adjust all my sentiments by that certain and infallible rule." . . . "I thank God that I have learned to retract my former sentiments, and change them, when upon stricter search and review, they appear less agreeable to the Divine standard of faith."

Such is the true spirit of all honest and sincere seekers after the mind and will of God; and it is only as this state of mind is yielded to and cultivated that any man can make progress in Divine knowledge and "grow in grace." To talk of a growth in grace without an increase in knowledge is to deceive one's self. The more we know of the only true God and of Jesus Christ the more we shall grow in grace if our object is to be Christ-like and to be in harmony with the Divine will. The question must never be, How will this advance, or this change, affect my standing with my associates or my worldly interests and prospects? nor, What will men think or say of me? But, How shall I most honor God and his dear Son, and draw men to love and serve the AUTHOR of their being and their REDEEMER? For the lack of this spirit multitudes remain fast bound in the chains of traditions or human superstitions, and flatter themselves they have the truth because they have never changed, or having once changed, they must now certainly be right, because they find themselves in advance of their former selves and of many they have left behind. But the apostolic injunction to "grow in knowledge" will follow us to the end of our pilgrimage, and will open with more power in "the ages to come;" and the errors we refuse to part with now, will have to be abandoned then when the watchmen come to "see eye to eye" and go forth with a harmonious message to all the families of the earth."

ED.

JOHN R. SCOTT, Philadelphia, Pa., writes: The EXAMINER has become a welcome visitor. I find in it much that is interesting and instructive; and although I cannot say that I fully accord with all your views in regard to future developments in the ages to come, yet I would not have you cease your efforts to discover the truth contained in the word of God and to spread it broadcast over the earth for the consideration of believers; for, if it is truth it will finally prevail. I remember the opposition of past years, when we put forth our views on future endless torment in hellfire; and where are our opponents on that question to-day? It has almost become a thing of the past. The burning of the earth, at the second advent of Christ, I have long since laid away as unscriptural. I can see that much is to be done in the ages to come; but I am not prepared to say how much, or what that will be. I now see as through a glass darkly, but when I get in that age I shall know as I am known.

REMARKS BY THE EDITOR.—My well beloved Bro. Scott, is a man of age and experience. He has long been a consistent and faithful follower of Christ. We have been acquainted for more than thirty years. He moves cautiously, as all men ought to do. His heart is after truth. I have never had but one personal interview with him on my present views of "the ages to come;" that was one year ago. With him, *I* "am not prepared to say how much, or what will be done" if the expression covers *all* that is to be or may be done in the ages to come. I only claim that God has said that certain things shall be done which have never yet been done, and never can be unless they are in the ages to come.

As God promised Abraham to give *him* all the land he saw, but said nothing to him of his resurrection from the dead to inherit it; yet, as the promise could not be fulfilled without it, his resurrection was just as certain as if stated in positive words. So, God has said, by the mouth of His servants. He "will have all men come to the knowledge of the of truth" (1 Tim. ii. 4), and as millions on millions have lived and died without that knowledge, it is as certain that somewhere in the ages to come they will have that knowledge as it is that Abraham will inherit all

the land he saw. I might enumerate a multitude of other Divine statements, concerning the race of men, in which the Divine veracity is involved, and in which His attributes would suffer if the ages to come do not witness their accomplishment. Many of those statements are fully set forth in the Divine records, but I refrain from further presentation in this place.

The Straits of Opposers.

In conversation recently with a good brother, but who is much opposed to the views of "the ages to come," as published in this Magazine, the text Zech. vi. 12, 13, came under consideration. It reads thus: "Thus speaketh the LORD of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and *rule* upon his throne; and he shall be a *priest* upon his throne: and the counsel of peace shall be between them both."

My opposing friend maintained, this prophecy would never be fulfilled; for, said he, "It is a *conditional* prophecy;" to prove his position he quoted the concluding clause of verse 15, which reads, "And this shall come to pass, if ye will diligently obey the voice of the LORD your God." As the Jews did not obey the Lord's voice, the prophecy fails, as his argument runs.

Now, if such reasoning is correct, then Christ —"THE BRANCH"—is never to be "King on his throne," nor a "Priest upon his throne," for both are included in the prophecy; and if one is "conditional," so is the other. Yet Gabriel says, "The Lord God shall give unto him the throne of His father David: and He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end" (Luke i. 32, 33). These "conditional" prophecies make sad havoc with the words of God and His servants. After a few more disappointments in the set "times for Christ's return from heaven" it may be found, by this "conditional prophecy" theory, that the idea of Christ's return is one of these "conditional" affairs, and no longer to be looked for.

The same method of disposing of prophecy was resorted to by one who held that the "thousand years," of Rev. xx. was in the past, when I urged upon his attention the prophecy of Zechariah viii. 20–23. "Thus saith the LORD of hosts, It shall come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts, In those day, it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." When this prophecy was urged upon the attention of a believer in the thousand years in the past, he boldly asserted, "It never will be fulfilled." He threw it into the "conditional" prophecies, as Editors throw their *waste* paper into the "waste basket." Another of those believers acknowledged the prophecy had not been fulfilled, but did not dispute but that it must be. He was in agony at the discovery of this prophecy, and said, "What shall I do? for every body knows that I am the author of the thousand years *past* theory, and how can I now confess that I am wrong?" I saw his dilemma and his agony of distress. His pride of opinion was powerfully at work: he could not make up his mind to humble himself to confess his error, though a manifest one, even to his own mind. This occurrence took place more than twenty years ago. This "author of the thousand years past theory, soon after became an infidel. Such is the *fact*. The theory, of necessity, ignores a large portion of the Bible and its prophetic utterances; and consistency should lead its defenders to ignore the whole; for nothing is plainer than that a multitude of prophecies relating to the reign of Messiah—the Christ—are yet to be fulfilled; and to ignore them is to ignore all dependence on revelation; and, of course, to land in infidelity. Such is the *natural* result; grace only can prevent such a catastrophe. ED.

J. B. EGGLESTON, Winsted, Conn., writes: My interest in the EXAMINER is increasing. Every number is a rich feast to me. I am trying to let my light shine by scattering the "BIBLE EXAMINER TRACTS." I think we should use great care in "CASTING" these "PEARLS" before men.

G. B. Martin, Goldfield, Iowa, writes: The BIBLE EXAMINERS are all that I could ask or wish for. May the Lord's blessing attend your efforts. You have my prayers.

Human Redemption—No. 15.

BY HENRY DUNN.

THE GLORIOUS RESULT OF THE RESURRECTION.

THE *results* of the last and general resurrection, *as distinguished from the first*, seem, so far as they can be gathered from the Bible, to be embodied in statements which indicate to us, with more or less clearness, what may be expected to follow as a consequence of that great event. I shall take them as they stand in the order of Scripture.

Before doing so, however, the reader must be reminded that certain passages—whether they are to be fulfilled at the resurrection or not—embody promises which are yet unaccomplished. I refer, however, only to one, since it will be sufficient to serve as a specimen of *the class* in question:—"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 10, 11).

No one, I presume, will affirm that the joy here spoken of has ever yet been universally or even generally experienced; for the great mass of earth's inhabitants, in every age, have certainly lived and died without having heard even of the Saviour's name; while of those to whom He has been announced, few comparatively have spiritually received Him.

Yet the word and promise of God cannot pass away unaccomplished.

If, as many hold, the great mass of mankind—the myriads of the ages—are eternally lost, it is impossible to see how the news of the advent could be called "good tidings of great joy to all people."

We seem forced, therefore, to look forward to the resurrection as the only period capable of throwing light on the announcement.

Three texts bearing somewhat on the foregoing may now be noticed.

(1). "That (the Incarnate Word) was the true Light, which lighteth every man that cometh into the world" (John i. 9), an assertion—as plain as it was possible to make it—that Christ (at one period or other of human existence) affords to all sufficient light to make the absence of faith in Himself inexcusable; for the light is said to be given "that all men through Him might believe" (ver. 7).

(2). "And I, if I be lifted up from the earth (put to death by crucifixion), will draw all men unto me" (John xii. 32).

(3). "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 23, 24); indicating that what the work of the sower was to the work of the gatherer in of the harvest, the death of the Redeemer would be to the abundant glory that should follow.

On these passages I simply remark,—

That there is no evidence whatever that, in this dispensation, Christ is or ever has been, such a light to the world at large, that every man has had anything like an opportunity to believe on Him. It has been said, indeed, that "a moral sense of right and wrong, accompanied with a portion of quickening and redeeming power, is implanted universally:" but even if this were true (although no missionary has ever yet been able to detect traces of it), the difficulty would still remain, for the Apostle is not speaking of any light which men had *before* Christ came into the world, but of an illumination leading to belief.

Further,—On the supposition that the *drawing* of all men means, as some tell us, no more than *invitation*, we seem forced to apply the same gloss to the kindred declaration, "No man can come unto me, except the Father which hath sent me *draw* him," a process which few would regard as allowable.

The true reconcilement of the whole is to be found in accepting the assurance that the solemn prelude to the harvest of the Redeemer is *death;* and that, in some way or other, however difficult it may be for us to explain it, *Christ* will be found eventually to be the Saviour of the race, and *we* be forced to acknowledge, in spite of all our blunderings, the intense reality and truthfulness of every word inspired by God.

We now proceed to inquire for the more direct teachings of Holy Writ relative to the great event in question. We shall find them, if anywhere, in the discourses and epistles of the apostles, speaking or writing under the inspiration of the Divine Spirit.

One of the earliest addresses on record is that of Peter and John, found in the third chapter of the Acts (19—26). Here we have the most elementary of all doctrines, that of repentance, enforced chiefly, if not exclusively, in connection with its bearing on "the times of refreshment," "that great season of joy and rest which it was understood the coming of the Messiah *in His glory* was to bring with it," (so Alford)—"the times of restitution of all things." That the resurrection is the period referred to, may, I think, be regarded as evident not only from

what immediately follows,—"And as they spake unto the people, the priests, and the captain (ruler) of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus *the resurrection from the dead*,"—but also from the later and clearer discourses of St. Paul, the great apostle of the Gentiles.

The Acts of the Apostles furnishes us with the only specimens we have of St. Paul's preaching. So far as it related to the resurrection, it seems to be embodied in the following words:—"That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles" (Acts xxvii. 23).

Such, says St. Paul to Festus, has been my teaching—viz., that through the resurrection from the dead, Christ should enlighten both Jew and Gentile. In all this, he says, I have done nothing more than witness to things "which the prophets and Moses did say should come" (ver. 22).

The question is, does the Apostle mean the *doctrine* of Christ's resurrection, or that of the resurrection generally, should be preached as a light to the Gentiles, or that in the resurrection the light would be shown to them?

For an answer we must go back to what Moses and the prophets had taught, for Paul assures us that his teaching is in harmony with their predictions.

One instance at present can only be quoted. Isaiah, speaking of Christ as given "for a light of the Gentiles," regards Him as called "to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa. xliii. 6, 7)—or, as he expresses it elsewhere, "to establish (marg., raise up) the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." Then, says he, "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them" (Isa. xlix. 8–10).

It is impossible not to be struck by the identity of this language with that used in the Apocalypse (Rev. vii. 16, 17), which is admitted by all to apply to persons in the invisible world, who have been redeemed from the earth, who "have come out of great tribulation," who "have washed their robes, and made them white in the blood of the Lamb." Is it not, then, at least probable that the teaching of Isaiah here—harmonizing, as it does, with that of the other prophets—implies, that the final and glorious fulfilment of the predictions of Moses and the prophets should take place *at the resurrection?*

The Epistle to the Romans has at least three passages which seem to me to have a bearing in the same direction as the one quoted from the Acts. The first will be found in the fourth chapter (ver. 13–17). "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . It is of faith, that it might be by grace; to the end the promise might be sure to all the seed. . . . As it is written, I have made thee a father of many nations), before him whom he believed, even God, *who quickeneth the dead*, and calleth those things which be not as though they were."

Here we have a distinct reference to the promise made to Abraham, that he should be heir of the world. But of *what world* was he the heir? Not of the world as it then was. Not of any world that has existed since. Manifestly it is of a world yet to come, and most probably at the resurrection; when, through Messiah, as his seed, he will fully enter into its possession. In some such light the promise was surely shadowed forth to the patriarch by the birth of Isaac, after he and Sara were, so to speak, *both dead*.

The second passage is in the fifth chapter of the Epistle (ver. 15–19)—"But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . The judgment was by one to condemnation, but the free gift is of many offences unto justification. . . As by one man's disobedience many (*the* many) were made sinners, so by the obedience of one shall (*the* many) be made righteous." Connect with this assertion another statement by the same Apostle (1 Cor. xv. 22), "As *in* Adam *All* die (*i. e.*, the race, allowing for exceptions, such as Enoch and Elias), so *in* Christ (allowing, as a similar exception, for the *wilfully* impenitent) shall *All* be made alive." Not, be it observed, made alive with a view to a deeper condemnation, for here the Apostle is referring to the resurrection only as a blessing. He is speaking of Christ as "the bringerin of *Life*," in contrast with Adam, as "the bringerin of death."

On these texts I would only observe, that while every scholar assures us that "many," as

used by the Apostle, means "the many"—the mass, the race;—and that his words are perfectly clear, as by one (Adam) the race were made sinners, so by one (Christ) the race shall be made righteous,—no evangelical commentator, that I am aware of, is disposed to admit such a truth, excepting in some non-natural sense. It is both curious and distressing to observe how one after another *labor* to explain away what would at first sight appear to bid defiance to any such process.

We must not even say, if we would be orthodox, that now no one is under the wrath of God, simply because he is a child of Adam, since the death of "the second Adam" has, in this aspect, removed the consequences of the disobedience of the first. That is to be accounted unsound. How much greater the heresy to maintain, with the Apostle, that as the race was lost in Adam, so the race will be saved by Christ! How frightful to affirm that it will ever be said with truth, "Where sin abounded, grace did much more abound" (Rom. v. 20). "The design of the Apostle here," says Professor Hodge, "is not to show that the blessings procured by Christ are greater than the evils caused by Adam, but to illustrate and confirm the prominent doctrine of the Epistle—that we are justified on the ground of the righteousness of Christ."

What can we say to such teaching? Must we suppose that salvation on any large scale is news too good? or shall we imagine (the thought is too horrible) that the doctrine of an extension of salvation to the many, is rejected by the elect because it seems to detract something from their exclusive blessedness?

The true cause of scepticism on this matter is, I believe, not to be explained on either supposition. It arises, without doubt, *chiefly* from an unbelieving fear that any announcement of a salvation for the race would tend to render men more careless than they now are, and so hinder the progress of the Gospel. It is the old story over again; man thinks himself wiser than God. The ancient Church thought so, when they *corrupted* the Gospel in order to extend it. The modern Church thinks so, when she *exaggerates* that which is written regarding the wrath of God, lest men should not come to the Saviour. The world at large thinks so, when by natural reaction, it *ignores* the justice of the Almighty altogether, and regards its Maker as too merciful finally to condemn any one.

All parties might learn wisdom, if they would but accept the plain teachings of Divine Revelation, without regard to supposed consequences, or concern for theological systems. They would then perceive that a salvation of the many is as certain as the election of the few; that the death of Christ is fraught with blessing, not to His Church only, but to the race: that the grace received through the second Adam far exceeds the evil introduced by the first; and yet that it is wretched folly to be impenitent—a fearful thing to fall into the hands of the living God; misery to live in sin, and deeper misery to die in wilful unbelief. Is it too much to affirm, that until the Gospel is thus preached, in its entireness and its integrity, its power over the world will be but partial, and its strength but as weakness? Truly has it been said, "Our interpretation of Christianity may be pure enough for private use; it may be good in the closet, good as the source of the motives of common life, and good as the ground of hope in death, and yet may be altogether unfit for conquest and triumph. That *it is* so unfit *should be assumed*, as the only pious and becoming explanation we can give of the almost universal ignorance and irreligion of mankind."

The last text to which I shall refer occurs in the eighth chapter of Romans (ver. 19, 23)—"The earnest expectation of the creature waiteth for the manifestation of the sons of God."

The varieties of opinion advanced by commentators in explaining this text are utterly confounding. Mr. Haldane—and in the main Scott and Hodge take the same view—says that "creature does not apply to *men*, all of whom are either the children of God or the children of the wicked one. It cannot," he argues, "refer to the children of God, for they are here expressly distinguished from the creation, of which the Apostle speaks; nor can it apply to wicked men, for they have no desire for the manifestation of the sons of God, whom they hate; nor will they ever be delivered from the bondage of corruption, but cast into the lake of fire. It remains, then, that the *creatures* destitute of intelligence, animate and inanimate, the heavens and the earth, the elements, the plants and animals, are here referred to."

How absurd to suppose that the "inanimate creation," or, as Adam Clarke and others suppose, "*animals*," are, to the exclusion of men, to be brought into "the glorious liberty (or the liberty of glory) of the children of God" (ver. 21)! But nothing is too absurd for theologians, when interpreting in accordance with a preconceived theory. Where, too, is the justification of such a course? Is it not certain that *pasa ktisis*—"the whole creation," or "every creature," as it may be rendered—signifies in Scripture the nations of the world, the heathen, in

distinction from the Jews? (Mark xvi. 15; Col. i. 23). Why, then, should we refuse to believe that in the resurrection, and in connection with the manifestation of the elect sons of God, *the race* of man, so long "subject to vanity,"—shall be delivered from "the bondage of corruption," and share (although in an inferior sense) in the glorious liberty of the children of the Highest? If it be so, one can understand how "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in (or, with regard to) us" (ver. 18). But if it be otherwise, all around and about us is utterly incomprehensible—a riddle or a torment, darkness or despair.

The distinction really drawn by the Apostle is between "the creature"—the ignorant masses, and "the sons of God;" the former *waits* for the glory which shall be revealed in the latter. All creation, animate and inanimate, is, indeed, by a bold figure of speech, represented as, with outstretched neck, longing for and anticipating this great event; but certainly not to the exclusion of man, the head of that creation.

The Epistle to the Ephesians furnishes its full share of testimony in favor of the same great expectation.

In the first chapter of this Epistle, God is said to have chosen the elect in Christ "before the foundation of the world," and "made known" to them "the mystery of His will," that "in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." I can see no reason whatever for supposing that it can justly be interpreted of the present dispensation.

In that magnificent doxology with which the third chapter concludes, the Apostle ascribes unto the Father "glory in the Church by Christ Jesus throughout all ages." It is generally admitted that the Church is here regarded as the theatre on which that glory must be recognized or rendered before men, to "all the generations of the age of the ages." If this be so—and it is difficult to see how it can be questioned—men capable of recognizing the glory—which lost spirits can never do—must exist, through all the ages, as saved men, and yet altogether distinct from the Church.

In the Epistle to Timothy, St. Paul is more explicit. Here—after having spoken of Christ as a ransom *for all*—a testimony to be made known "in due time," since God would "have all men to be saved, and to come to the knowledge of the truth" (1 Tim. ii. 4-6), he exclaims with delight, "This is a faithful saying, and worthy of all acceptation. We both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, *specially* of those that believe" (iv. 9, 10).

Few Christians would probably deny that *rank* in the next world is connected with conduct and character in this; but it is by no means going too far to say that *many act* as if they believed that salvation by grace was altogether inconsistent with a judgment of works; and that many more so spiritualize the resurrection and the world to come, as practically to deprive it of all power over the human heart.

The testimony of the Epistle to the Hebrews is not less striking. Take, first (Heb. ii. 14)—"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."

The destruction referred to here is obviously not of the person, but of *the works* of the devil. The passage is usually regarded as parallel to Rom. xvi. 20, "And the God of peace shall bruise Satan under your feet shortly." The point to be observed is, that the great agency for the destruction of Satanic power is *death*. It is through death, through mortality, that the immortal is to be reached.

That the primary meaning is—through Christ's own sacrificial death, may be freely admitted, without at all affecting the result. For the question is *not how* Satan's works shall be destroyed—Christ, all admit, can alone accomplish that result, but *what* is included in such destruction? Can Satan or Satanic works be said to be destroyed: if only an elect Church be snatched from his hold? It is hard to see how this can be the case; for, if ordinary views be correct, death, so far at least as the great proportion of the race is concerned, but consummates the triumph of Satan, since it passes an overwhelming majority of all who have ever lived, into his kingdom for ever.

Bishop Beveridge, interpreting a similar passage, viz., 1 John iii. 8, "The Son of God was manifested, that He might destroy the works of the devil," explains it to mean simply this, that "Christ was manifested to undo all that the devil had done, by recovering *mankind* out of that sinful state to which the devil had brought them." But may it not well be asked, Is this the case now? Has it been the case during the 1,800 years that have elapsed since the words were penned? Can it *ever* be the case, if almost all mankind since the fall of Adam are irrecoverably lost and given over to Satan? Let us be-

lieve the Apostle when he says, "We see not yet all things put under Him" (Heb. ii. 8), and not think it extravagant to look for such a consummation at the resurrection. It is vain to deny that if, as the fruit of Satan's work, the myriads of the heathen and of the unconverted of all ages go on sinning against God to all eternity, Christ cannot truthfully be said to *destroy* the works of the devil.

Connect with this the succeeding verses in the second chapter of the Hebrews (9, 10), "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor: that He by the grace of God should taste death for every man," and the argument is much strengthened. For here it is distinctly asserted that Christ (as the result of Divine love) tasted death for every man.

The question is in what sense, and with what results?

Stuart reads, "for Jew and Gentile;" Alford understands the phrase to refer to the applicability of Christ's death to each individual man. Guyse, Owen, and Gill, in effect say, "Every man *means* the Church—all who savingly believe." My only reply is, What does the text say? Certainly the very reverse of these interpretations. Which, then, are we to believe, God or man? Further—and I say it with deep reverence—where, to human eye, at least, is the grace or goodness of God to the race seen in allowing Christ to taste death for every man, if the great, the overwhelming majority of mankind, never *hear* of His death, and never profit by it?

The next passage to which I would draw attention is of a somewhat different character; it is one in which believers are reminded, that in accepting the Gospel, they come to "the general assembly and Church of the first-born, which are written in heaven, and to the spirits of just men made perfect" (Heb. xii. 23).

The question naturally arises here, Who are intended by the Church of the first-born?

The phrase has usually been explained by the analogy of the first-born of Israel, who were dedicated to God specially as His priests (Exod. xxii. 29), a primogeniture which belongs to Christians as such. This, which seems the only reasonable interpretation, makes it include the whole elect Church.

"The title of the first-born, however," as Mr. Birks has remarked, "loses all its proper force if the results of redemption are *limited* to these alone. The whole emphasis of the phrase depends on the supposition that there are *younger brethren* of the same family, who do not share in the privileges of birthright. Thus our Lord himself is said to be "the first-born among many brethren." He is *one* with His people, but eminent in privilege and honor above them all."

The analogy betwixt these first-born ones and the first-born of Israel is indeed striking. They (the first-born) were *specially* dedicated to God (Exod. xiii. 11–15); but the other children were not the less "of Israel;" they, too, were the Lord's. The apostle James (i. 18), in the same spirit, speaks of Christians as "begotten with the word of truth," that they "should be a kind of *first-fruits* of His creatures." By St. Paul (Rom. xi. 16) we are told that "if the first-fruit be holy, *the lump* is also holy." What can either statement mean, if the redemption of others to God's service, *besides* those who are here newborn by the word of truth in the Gospel, be altogether excluded?

The Apostle Peter, on this as on every other subject, teaches the same doctrine as St. Paul, and therefore, like him, speaks of a salvation not yet published to the world, a "*salvation ready to be revealed in the last time*" (1 Pet. v–12).

The salvation he speaks of is clearly the deliverance into which the redeemed should enter at the coming of Christ, for the words are addressed to men who had already passed from death unto life (ver. 2), and who were waiting only for the full fruition of their joy at the coming of the Redeemer (ver. 8).

Yet it has, apparently, a wider bearing. For, again, it is the salvation respecting which the prophets "inquired and searched diligently," when the Spirit of Christ within them testified to His sufferings, and to "the glory that should follow" (ver. 10, 11). And this would appear to be connected with the preaching of Christ to "the spirits in prison" (iii. 19, 20), and the proclamation of the Gospel to "them that are dead" (iv. 6); for the word translated, the dead (*nekros*), is the same as in ver. 5, and clearly means, *not* men dead in trespasses and sins, but men who had lived and died in the flesh, as those antediluvians had to whom the Apostle seems to refer.

Now it was to these dead men—whoever they may be—that the apostle says "the Gospel was preached," and for a reason; viz., that though judged according to men in the flesh, they might yet "*live according to God in the spirit*" (iv. 6).

In his Second Epistle (iii. 13), Peter, after speaking of the coming of the Lord as an event near and yet distant; of the scepticism that would lead men, in the latter days, to deny its

reality; and of the terrors by which it would be accompanied, adds, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The point to be noticed is, that he regards this expectation as implying a blessing; he asserts that the longsuffering of God with the world as it is, *means* salvation; and he refers to the Epistles of St. Paul as confirming this view, although he admits that its revelation involves things hard to be understood, and is a doctrine which the unstable wrest, as they do other scriptures, to their own destruction.

We can, of course, only *conjecture* what he may refer to in the writings of St. Paul, but it seems difficult to select any portions as more probable than those to which attention has already been called. They are, many of them, "hard to be understood" in all their bearings, and, like other scriptures, liable to be abused by the unteachable and unsettled. But they are not therefore either to be rejected or neglected.

From other passages found in the prophets we may see that at the same period (that of the Resurrection) both Israel and other nations are also to be blessed. Sodom is to return to her former state (Exek. xvi. 55), and given to Israel for a daughter, but not by covenant, when the Lord shall be pacified towards her (ver. 60–63). Egypt is to have her altar to God, and "the Lord shall send them a saviour and a great one," and "the Egyptians shall know the Lord in that day, and He shall heal them" (Isa. xix. 19–22). Assyria, too, is to have her blessing—for "the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (ver, 23–25).

To such *contrasts* as are found in texts which speak of Christ's flock as being to the end of the age "a little flock," and others which tell us that, "from the rising of the sun even unto the going down of the same, the name of the Lord shall be great among the Gentiles" (Mal. i. 11), I have already drawn attention; and now sum up all, by expressing my conviction that these apparent contradictions are only to be explained on the supposition that THE DAY OF THE RESURRECTION is the great day of restitution; and that this consummation is "the mystery, which from the beginning of the world hath been hid in God" (Ephes. iii. 9; Col. i. 27); for "all past analogy, as well as the direct revelations of prophecy, *forbid* us to look for absolute and unmingled judgment without any further revelation of forbearance and grace."

Nor should it be unnoticed that in the concluding portion of the apocalyptic prophecy—after the vision of the white throne; after the dead, small and great, have stood before God; after the sea has given up her dead; when all have been judged according to their works; and Death and Hades cast into the lake of fire—we behold "saved nations;" not, indeed, *in* the New Jerusalem, yet "walking in the light of it," a tree of life being there, which yields *fruits* for those within the city, and *leaves* for the healing of those that are without.

Once more I say, these things, though hard to be understood, and to be abused, are not therefore to be set aside as either erroneous or unmeaning.

THE LITTLE HORN—THE ANTICHRIST.

BY H. BRITTAIN.

Horn that had eyes, mouth that spoke very great things, (vii.).

A King of fierce countenance, understanding dark sentences, (viii).

He shall exalt and magnify himself above every god, xi.

They shall take away his dominion to consume and destroy it, vii.

He shall be broken without hand, viii.

That determined s' all be poured out upon the desolator, ix.

He shall come to his end, etc., xi.

He shall stand up against the Prince of princes. viii.

He shall speak words against the Most High, vii.

He shall magnify himself in his heart, viii.

Magnify himself above every god, and shall speak marvellous things against the God of gods, xi.

They shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate, xi.

THERE is one particular feature of this King given in Daniel xi. to which we would refer more particularly. He is said, not to regard the God of his fathers, "*nor the desire of women.*" We are fully aware that this is generally applied to "the forbidding to marry," of the Apostle Paul. This being however one of the features of the apostacy, or falling away, and not of the Man of Sin. Other characteristics are given of *the apostasy*, as well as this by the apostle. The best of these, is applicable to every church, sect, or ism, now existing to a greater or less extent, and not to any one in particular. But this peculiarity described by Daniel, belongs to this King. We think it applies in a manner not generally understood. Previous to this, Isaiah had uttered his "Behold a virgin shall conceive, and bear a son, and call his name Immanuel" (vii. 14), "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder," (ix. 6). Micah had said "out of thee shall he come forth

unto me to be ruler in Israel," (v. 2). Jeremiah said, "I will raise up *unto David* a righteous branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth. *In his days* Judah shall be saved, and Israel dwell safely" (xxiii. 5). Haggai, "The desire of all nations shall come" (ii. 7). Matthew, "Now all this was done, that it might be fulfilled, Behold a virgin shall be with child," (i. 23). Luke gives the salutation of Elizabeth, "Elizabeth was filled with the Holy Spirit, and she spoke out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb, and whence is this to me, that the mother of my Lord should come to me?" And the song of Mary, in what she says, "He hath regarded the low estate of his handmaiden, for, behold, from henceforth, all generations shall call me blessed" (Luke i. 41 to 55). To be the mother of the child, who should deliver Israel from their enemies, who should reign in peace and righteousness, the Messiah, the Prince of peace, was indeed the desire of the faithful women of Israel. All generations of the faithful since, do indeed reckon the mother of the Lord as blessed among women. The desire of women referred to in Daniel, is He, who also is the desire of all nations; the Lord Jesus Christ. It is He for whom this King will have no regard, as well as none for God. The apostle John declares also (ii. 22), "This is *the* antichrist, the one denying the Father and the Son."

By further comparison we are enabled also to identify this King of Daniel with the Man of Sin of the apostle Paul, 2 Thess. ii. 3–8.

The apostle Paul had reference to a conversation which he had held with the Thessalonian assembly, while dwelling among them. He distinctly warns them against anything which might trouble them, or cause them to think that the day of Christ was close at hand. They had forgotten that God does not count slackness as men do. The apostasy was to *precede* the revealing of the man of sin. True, the mystery of iniquity was already working in his time, and has been working ever since. The apostle John also says, the spirit of antichrist was already in the world. Many antichrists have existed, and do exist, but THE ANTICHRIST has yet to appear. The Lord testified, "I am come in my Father's name, and ye receive me not; if another shall come in his own name him ye will receive."

Denial of the Father and the Son, united with the *admitted* claim of his subjects to rule by right of *his own* authority, is one of the prominent characteristics of the antichrist. It is true that everybody of men claiming to be the disciples of Christ, is more or less an antichrist, or more or less a portion of the apostasy, according as their teaching and practice agrees or disagrees with the teaching and practice inculcated in the Scriptures. But there is no historical record of any such body denying the authority of the Father and the Son. All, to a great or less extent, claim to act by authority of the Son, while yet absent from the earth; but this claim is a virtual admission of the Son's power, and not a denial of it. This power to act may consist of the claim to act, by right of descent from the apostles commissioned by the Son, or by the professed following after teaching and practice of the apostles. None have ventures to claim authority in their *own name*, and of their *own will*. As then history presents no record of the existence of this, the antichrist, what is reserved yet for the view of the disciples? The removal of the apostasy, as at present existing, by means of the setting up of the consummation of the apostasy, the antichrist, the man of sin, or the King magnifying himself against God.

In the application of this name antichrist to the Papacy, a *series of men* rulers is made to be equal to *a man* of sin. Or, in another form, about two hundred and seventy popes or bishops, sixteen anti-popes or bishops, and one woman pope, are made equal to *one* man. Neither was, or is, the Papacy made up of *one* dynasty, or of *one* nation, or *one* race. Its rulers have belonged to the city of Rome, to Greece, Sardinia, Tuscany, Naples, Syria, Sicily, Germany, Saxony, France, Portugal, Spain, and England. Besides this, *one king* is to be destroyed when standing up against the Prince of princes. How can the *rulers* of the Papacy be so destroyed, unless they be first risen from the dead? As no Scripture authorizes us to understand that an occurrence of this nature will take place, it is not possible to make the papacy equal to this one king, even if the others rose from the dead to submit themselves to this one, or answer to the antichrist. Again, we are compelled to believe, the antichrist has yet to be.

Let us now turn to that which is commonly received as the closing record of the Scriptures, the "revelation of Jesus Christ"—apocalypse or revelation, not apocalypses or revelations. The thirteenth chapter will for the present occupy our minds. Notices of the twelfth and seventeenth chapters, being reserved for consideration under a different heading. Resorting to our usual method of comparing spiritual things with spiritual, as being the briefest method of bringing the similarity of Scripture teaching before

the reader, we give a short table of comparison between John's account and Daniel's:

Dan. ii., Head of Gold. vii., Four great beasts came upon from the sea; Lion with eagles' wings. Rev. xiii., A beast rise up out of the sea; Lion mouth.

Dan. ii., Breast and Arms Silver; Belly and Thighs of Brass; Legs of Iron. vii., Bear raised on one side. Dan. viii., Ram with two horns. Rev. xiii., Bear feet.

Dan. ii., Belly and thighs of brass. Dan. vii. Leopard with four wings of fowl, etc. Dan. viii. the he goat. Rev. xiii., Like a Leopard.

Dan. ii., Legs of Iron. Dan. vii. Fourth beast with iron teeth; ten horns or kings. Rev. xiii. Seven heads (one head wounded to death), and ten horns.

Dan. ii., Feet and toes of the feet. Dan. viii., Little horn plucks up three horns. Dan. viii., Out of one a little horn. Rev. xiii. (The beast itself.)

By referring back to the comparison of Daniel's statements just before given, the points of resemblance between the beast described by John, and the little horn of Daniel, will be at once perceived. Being chiefly:

1. A mouth speaking great things and blasphemies, (v. 5.)

2. Power was given him over all kindreds, and tongues, and nations, (v. 7.)

3. He opened his mouth in blasphemy against God, to blaspheme *his name*, and his tabernacle, and them that dwell in the heaven, (v. 6).

4. It was given him to make war with the saints, and to overcome them, (v. 7.)

5. All that dwell upon the earth shall worship him (v. 8.)

6. Power was given unto him to continue 42 months, (v. 5).

7. I saw the beast make war against him that sat on the horse, the beast was taken, cast alive into a lake of fire (Rev. xix. 19, 20).

The beast described in the apocalypse is alike, in some one or other of the features belonging to the four beasts, and the little horn of Daniel.

The four beasts have altogether seven heads and ten horns; so has the one beast of the apocalypse. In the latter time of their kingdom, a king of fierce countence is to stand up: one of the heads of the beast is as it were wounded to death, *but* is afterwards healed.

The little horn arises *after* the ten kings and four beasts, or seven heads, have existed: the beast of the apocalypse when it arises has seven heads and ten crowned horns. The identity of the little horn, with the apocalyptic beast, is at once established.

If it is an historical truth, that the seventh head of the fourth beast, was the Roman Empire it has long since received a deadly stroke. It, not having existed in *entirety*, for nearly fifteen hundred years. It is also a truth as well known that no ten kings have yet appeared co-temporaneously out of this empire. What then is the teaching of the prophecy?

Ten kings are to arise on the territory of the Ancient Roman Empire, of whom three are to be subdued by a king, who will arise after them.

The power of this after king will be a maritime as well as a terrene one, and his empire will embrace portions of the earth of the four great empires, which were included within the limits of the old Roman Empire.

The saints are to be given into this king power for a time, times, and a dividing of time, or for forty and two months.

A time, times, and a half, is equal to three and a half years, as is also forty-two months. This is certain, for it is said, of Nebuchadnezzar, "seven times shall pass over him." The fulfilment occupied seven years, proving what the during of a time is. The Septungint also translates this passage, "seven years," the half of the one heptade is equal also to three and a half years. The uniformity of agreement, of the length of time, to be understood in each of these phrases, is proof that no other length of time, but the natural, which cannot but be literal is intended. It is for this brief period that this king will be permitted to do according to his will. The declaration of Scripture, concerning the necessity of this brevity, being, if those days were not to be short, no flesh should be saved: but for the sake of the elect those days shall be shortened.

The papacy cannot be this little horn or beast, because it has not, nor has it ever had, power over *all* kindreds, and tongues, and nations. Neither has it ever *overcome* the saints; or done according to *his* will. Nor has it confirmed a covenant with the Jews for a period of seven years. Nor possessed territory in, or overruled in, all the countries covered by the empire of the four beasts. But it *has* existed nearly eighteen hundred years as a part of the apostasy, which period of existence cannot be made by any process of which we have knowledge, equal to three and a half years.

If the times, or the years, or the months, or the days, are equal to twelve hundred and sixty years, how is it that these things have not occurred under the Papacy? True, the Papacy has persecuted and oppressed wherever it could, but so have many of its opponents also, whenever they (as they considered) thought it necessary. Persecution is a feature *not* confined to the papal

branch of the apostasy, but to be found as well among its adversaries, branches also of the apostasy.

We repeat, it is arrogating to himself the right of ruling, instead of, and independent of, the Creator and the Redeemer, which will enable the disciples to know *him* as the antichrist, with whom they have to contend even unto death. Pride and self-sufficiency will, in his apostasy and infidelity, find its culminating point; and it may be better said of him than of any other of the human family, pride will precede destruction and a haughty spirit precede a fall.

It will be apparent, from the tenor of our remarks, that no reliance is placed, neither can there be, upon the statements of expositors, who *fix* a period for the termination of the apostasy, and the coming of the Lord. All periods mentioned in this paper have reference to the antichrist, and as he has not yet appeared, it is obvious that it is utterly impossible to fix *the termination before* he has *commenced* to reign. The times and the seasons are reserved unto the Father. Of that day and hour knoweth no man, no, not the messengers of heaven, but the Father only.

As we enter upon another year, it behoves us to look carefully before us. Failure in the fulfilment of *set* dates will cause disappointment and dismay. The simplicity of the teaching of the Spirit having been warped and entangled by the theories of man, there can nothing ensue but confusion and vexation of spirit. The words of the Apostle Paul will lose weight, wherein he says, the day of Christ will not come *until* the Man of Sin be revealed, and the hindrance to his manifestation be taken away. Let us then be mindful of the words which have been spoken before by the holy prophets, and of the commandments of the apostles of our Lord Jesus Christ. Knowing this, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming; for since the fathers fell asleep, all things continue as from the beginning of the creation. Then may the words of the Lord be verified, "When the Son of man cometh shall he find faith on the earth?

The present apathy and lukewarmness of the disciples of Christ—the practical infidelity and disbelief in God's overruling providence, of professing Christians—is gradually, but surely, making smooth the way for the manifestation of the antichrist. All churches, isms, and sects of the apostacy are but the rivers which gradually run into, and tend to the formation of, the sea of the final apostacy of this age against God and Christ.

Let the disciples, wherever situated, beware. The command still is, watch and pray. The hour of trial will soon be upon them again. The disciples must suffer ere they reign with Him. But though the waves tempestuously roar, and the earth be rocked to her foundations, yet to them the still small voice of their Master shall be heard amidst its din and confusion, "It is I, be not afraid." Though the body of Christ be at present broken and scattered, yet let its members struggle on, looking forward for his appearing, who hath said, despite of antichrists and the antichrist, "Fear not, little flock: it is your Father's good pleasure that you should have the kingdom."

The Future Umpire of the Nations.

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning-hooks: nation shall no more lift up sword against nation, neither shall they learn war any more."—Isaiah ii. 4.

"He shall judge among the nations." More literally, "shall judge BETWEEN the nations." The word *beyn* signifies, primarily, "division" "separation," and so an "interval" between two objects; then, as a preposition, it means "between," and is generally so rendered in the Authorized Version: more freely, it may sometimes be translated "among." Still, this last is not a distinctive rendering, as there are other forms of expression which more precisely mean "among" (such as "be" "in — among," bethokh "in the midst").

This small matter is of some importance. It reveals, by means of the fittest word for the purpose, what is the kind of judgment here foretold. Mere "judgment" *among* the nations" might, in itself as a phrase, have meant no more than a judgment of individuals—more or fewer, some or all—forming the nations; although, indeed, such an interpretation would have been out of harmony with the sequel of this passage, as might easily be shown. When, however, the precise force of the preposition is expressed, it is at once seen that the judgment is to pass upon nations *as nations*, and that the judgment is to take the form of ARBITRATION. He that judges between two or more men, arbitrates between them. In like manner, he that judges between two or more nations, arbitrates between those nations. The late *General Commission* "judged," that is "arbitrated," between the two nations of Great Britain and the United States of America.

This definite result of verbal criticism is, as already hinted, sustained by the subsequent statements of the passage. The occasion for the predicted interposition is the too familiar one of national disagreement, resulting in "nation lifting up sword against nation," and the issue of the predicted judgment which is to supersede the accustomed appeal to arms is, that nations, having no more need of war, learn the art of it no more.

We have, then, a twofold reason for bringing out, maintaining, and abiding by the full force of the English preposition "between."

(1) It is the primary meaning of the Hebrew word which it represents; and (2) it is demanded by the scope of the context. It is thus placed beyond reasonable doubt as the exact meaning. It is foretold, therefore, that Jehovah will arbitrate between the nations; and *so* arbitrate as to abolish war by making it needless.

"And shall repuke many people." Say at once, by all means,—"many peoples;" since the word in the Hebrew is plural, and the parallelism is thereby made more clear. But how of the word "rebuke"? It is, in fact, a very good rendering. "Reprove," for the same original verb, in chap. xi. 3, 4, may, for many reasons, be profitably compared with it. The Messiah's judgment for the poor is just for this reason of some worth, that He can by "REPROVING with equity for the meek (the bowed down, the oppressed) of the earth," because His judgment to be respected. Mere arpitration is of little avail, unless it be sustained by power enough—moral, physical, or both—to make its awards binding. It is, in any case, satisfactory to learn that according to *Fuerst*, "power" lies at the foundation of the word.

It is not a little interesting to observe that the same root yields up in the same branch (the Hiphil conjugation), the participle, rendered "Daysman" in the text, and "Umpire" in the margin of Job ix. 33. Who can deny the beauty of this representation as applied to the passage in hand? "He shall act as Daysman—as Umpire—to many peoples." When two peoples are aggrieved with each other, He shall come in between them, "lay His hand upon them both," and say, "Restore, concede, forgive, be at peace."

As further establishing the sense that the "rebuke," or "exercise of umpireship," has within it power to carry its judicial decision into effect, we may cite two other occurences of the word, namely, 2 Sam. vii. 14, and Hab. i. 12, where the Authorized Version has, in the former, "chasten," and in the latter, "correction." Given, the disposition among the nations to *break* the peace, and it is evident that no Umpire who cannot "chasten with a rod" of exemplary "correction" can keep the sword in its scabbard, or prevent the nations from learning war once more.

We have no right to demand to be told anything twice, especially when the once telling carries with it fulness and explicitness. One plain intimation may suffice to make us responsible for knowledge conveyed, especially when its full purport is seen. Nevertheless, it is assuring to find important truths set forth in various places and in many ways. Just one passage, then, to confirm the idea of the Divine employment of *power*—judicial, punitive power—for the purpose of bringing war to an end. "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh war to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in fire. Be still, and know that I am God; I will be exalted among the heathen (the nations, the Gentiles), I will be exalted in the earth" (Ps. xlvi. 8—10).

By this time it must be evident that we have before us an unfulfilled prediction. Jehovah has never yet become Arbitrator between the nations of the earth. He has not yet so manifested Himself as to make it possible for nations to refer their disputes to Him for peaceful adjudication. To make such a thing possible, certain things are obviously indispensible. (1) The nations must know how to approach Him to solicit His umpireship. (2) They must severally and conjointly know that they have got His decision of their dispute. (3) There must also be the power in reserve to enforce the adjudication. These conditions do not now exist.

How are the nations to approach Jehovah? Suppose that prayer were for a moment thought of—prayer, so mighty in its own place! Well, but—passing other obvious difficulties—how is the *answer* to be received? The response to the appeal must be open, beyond suspicion, conveyed to all. It must be so given that all the parties to the dispute can be sure that they have obtained it, and can be righteously required to act upon it. We say again, the conditions do not exist. In no known way is Jehovah, at present acting as Umpire among the nations.

It is a curious thing, not to say a bold one, for kings on the eve of battle to appeal to Jehovah to avenge their wrongs by providentially guiding the struggle to a righteous issue. It would be about as curious, and perhaps even more bold, for us to say that such an appeal comes within

the scope of this prediction. An appeal *by means* of war can never mean an appeal *rendering war needless*!

No session of humanly-appointed arbitrators can meet the conditions of the passage. Is their decision that of Jehovah Himself? Scarcely: at least, nations in a passion would be slow to believe it.

The Gospel will not fit in here. Principles of justice, forgiveness, peace, are taught therein as nowhere else: the processes of arbitration between kingdoms are unknown to it. It has appointed no court whereinto national quarrels can be brought. Least of all does the Gospel lay claim to the executive and penal force wherewith to *make* the nations forbear to draw the sword? In fact, to thrust the Gospel into the Divine Arbitrator's seat is to be guilty of folly, mischief, or desperation—of folly, in so far as the Gospel is a simple message of love and forgiveness for individual reception; of mischief, when thereby you thrust duarrelling nations inside Church courts; and of desperation, when it is remembered that the whole conception makes for some such Universal Imperial Power as that claimed by the Papacy.

On these grounds we may safely conclude, not only this Divine prediction remains at present unfulfilled, but that under no known arrangement which has as yet been established is it possible that it should be fulfilled. To bring it into the realm of accomplished fact, we must suppose some further and other manifestation of Jehovah than has yet been vouchsafed; and with that manifestation must come such a radical change in the Divine supervision of the nations of the earth as shall constitute a further and an entirely new Dispensation. The commencement of such a Dispensation must form an epoch in the world's history, and its onward and consummating course must form such an Era of Peace as confessedly the world has never yet known.

We said, just now, that the accomplishment of this prediction demanded "some further and other manifestation of Jehovah than has yet been vouchsafed." We recall these words, to qualify them; for we are Christians: we believe that Jesus of Nazareth is the Messiah—the Son of the Living God. *We* need—the world needs—no other Jah-Hosea than He! Only in so far as His return in glory, to reign as the accessible Umpire-King of this world, would constitute it, do we need any further or any other manifestation of Jehovah than we have already by faith beheld.

We have confidence in Jesus as the King Elect of this lower world. We know the Father loves Him. We know His loyalty to the Father. We know His sympathy for the sons of men. We know His love of righteousness—His hatred of lawlessness. We know His readiness of olden time, when here before, to *die* rather than accept the kingdoms of this world from heaven's foe—the great Usurper! We therefore believe Him to be worthy of using—incapable of abusing—the sacred trust of the umpireship of all nations. We have already a thousand welcomes wherewith to hail His return to this sinful, blood-stained, war-cursed earth. Oh that He would bow the heavens and come down!

But have we not leapt over a chasm, in thus boldly applying directly to Jesus a prediction foretelling what *Gehovah* will do? On this head we have no fear of being convicted of unwarrantable assumption. Who is the world's Umpire in Isaiah xi.? Is it not a son of Jesse? Besides, we believe the thrice holy name "Jehovah" itself to have such a significance as admits of its direct, though by no means exclusive, application to the now glorified Nazarene. There seems no reasonable doubt that its derivation, majestic in its very simplicity, leads to this as the highest outcome of its meaning: "*He who brings to pass*"—"The Fulfiller." As Christians, we as well know *through whom* the Father will fulfill all prophecy as we know through whom He made all worlds; and can greatfully avow this "to the glory of God the father," who has given to His beloved Son "*the* name which is above every name."

Soon may the Son descend out of the heavens which, for a time, have welcomed him; and by so descending bring in "the due accomplishment of all things written by the holy prophets from antiquity," and, among the rest, these in the Second of Isaiah. Joseph B. Rotherham.
—*Our Hope.*

The Hand of Charity.

[The "Rev. S. B. Rossiter" preached a Sermon, Sunday, Sept. 13, in the North-west Presbyterian Church, at 9th Ave. and 31st St, New York, on the subject of Charity as manifested in Liberality of Opinion and Judgment.

Text: "Above all things have fervent charity among yourselves: for charity shall cover a multitude of Sins."—I Pet. iv. 8.

It is not my intention, the preacher said, to speak about charity in the senses in which it has been generally understood, but of that charity which has in it a liberality of opinion and judgment; and I therefore desire my hearers to exam-

ine their own hearts to see if there is not hidden therein a narrowness of views, a selfrighteousness which prevents them from seeing righteousness in others. The original Greek of the word which appears in the text as charity, means love: but charity as it is now understood does not answer to the word love, which has a world-wide significance. while that of charity has a special meaning. Love is a whole river, a concentration of streams; while charity is only a single stream; love is the whole hand; while charity is only a finger. To be charitable man must be candid, for candor is one of its elements. It is impossible to investigate facts with a prejudiced mind. Inclination cannot be avoided, for a mind without an inclination is like a stagnant pool; but prejudice can be put aside, and charity requires it.

A liberality in judgment is one of the attributes of charity—a liberality which suspends judgment until the proof is positive, that puts the best construction on all things until the worst is known. It is wrong and illiberal to put a construction upon what is only half known; for that which is unknown has generally a large mixture of good to relieve the dark shades of that which is known. If human nature is weak, and wicked because it is weak, the best construction should be put on that weakness. If men were totally depraved society would be impossible. No man would work for another nor have an assistant who was totally depraved; no man would marry a woman with such an aspersion on her character. A fair construction put upon human weakness is the saving of society, and is due from one to another, while men trust each other in the main, do business together, and form companionships.

When a person is accused of a wrong-doing, charity should ask the question before rendering judgment, "Would I in such a situation have done better?" "Would I have withstood the shock of such a temptation?" An act may be wrong, and it is not for charity to condone that wrong. but charity does require that investigation should go back of the act to the person and the circumstances under which the act was committed.

Society has been amazed lately at a man standing up in our midst and asserting that God had nothing to do with his being, thereby destroying the faith of ages; proclaiming that his body was built up of structural forces, and that his mind and consciousness was part of the result of those forces, even as a flame is the combination of kindred gases; who asserted that the only immortality was a remembrance of his existence in the minds of others. How opposite was this to the words of Christ, who said: "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." Cannot charity find some extenuation for such a man?

There is a minister, well versed in literature, who would persecute with the greatest intolerance all the brethren that would presume to differ with him, and do this in the name of religion. Is there no charity for such a man?

There is a man in Brooklyn whose life has been the light of the nation for many years; whose personal influence has spread over the land like a sea, and has reached remote and inaccessible parts by little streams; whose name is a household word in a myriad of homes; whose heart is as large as humanity, the advocate of rights, the hero of moral reforms, the king in public gatherings, the apostle of freedom in State and religion, the calcium of light of the pulpit. And yet there has been breathed against the purity of this man such vile accusations that we have waited for the thunderbolt to destroy the accuser or accused. The outcome of it all at present is the example of a great man weak; of a wise man off his guard; of a great Christian heart erring on the side of patience and forbearance. Let him stand as a lesson for us all that there is no immunity among mortals from the slips and weakness of human nature. Let him stand a monument of grace and of greatness; but with a flaw in it. But, brethren, by the memory of all he has done, and all he has suffered, is there no occasion for charity?

And what of his accusers? Is Christian charity careful of its own and careless of others? Wilful wickedness can ask nothing of charity, and Christian charity would be an injury to public morals if its office was to apologize for wilful wrong, or to whitewash inexcusable sin. But charity is ready for the vilest malefactor if his sin sprang from weakness of judgment or his weakness of resistance. Charity has its mild office to feel for everything but wilful, malicious wrong-doing.

There are men who have been carried away with a craving for drink, and in spite of home and religion leave all to satisfy the appetite. Is there no charity for such? Many are brought to their present condition by early teaching. Let each apply the case to himself. How much arises

from the place of birth to decide the future of life. If born in India, many of those present might have been Brahmins, or if in Spain, have become Roman Catholics. If born in the South, many who love the flag might have been rebels; if educated among scientists, might have lost all belief in the supernatural and have felt that matter was the beginning and end of all things. Circumstances decide in many cases, and few can withstand their influences.

Men are what God has made them, operated by inheritance and surroundings. Shall man hurl anathemas at others who may be sincere opponents of his particular faith? Does the consciousness of the love of God within us give authority to make us hate those who disagree with us. Those whom we condemn might have been as we are, and we in their place. How necessary, then, is the exercise of charity when the feebleness of human nature and the subtleness of temptation is remembered. There is not a man living but might readily feel that if exposed to temptation he should fall, except by the grace of God. How many able and diligent fall through some weakness, while the less worthy, through their own force of character, rise! How many fall into intemperance, or lose their integrity before a minor temptation, merely through weakness of character. Let charity make the would-be judge examine into the circumstances which caused the fall. This was no plea for inexcusable sin. The Savior prayed, "Father, forgive them, for they know not what they do;" and the ignorance of the sinner pleads now for mercy and charity. God is no hard master to demand the impossible, therefore let the sinner carry all his sorrows to Him.

When disagreements occur between neighbors, let charity step in; when one feels that another has wronged him, let charity have some place in the judgment; when a Christian sees that gold influences the mind of another more than God, have charity; when hot tempers cause harsh words to be uttered, charity may remove the force of the utterances. But above all let each ask himself if such might not have been his own failings but for the grace of God, and then have charity for others. The halting criminal might have been saved from destruction by even a word or look of charity; the suicide might have been held back from a premature grave by a charitable hand. Then let charity be exercised in all things, not a year hence, but now. Even as a man hanging on to a branch with one hand will extend the other to save one who is drowning, so let the Christian extend one hand of charity to those who have fallen, while with the other he hangs on his faith in God.

An Editorial Address.

The Opposition.

We all have reason to be thankful that the opposition to the doctrines which the writers and supporters of this journal have been teaching through its pages, has not prevented very considerable success. We thoroughly understood the nature of that opposition from the first, and even appreciated the motive which prompted it. It sprang from the belief that we were teaching *new* doctrines, and Christian people are naturally suspicious of any thing that is new in the religious region. Herein, however, those who felt it their duty to oppose us were wrong: for the doctrines of the Second Advent and Immortality only in Christ are not only as old as Christianity itself, but they are ESSENTIAL and INTEGRAL parts of that divine system. They are truths which touch the very heart of revelation, and if, therefore, they are forgotten or ignored, the way is instantly opened for something that *is* new to creep in,—something which, being new, is of course false;—and that this has actually been the case, no careful reader of this magazine needs to be informed. The old truth of the second advent was displaced, and the new error of "the conversion of the world by the Church" took its place; the old fact of man's mortality was set aside, and the fiction of his immortality was believed in its stead. We say we appreciated the motive which opposed what was considered an innovation upon Christian truth; but we could not appreciate the accompaniment of that opposition with words of bitter denunciation. Purity of motive may co-exist with deficient knowledge, but when it hurls charges of "scepticism" at the heads of men who are honestly, and with all conscious charity, laboring to supercede tradition and superstition with the teachings of inspiration, it loses its character and forfeits respect. We have exposed and opposed some venerable doctrines both of theology and philosophy, but it was that we might establish in their rightful position of supremacy some *far more* venerable doctrines of Holy Scripture. In doing this, however, we did not speak evil of brethren who still believe what careful study of the Word of truth has compelled us to reject. We have no taste for weapons of this sort; they would be as use-

less to us as Saul's armor was to David; and the less men who are fighting for truth, pure and simple, encumber themselves with war instruments from the armory of the flesh, the better for their ultimate success.

The Success.

That success, we repeat, has, in the case under notice, been considerable. Indeed we might use a far more expressive and comprehensive word than this, but it is prudent to avoid even the appearance of exaggeration. It is, however, true that the great doctrinal reformation for which we labor has, at this moment, thousands of *avowed* adherents, in England and her colonies for one that it had a few years ago. Many, believing the usual pulpit doctrine respecting the conversion of the nations, were perplexed at the slow progress of the Gospel among those nations; and many were distressed, almost beyond endurance, at the awful mystery that God, who "delights in mercy," should create countless millions of "immortal souls" for whom he *knew* there was nothing in store but an eternity of woe; but for the most part the perplexity and the distress were kept in their own breasts, a daily burden unrelieved by the mutual sympathy that comes from an interchange of thought between Christian men. O the silent agony that many of the excellent of the earth have had to endure from these causes! The Searcher of hearts, and he alone, knows all about this; and we have no doubt that he will graciously recognize the silence that was kept by his suffering ones from the fear lest in speaking they should seem to cast doubt upon what they *supposed* to be his truth. There are more martyrs than those who go to the stake, and in the day of Christ some will be crowned as such whose names are not found in *our* lists of murdered witnesses.

But the Lord's time has come at last to open the eyes of his children to the teachings of his truth, dissociated from theological errors and pagan traditions. To anticipate his time in any matter is impossible. Men have often attempted to do this, but without success. When his time comes, however, the agencies and the instruments are sure to be at hand. All history sheds light on this remark, or, rather, the remark itself is the result of historical facts. A volume could be filled with instances proving that heralds, prophets, witnesses, in relation to great truths, have appeared from time to time—solitary men, preaching in the wilderness—only to be ridiculed, neglected, and driven beyond the pale of "respectable society." There were sons of Ahraham in Egypt groaning for the emancipation of their enslaved brethren long before the "time came" for Moses to step on the platform of history and do the work for which the events of centuries had been preparing, and to which the Lord called him. There were reformers before the reformation; and their words, though, seemingly powerless against the mighty hierarchy that had baptized paganism into the name of Christ, became the seeds that silently took root, and grew, and finally sprang up into a rich harvest when Luther and his fellow workmen appeared on the scene. Herald-testimonies are scorned by men and prized by God. Book, pamphlet, tract, magazine, have been doing their work in the doctrinal reformation of the present day; and now, if the living witnesses are loyal and energetic, a few years only will be required to deliver enthralled theology from a grievous bondage, the character of God from a gross libel, and the hearts of Christians from a crushing burden; for the Lord's time has come, and no power on earth can put it back for an hour!

The Intermediate State.

Closely allied with the Platonic dogma of the "immortality of the soul," is the long dominant notion of an intermediate state—a hades of living entities possessing, in some mysterious way, all the faculties of organized beings. That there is no authority in Scripture for these ghosts and this ghost region is to us clear as the light of a cloudless noon! The thing is purely a heathen superstition, and its importation into the Church has produced disastrous results. But for the doctrine that dead men are still alive, that enormous fraud "purgatory," by which Romish priestcraft has for ages filled its coffers with unholy gold, would never have been perpetrated upon the world. Nor would the foolish mockery of saint worship, by which our blessed Lord has been so greatly dishonored, have been heard of. By this absurd fiction, too, Satan has reserved his chief forces for these "latter times," as he is now able by his demons, who speak lies in hypocrisy, to persuade people that the spirits of their deceased relatives are conversing with them! In the beginning of human history God said, "If ye sin ye shall surely die," but that old serpent, the devil, said, "Ye shall not surely die." His lie, preserved in pagan temples by pagan priesthoods through long generations, was adopted by the nominal Church when she apostatized from the faith of the apostles: and now, simultaneously with the raising up of witnesses to apostolic truth, Satan's emissaries are affirming through "Spiritualism" that *he* spoke the truth in Eden, and that God did not! Mul-

titudes in many lands are "giving heed" to these "seducing spirits," as the Apostle Paul said they would. The immortality of the soul is consequently held to be put beyond controversy. Do not these communications from the "spirit world" convince those who receive them that domestic matters, and even household secrets, are known there? Of course they do. "Seducing spirits" know their work and obey their master; but it is mournful to think of the havock wrought in churches and families by this abominable delusion. It is, however, a clear and unmistakable sign that we are in "the latter times," just at the end of the age; and it is therefore the duty of all who know the truth to make it known to others, by every means in their power.

The Resurrection.

The resurrection of the dead in Christ, which is unquestionably one of the most prominent doctrines of Scripture, and which was repeatedly affirmed by the Lord himself, is likewise ignored by the notion that, between death and resurrection, existence is continued. If at death—that is, "the death of the *body*," as it is theologically defined—"the souls of the righteous do immediately pass into glory," and share the full fruition of the beatific vision, then resurrection is at once unmeaning and unnecessary. If the moment Christian men close their eyes in death they open them amidst the splendors of heaven, and enjoy association with prophets, apostles, martyrs, and holy angels,—nay, bask in the glorious light of the Redeemer's presence,—what need is there for resurrection? If the fulness of bliss is attained by the soul of the departed whilst the tears of his kindred are falling around his lifeless body, does it not seem a descent, in every sense of the word, to come back to the world for a body, however pure and noble such a body may be? Retrogression is not in harmony with God's moral processes. Whatever he does tends onward. Every step is a step in the direct line of a glorious consummation, the ideal of which was in his mind before the world was. If the "heaven" of conscious souls, therefore, be a reality, and not a baseless dream, the "resurrection" preached by the Lord and his apostles is not only superfluous, but an unaccountable anomaly in the *programme* of redemption. Both doctrines cannot be true; which shall we surrender —the popular heaven or the apostolic resurrection? In surrendering the former, which of course we do without a moment's hesitation, we lose nothing but dreams, fancies, the creations of imagination; for all that is really true about the glory, honor, and immortality are *post*-resurrection facts, torn from their proper place in the all-wise arrangements of God. The "glory, honor, and immortality" of the Lord's people are certain, and the heaven which the Lord intends for them is certain too; but these things are all future, and will remain so until the joyful morning of the promised resurrection.

The resurrection of the Lord Jesus is the great fact of revelation. It is the crowning proof of his Messiahship and divinity, the grand evidence of the acceptance of his sacrifice, and the solid basis of our hope of resurrection and enjoyment of the age to come. For he did not rise from the dead for himself alone, but for all whom the Father hath given to him, whom he hath repeatedly promised to raise up "at the last day." Who has not admired that piece of wonderful writing in the first letter to the Corinthians? "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Such are some of the disastrous consequences most logically deduced from the supposition that Christ has not risen. "But now is Christ risen from the dead, and become the first-fruits of them that slept." Here is the declaration of a fact established by the testimony of many competent and most truthful witnesses, to which is added the consoling and blessed revelation that he rose not for himself alone, but as the "first-fruits" of those that sleep in him. "Christ the first-fruits," he repeats, for Paul was full of this magnificent doctrine of everlasting victory over death—"afterwards they that are Christ's at his coming." Listen also to Peter's words of exulting gratitude, and see how in the minds of the Lord's apostles the future life is associated with resurrection: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." These are only specimens of apostolic utterances on this great theme. *The* doctrine of these servants and apostles of

the Lord was "Jesus and the resurrection." They taught that Christ was delivered for our offences, and raised again for our justification, and that when Christ, who is our life, shall appear, then we also shall appear, with him in glory. In a word, their teaching shuts us up to this conclusion—that if there be no resurrection of them that sleep in JESUS, there will be no future life whatever!

MISCELLANEOUS.

These and kindred matters of great moment have been minutely examined and largely discussed in this magazine. Eschatology—or the doctrine of the last things—has been its prominent characteristic, just because we were convinced many years ago that there was no way of shaking off the manifold errors of the present but by a careful examination of the revealed future. The theological chaos amidst which the Church is groping is the result of several causes, some of which have been named in this paper. Among other causes there is one which has proved most hurtful to her *religious intelligence*, we mean the adoption of the unwise counsel of some of her leaders—"Do not meddle with prophecy." The inspiring Spirit asks us to "take heed to it, as unto a light that shineth in a dark place;" but many preachers have ventured to give contrary advice. They have said, "Let prophecy alone: have nothing to do with it; it was not intended to be understood until after the event." This accounts for the very limited acquaintance with Biblical truths which characterizes many Christians. To them the future of God's dealings with mankind is a blank, although the outline of those dealings is clearly made known for comfort to the loyal and warning to rebels. Of the position and work of the Church when she shall be glorified, how much do they know? Of Antichrist, his deeds and doom, how much? Of the future place of Israel and Judah, how much? Of the arrangements of the nations during the millennium, how much? Alas! it is blank, all. The advice of the pulpit is taken, and the people know not the contents of the wonderful volume which GOD has placed in their hands. It is sad, it is mournful, it is true!

From all these considerations it is obvious that our work is exceedingly important. Under the LORD'S blessing much light may yet be shed upon subjects of the highest interest to believers in Christ; and we have unwavering confidence that this will be the case. The blessed Book discloses its priceless treasures to the prayerful searcher, who is led by the Holy Ghost. We have yet much to learn, and as we learn we will teach. Light is given that light may be reflected. The wealth of revelation is the common property of all saints, and no one has a right to keep to himself the gems he finds in the King's treasury. Perhaps we have erred a little in allowing too much discussion, as thereby some readers have been at a loss so to balance arguments as to adopt the view which had the preponderance on its side; but the generosity of our motive will surely be taken into account. —DR. LEASK, *Ed. of The Rainbow, England.*

THE POTTER AND HIS CLAY.

BY ELD. H. N. PALMER.

"God is love." This is the apex of assertion, the true centre of theological constructions. Whatever is held as truth that will not harmonize with this revealed axiom, is false and delusive. Divine mercy, pity, kindness, compassion, even chastening and severity, are but inflections of love,—a love that encompasses all goodness.

The effect of erroneous views of false interpretations of God's character, and of his providence and Government, upon the human soul, is ignorance, alienation, and wicked works. Wickedness is usually in proportion to alienation of heart: and this again to spiritual ignorance.

I will not trace this blindness to its rise, but it is manifestly increased in degree, and intensified in power, by many perversions of manifest truths,—perversions supported by traditions and philosophy claiming respect by their antiquity, and maintained by metaphysical systems of teaching.

If the world is ever reconciled to God, to his sovereignty, to the divine scheme of redemption and to the purposed restoration of that economy proposed to the world in Adam, but now placed in abeyance by transgression, it must be reconciled by the removal of what now hinders, by destroying the covering cast over all people, and the vail that is spread over all nations, (Isa. xxv: 7,) by restoring the knowledge of God, and of his government and providence in the world. This end is kept in view in all Divine teachings.

God sent Jeremiah to the potter's house, (Jer. viii: 1–10,) to get an illustration of his dealings with men, that he might instruct the people in regard to the Divine sovereignty, and his righteous treatment of the Jewish people, and other nations.

There must then be somewhat in the Divine procedure that may be adequately represented by the work of the potter; and we must find our data in the plain natural facts of the narrative.

1. The first thing that strikes us is, The potter, in making vessels of clay, is acting *formatively*, not *creatively*. It is just as true now that God is not *creating* men, but is dealing with them by way of development, in *the formation of moral character*. The bare mention of this fact might suffice but for a popular notion, countenanced even in the *pulpit*, that every man exists by a specific act of creation. We find in the record, however, that man was created on the evening of the sixth day, and that on the seventh day God rested from all his works.

Most persons hold that Adam was the first living man. The work of physical creation attained a point of perfection in man which placed him at the summit of the scale of terrestrial beings; and then ceased, and the moral government of God, which is now the elevatory process, in its connection with this world "took beginning."

In the appointed relation of the sexes the law of procreation, now the law of man's nature, is essential to the physical development of the race, and under its operation all individuals, as they evolve from the parent germ, are but phenominal of the once constituted humanity, and the whole race, as an organic unity, is physically developed by natural law, and each individual member finds its root in the original germs, out of which all have sprung.

The design of all economies and dispensations therefore is the moral and spiritual regeneration of the race as individuals and as nations.

Permit me to elaborate this point further by the light in the Potter's house.

The family relations constitute a wheel for moral nurture and discipline. When the new born infant is placed on this wheel he has no moral character at all; he is purely passive—a moral nullity. His spontaneous natural affections, passions, and emotions,—instinctive and involuntary,—whether amiable or otherwise, are alike destitute of moral character. All is natural and necessary, and is prior to all acts of will whatever.

But he gradually passes out of this condition and approaches the rank and responsibility of an intelligent creature. During infancy and childhood he is acted on by the parental will, and is cast into the mould of parental feelings and character. The spirit and principles of the parents propagate themselves in the child, and the manners, personal views, prejudices and practical emotions of the house become all, and enduringly his own; and all by parental handling.

A child, however, is but little more under the power of formative moral processes than a man. While the child grows up in the life of his parents, imbibing their principles, the man is also largely influenced by the life of his society.

When the child passes out of his condition into one of independance and self-possession, he is next cast upon the wheel of civil life, and of ecclesiastical discipline, where his natural instincts and sentiments are further developed, and where his early training is hardened into established virtues and enduring graces. Thus are all divine economics and providences designed to raise up and improve the race in virtue by moral culture and discipline, and can not be rightly interpreted in any other view.

2. The work of a potter leads us to another reflection. In making vessels of clay he never forms any with a purpose to *break or destroy them;* but he designs them for use. He may wisely distinguish them as to their quality and fitness for specific uses; but in this he acts upon a reason and never with a bare purpose to save some, and destroy others. Does God act otherwise? There may be no difference in the clay; it may be "of the same lump" (Rom. 9: 21); so, individuals or nations may stand on a natural purity, yet God claims the right to appoint subjects, of like capacities to unlike services and ministries.

3. In making vessels of clay the potter has a plan, or an ideal, of both the pattern and the use of the vessel he will form: but if the clay is of such a character as to render the ideal of the potter impracticable, he changes his plan and makes a different pattern, and for some other use. God is pleased to teach us that he deals in the same way with men and nations.

When the vessel was marred in the potter's hand it was but clay; the specific design and use only were defeated, but there was no destruction of a perfected vessel, good or bad, but a change of results only, and the potter made of it a vessel for a less honorable use. This symbolizes the destinies of men in the moral government of this work.

4. It happens with potters that some vessels are finally marred or broken, and, becoming monuments of ruin, are thrown aside and forgotten in the debris of creation; vessels that would not bear the fiery ordeal that was to give them permanancy and durability. So there are likewise some persons that no goodness will win, no motives influence; men that willingly

and persistently serve sin without deception and without compulsion.

In conclusion, permit me to add one more reflection. Men are generally incapable of judging God's purposes. If they cannot understand individual character they readily condemn and assign the subject to dishonor and infamy. So it ever has been. "The stone which the builders rejected, the same has become the head of the corner" (Luke xx: 17). We judge by appearances, but God judges right. All, as stones are builded together; all are embraced in the plan. Some are adapted to glory and beauty; while others are hidden from the view, but give strength and compactness to the structure. "In a great house also there are vessels of gold and silver, of wood and of earth; some to honor, and some to dishonor" (2. Tim. ii: 20). "O house of Israel, cannot I do with you as this potter? Saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

So it ultimated. Israel was marred in the potter's hand. Ignorant of God's moulding hand they did not submit themselves to it, hence they failed to secure what they sought for, and were blinded. (Rom. xi: 7, 8). But it is *as clay that they are marred*, and so they are still in the potter's hand, and he is forming them into such a vessel as seemeth good to the potter. "God has not cast away his people, whom he foreknew," but they are still "beloved for the Father's sake." They have not stumbled that they should fall. As a people they are not cast aside to be ruined forever, but when the partial blindness that has happened to them shall be removed they will be set forth by their potter a perfected vessel, less beautiful it may be than the original ideal, but a vessel of beauty and glory, as "life from the dead." Though the *reformatory* providences of God are severe with his chosen people, we are assured that they are not rejected to be damned, but that "all Israel shall be saved."

Cedar Ridge, Ga.

The Miracles of Jesus.

What do they Teach!

There was a marriage in Cana of Galilee. And the wine falling short, the Mother of Jesus saith to Him, They have no wine. Jesus saith to her, "Woman, what have I to do with thee? Mine hour is not yet come." Or as it is rendered in the Diaglott, My time has not yet arrived." May not this "time" or "hour," spoken of here by Jesus, carry us into the future ages? His time had not yet come for Him to fulfil many of the prophecies of those, who spake as they were moved by the Holy Spirit. The Prophet Amos (ix. 11) says, "In that day I will raise up the tabernacle of David that is fallen." James applies this Prophecy, after God "visits the Gentiles to take out of them a people for His name," (Acts xv. 13 to 18.) The Prophet continues, "The ploughman shall overtake the reaper, and the treader of grapes him that soweth the seed; and the mountains shall drop sweet wine," And this is when God "will bring again the captivity of His people Israel . . . and they shall plant vineyards and drink the wine thereof; they shall no more be pulled up out of their land . . . saith the Lord God." Here is a prophecy that is to be fulfilled in the future: and although Jesus' "time" had not arrived, yet He furnished wine at the marriage in Cana to show His power over the things needed by man. So when He reigns as the Lord of nature in the future ages; there will be no lack of any good thing that "maketh glad the heart of man." (Ps. 104. 15.) The Nobleman's son at Capernaum was cured of his sickness by the word of our Lord. (John iv. 46—54.) Jesus cured a man that "had an infirmity thirty eight years;" by saying, "Rise, take up thy bed and walk. (John 5. 5—8). Jesus fed five thousand men on five barley loaves, and two small fishes (John vi. 5–14.) Jesus walked on the water, and calmed the raging of the sea (John vi. 16–20; Matt. viii. 26, 27). Jesus caused the blind man to receive sight, as recorded in John ix. 1–34.

Can any believer in Jesus read the history of the blind man and not pity the poor blinded Jews? May the Lord help us all to see, and not become blind like the Jews of old. The lame was made to walk, (Matt. xxi. 14) and the dumb to speak (Luke xi. 14). Jesus raised Lazarus from the dead who had lain in the tomb four days (John xi.). Here is a scene of mourning that ought to melt the hardest heart. Then Jesus himself who had no "where to lay his head," and went about doing good, was taken by the leaders of the people, and crucified, and slain; but the third day God raised Him from the dead to die no more. Here is the Christian's hope: a resurrection from the dead to die no more, like their great head; or, a translation from a mortal to an immortal state at the last day.

So when "the church is made immortal, and glorified with Christ, and takes the government of the world, then, all the nations of the earth will be blessed; for then, they will be qualified to accomplish the great work of subduing all nations to the Divine government. *Then*, there

will be no lack of any good thing that maketh glad the heart of man. *Then*, all sickness will be cured, "and the inhabitants shall not say I am sick." *Then*, all infirmities, and maladies, will be under the control of Jesus and his immortal cabinet, and will all be cured, *Then*, thousands of thousands can be fed on a few loaves and fishes. *Then*, nothing can deter the rulers; they can pass on the water, and calm the raging of the sea. "*Then*, the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, the lame man shall leap as an hart, and the tongue of the dumb sing."

And this will be when the ransomed of the Lord will return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv.). *Then*, the whole creation will be delivered from the bondage of corruption; but each one in his own order, rank, —or band; and will be brought to the knowledge of the truth: so that the number of the saved will be a great multitude which no man can number, of all nations, kindreds, people, and tongues. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, heard I saying: Blessing, and honor, and glory and power, be unto Him that sitteth upon the throne for the ages of the ages. The whole earth will be filled with the glory of the Lord, and the knowledge of the Lord, as the waters cover the sea; there will be a shout of thanksgiving, and praise, and honor, that will go up to heaven, which will astonish the world to see the LOVE OF GOD towards the creatures he has made. So the miracles of Christ, and His disciples, show us, to some extent, the power they will exercise in the future ages.

W. H. WHITMAN.

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SOUND PHILOSOPHY.

In reading three essays on religion by the noted scientific philosopher, of England, John Stuart Mills, I find some reasoning on the character and government of our Creator which should be well considered, and so I send a few of his thoughts for insertion in the BIBLE EXAMINER. *Reasoning* on God's dealings with our race has been far too much discarded by the Christian world, and blind *mystery* resorted to in order to sustain old creeds. This course, thank God, does not satisfy thinking minds in our day; and, indeed, never has. Reason and the Bible, rightly explained, and seen as a whole, will harmonize.

Our hope of success in reforms on doctrinal points is revived of late by seeing more *boldness* manifested than ever before by writers in condemning certain gross errors. In the BIBLE EXAMINER, for Dec. an article is quoted from the "Christian Union," condemning *endless torment* in strong language, and with powerful reasoning. The "Christian Union" of New York is a popular congregational paper; and we may take courage in our work of reform by seeing it admit such articles. We have never seen the like before. I have lately seen a written sermon by an able Congregational preacher of San Francisco, taking a stand against eternal woe; and it is to be hoped that dogma will soon be given up by that strong and popular denomination.

The following are the remarks by Mills, referred to above.

"In the christianity of the gospel, at least in its ordinary interpretation, there are some things of so flagrant a character as to utmost outweigh all the beauty, and benignity, and moral greatness which so eminently distinguishes the sayings and character of Christ. The recognition, for example, of the object in a being who could make a hell, and who could create countless generations of human beings with the certain knowledge that he was creating them for this fate. Is there any moral enormity which might not be justified by imitation of such a Deity? And is it possible to adore such a one without a frightful distortion of the standard of right and wrong?

"But there is another usual contradiction inseparable from every form of Christianity which no ingenuity can resolve, and no sophistry can explain away. It is, that so precious a gift, bestowed on a few, should have been withheld from the many; that countless millions of human beings should have been allowed to live and die, to sin and suffer, without the one thing needful, the divine *remedy* for sin and suffering, which it would have cost the Divine Giver as little to have vouchsafed to all, as to have bestowed, by special grace, upon a favored minority."

Here is sound reasoning. But the Bible when rightly explained, presents no such difficulties as these; and false creeds are responsible for them.

J. BLAIN.

Buffalo, N, Y., Dec. 14, 1874.

—HOLY angels may adore, admire, be filled with a spirit of reverence and wonder; but can they *love* God with that depth and perfection

that a redeemed sinner will? Can they ever be partakers of the Divine nature in the sense of that oneness with God, through Christ, which is the peculiar privilege of those who become the Bride of Christ? Suffering, especially suffering for Christ's sake, being made partakers of His sufferings, seems essential to the greatest love and highest glory. Having experience of evil, and its accompaniments, pain and sorrow, seem essential to bring us to the greatest degree of union and love with God and His dear Son, such as holy angels never knew. Let us, then, glory in tribulation rather than repine in it.

LETTERS AND EXTRACTS.

From Helen Robertson.

Dec. 8th. Bro. Storrs: The Examiners you sent me are received, and I sincerely thank you for them. On some points I cannot see as you do; but I can see and do verily believe that God will fulfil, to the very letter, his covenant promises to Abraham. For some months in the past my mind has been exercised on the future age or *ages* subject. That belief I, ingloriously, stepped out from ten or twelve years ago; but, thanks be to God for his long-suffering patience towards unworthy me that, with his kind eye guiding, *He* has *led* me back. Praise His blessed name for ever.

My heart exceedingly rejoices this morning in contemplating "the ages to come" when will be shown "the exceeding riches of His grace in his kindness towards us, through Christ Jesus." Yes, and the manifold wisdom, and the riches of His mercy.

With the word open before me now, I read about the *mystery* of Christ, "Which in *other ages* was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit, That the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel." Before it was a mystery hid in God: but Paul received it by revelation. So there are many things in the precious word yet to be fulfiled in the ages to come, which we will understand better when the veil is removed, and the eyes of our understanding are more enlightened. I used to think the last chapter of Ezekiel was hardly worth reading; or rather, I could see no place for them. But our Covenant-keeping God has not done with Israel yet. Literal Israel, His "Friend's" Seed.

Dec. 9th. This morning I am enjoying a sweet foretaste of that "far more exceeding and eternal weight of glory," while meditating on God's "great and precious promises," and to think that we can be "partakers of the Divine nature" and be "heirs of God and joint heirs with Christ." O there is such sweet peace in having the mind in harmony with God. A great deal I do not understand; but I sit and learn of Him who is meek and lowly in heart, and feel peaceful.

I think over what was going on four years ago now. You, to all appearances would soon pass into the sleep of death; but, thanks *be to God*, He ordered it otherwise. Your work was not done. Well, praise the Lord. It seems good to be writing to you again.

My health has improved very much since coming here; for which I sincerely thank my kind Father. Amen.

Waukesha, Wis., Dec., 1874.

Eld. J Lewis, Grafton, Ill., Dec. 8th, writes: The Bible Examiner, No 3, came to hand last evening at candle lighting. You may be sure the bed did not receive me till I had given it a general reading. It is a Journal that appears to me is becoming more and more interesting. I was reading John xiv. 12, "Verily, verily."—i. e. "of a truth,"—"I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." O what a flood of light burst into my heart when for the first time in all my Christian experience I saw the force and beauty of these words of our blessed Saviour, which carry us into "the ages to come;" and then, in those ages, whatsoever we shall ask in the name of Jesus that will He do. "If ye shall ask anything in my name, *I* will do it," says our Redeemer. Glory to God. The whole Bible is an unbroken chain of ages, unending. Then let us work with renewed energy for, "No work, no pay. Little work little pay;" because, Christ will "reward every man as his work shall be."

Warren Smith, Cambria Mills, Mich., writes: I can say, of a truth, the views as set forth in the Bible Examiner are in harmony with the Scriptures; therefore I feel it a great privilege to aid in its continuance. May you still live to bless others by giving to us the light received, which to me is not only cheering, but has also been the means of increasing my love to God and to his children; which, by His grace, has caused me to feel the blessed assurance of soon enjoying the fulness of the glorious restitution ages. Then we can safely hope to commence more fully to understand the glory to be enjoyed through the salvation of Christ which he has wrought for a lost world.

J. S. HATCH, Crawfordsville, Ind., writes: I thank you for the EXAMINER you have sent me so long. I am still unable to pay for it. I am quite poor in this world's goods. My wife unwell with rheumatism, and I am unable to leave home much of the time. I spend all my time when I can leave, preaching the word. Your Tracts take well with the people. Yours in love.

NOTE BY THE EDITOR. It is a pleasure to send you, or any one else who is unable to pay for it, but really wants it, the EXAMINER gratis. For all such the Lord will provide; and our brethren's hearts are touched (who have means) by hearing of such cases. One Bro. sent me $5 a few days since for just such cases; and I have no doubt he feels richer to day for so doing: others will feel blessed in doing likewise. Let the hungry be fed: the "loaves and fishes" will hold out: fear not.

DR. R. WILLARD, Haddonfield, N. J., writes, Dec. 15: Your December number comes laden with glad tidings, as usual; and God is honored, Jesus glorified, while the Holy Spirit is recognized in all its agency in applying its sanctifying balm of hope. We are greatly comforted as we look forward through the telescope of p ophecy and catch glimpses of future blessedness and glory; nor would we doubt for a moment its fulfilment in its time. I am aware it proposes great things; so much so that feeble minds can't brook them. Isaiah says that the lion will eat straw like the ox, and all will be harmless, for "nothing shall hurt or destroy in all God's holy mountain." The omnipotent JEHOVAH is able to heal the breach that sin has made; and it seems to be his pleasure to subject all things through His Son, whom God has sent for this purpose, having "so loved the world," etc. Did salvation rest with us, unaided, our future would be hopeless. But we are made "willing in the day of His power." He sent not his Son to call the righteous, but sinners to repentance: hence we see it is God's purpose to offer redemption to all; and I trust the mass will accept of life. May great grace and mercy attend all your efforts for good.

ELD. J. LEWIS, Grafton, Ill., writes: I am much interested in the contents of the BIBLE EXAMINER. It is meat in due season. I praise our heavenly Father that I have been brought to see that the ages to come are probationary for those who have been deprived of the knowledge of "the only true God and Jesus Christ" in this and the past ages. This crowning and glorious truth I must and will preach; for I cannot preach successfully without it, as I find the Bible full of it; and the people where I have been preaching say, that if any ever had the truth, we have it. I have been out into Missouri and expect to return there as soon as I can get some tracts to scatter. If I were able I would sow the seed far and wide. I see by the EXAMINER you have sent me parcels, but I got nothing, I hope you will send something soon as possible, for I do not want to pass over the river into Missouri without these publications.

NOTE BY THE EDITOR. Since the above lines were received, I have sent two large packages, weighing in all six pounds and an half. I hope they will not share the fate of those previously sent.

CHARLES ANGLE, Prairie Ville, Mich., writes: I am well pleased to see the BIBLE EXAMINER once more. I supposed I would have to do with out it; for gold and silver I have none. All I have is a wife, and a cripple nephew; but *faith*, —strong faith in God. Some of my *half*-brothers try to teach me that God has done all for man He will do: but my faith and experience teaches me that God does much for me every day: and I am sure I do not know what he *will* do for me. I wish I could write and tell you what He has done for me. It would do you and all God's children good to know how wonderfully God can bring good things around in spite of men. Praise be to his name.

FROM POLLY G. PITTS.

[The following is from the above named person. She says: "The Poetry came to me very forcibly, and I felt that it was to *me*. Its author is Rose Terry Cooke. I copied it from the Herald of Life, and they from the Christian Union. The remarks between the verses are my own."]

"MY CUP."

On a path of rippled shine
Came unto me a shape divine,
Bearing a chalice of clear wine,
And saying, "Drink! thy life is past and gone,
His use of thee, nor heard thy coward moan."

O my God hast Thou turned but the dial of my life? and lengthened out my span beyond the four score years? Well, be it as Thou wilt, only give me strength to say, in spirit and in truth, "The cup that my Father hath given me, shall I not drink?"

Drink, and arise! thy lips shall speak
Low words of comfort to the meek,
And strength to souls afraid and weak.
Thou shalt not suffer idly or in vain;
Array thee from the armory of pain,
And do brave battle with the world again.

O, Father put into my hands such weapons that shall please thee. I know they must be spiritual, but let them be mighty to the pulling down the strong holds of Satan. Let me never use a carnal weapon in the battle of the Lord. Let me ever remember that the captain of our salvation was made perfect through suffering; and what is behind of the sufferings of Christ, must be filled up in his body, which is the church. O grant me the spirit of Jesus; a meek and gentle spirit, that the words that I speak to the weak and to the meek may be words of true comfort.

Better to die, I said, and pass away
From the wide eyes of mortal clay,
Than be a lute for all to play.
Better to hide my lips in grass and mould,
Where the wild blossoms from their cups of gold
Than sing of tropics to this wintry cold.

O my Father, I do not wish to die till thou shalt give the word; and with the blessed poet I can say,

Let me not die before I've done for Thee,
My earthly work, whatever it may be.
Call me not hence with mission unfulfilled,
Let me not have my space of ground untilled!
Impress this truth upon me—that not one
Can do my portion that I leave undone.

I know it is hard to sing to ice-bergs when the heart is warmed with the rays of the Sun of Righteousness.

But tranquilly, the angel said,
"Thou livest not to die of dread
For anything the world hath said.
Thou art a cup held in another's hand,
And if he pour thy life out on the sand,
Shall it not waste, if so he give command?"

Yes, Lord; just as thou pleasest. While Thou dost hold me in thy powerful hand, I shall never fear what the world says of me, whether it be praise or blame; Thou shalt be my portion.

What if thy heart be bared to see—
If thy pain serves one misery
To patient hope, why let it be!
One, whom thou darest not liken to thy dust,
Groaned in his death with anguish and mistrust
For the whole world to hear; art thou more just?

No, my God, O no! Justice and judgment are the habitation of Thy throne; and for this cause let me rejoice that Thou didst lay help upon one that was mighty to save. One that groaned in death and bitter anguish. "What for." Ans. For the whole world to hear. Bless the Lord, O my soul, "for the whole world to hear." I am glad, yes, *glad*. This is a broad saying; a large room; and God is setting more feet into it every day. Bless the Lord for patient hope.

He made his soul a sacrifice
To human pangs and paid their price
In open day; art thou more nice?
If from the *millions* born and dead in pain,
Thine inmost sacred sorrow wept one stain,
Couldest thou dare vail it, suffer it in vain?

Bless the Lord. Jesus poured out his soul unto death; yes, in open day. He made the great sacrifice for sin, and He shall see his seed, He shall see of the travail of his soul and shall be satisfied. And now the question. "If from the millions born and dead in pain, thine inmost sacred sorrow wept one stain, could I dare vail it? suffer it in vain?" No, no, never. Lord help me to hold up the blessed truth in broad daylight, that "Jesus tasted death for every man," and that "He is the true light that is to enlighten every man that cometh into the world." If mortal man, say Christians, can have sacred sorrow for the millions dead without trial or hope, what must our Father in heaven, and our Saviour feel for them?

Arise, and put thy fears aside,
Obey, and let the end abide,
Thou hast a legion on thy side!
So from the sand I rose, and took the draught,
And while my lips the bitter bubbles quaffed,
Low at my feet the soft gray billows laughed.

Blessing, and glory, and honor be unto God our Saviour. O give me the love that *casteth out* all fear. Help me to obey Thee in all things, and leave the event with thee. O, I feel that I shall bless Thee forever, that not only legions, but that *all holy* beings are on the side of eternal love and justice; and that love was the cause of creation, and that Thou in love hast worked all things after the counsel of thine own will. That in love Thou didst give thy own self in Jesus Christ to reconcile the world unto Thyself—the great fountain of love, from which flows, serene, beautiful justice, mercy, longsuffering, pity, and compassion. No wonder the angels desired to brook into this great fountain of love, the outflowings of which gives them to see *all* thy glorious attributes. I wonder if the "Christian

Union" understood the blessed broad sentiment of this poetry? But my greatest wonder is, that the "Herald of Life" should copy it into their paper. I bless God that *light* is spreading.

POLLY G. PITTS

ELD. H. ROCKWELL, writes: Praise the Lord, O my soul; bless His holy name! The true light now shineth. The Lord has been pleased to make you the agent under Him of enlightening the oppressive darkness of my understanding; how clear the rays of light and life fall on my lonely pathway, so that as the gloom of the present life admonishes me of speedy dissolution, and my vision grows dim, I can see a glorious light in the grand future. O, glory to Him who doeth all things well! My lonely, sorrow stricken heart leaps for joy, and mine eyes weep tears of gratitude.

I cannot command words adequate to express my love to God for his long patience with my stupidity. Well, the Lord reigns, let the earth rejoice, and the trees clap their hands for joy. Sing, O ye islands of the seas, and let the waves roar; let them lift up themselves on high; let the kings of the earth take counsel together against the Lord and his Anointed; but let them remember, ere long He will bring down the high ones that are on high and He will exalt the lowly.

S. S. CALL, New Hartford, Minn., writes: I like the BIBLE EXAMINER; and the more I become acquainted with the truths it contains the better I like it. It is a comfort to me to read it. I am engaged to work in this place for the winter.

ABEL ROBINSON, Pardee, Kansas, writes: I feel thankful to have such a magazine as the EXAMINER at its price, and do not wish it for less while I can get a dollar to pay for it.

EARTH'S BATTLE-FIELD.

Fear not, ye who now press on,
For the victory shall be won!
Pause not, but increase your speed,
In this march there's constant need.
Seek the Truth, the Falsehood scorn;
Be Love's banner o'er you borne;
Be your armor honest worth;
Be your battle-field the earth!

Here are foes well worth the fighting,
Here are wrongs well worth the righting,
Here are sorrowing hearts to bless,
Here's oppression to redress;
Here's the field for worthy labor—
Love to God and love to neighbor;
This your battle-field, O man!
Conquer it—for well ye can!

There is One who went before you:
He is Brother—Captain o'er you;
He hath fought the warfare pending,
His example is strength lending:
Where he stood ye too may stand;
Where he raised, ye raise the hand;
He hath left the field for glory—
Be your prompting theme his story!

For the wronged ones well he fought;
For the weary ones he sought;
To the sorrowing brought relief;
Taught—nor was his influence brief—
Taught by word and action too:
Do ye as your Lord did do,
And to you shall be extended
Victor-crowns when life is ended.

Teach and act: by acting teach;
Seize the work within your reach
Say not, "This is not my sphere."
Need of worker?—then 'tis here!
Onward!—though the strife be long,
Right shall triumph over Wrong:
Work! nor deem the victory won,
Till on earth God's will be done!—

Selected by MRS. P. D. CAMPBELL.

☞ Nearly ready, a Pamphlet, entitled, "*The Alliance of Roman Catholicism and Protestantism against the kingdom of God.*" Price, 3d. By H. BRITTAIN.· Birmingham—White & Pike, Moor St. London—Kellaway & Co., 10 Warwick Lane, Paternoster Row. New York—G. Storrs, 72 Hicks Street, Brooklyn.

Friend Brittain has used my name, unknown to me, for the sale of the above named forthcoming work. When the work is received I can speak of it "pro or con." I presume it to be good. His tract on "Christ and the Sects"—republished in this Magazine last March—was excellent, and should be issued in a Tract here as it is in England; but there are no funds in my possession to do it.

Prof. Lewis translates 2 Tim. iii. 16, thus: "All Scripture inbreathed from God is also profitable for doctrine, for conviction, for direction, for education in righteousness." The assumption is that all Scripture is inspired: the assertion is, that every part has its value.

To Clubs.

THIS MAGAZINE will be sent to *one address*, for Clubs, at the following rates:

4 copies for	12 months for				$ 6.00
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25	"	"	"	"	22.00

These offers are made to encourage individuals to get up *clubs* in every place possible. The money to be sent me, in advance, by a Postal Money Order on Brooklyn, N. Y. If sent otherwise, to be at the risk of the sender.

P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of $1 each for the volume. Please try it. Some already are taking 25 copies.

LETTERS RECEIVED TO DEC. 30.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

R. D. Chase, H. J. Sweetland, Nathan Putnam, Whitefield Townsend, John O'Conner, Martha A. Hause, John Harris, Daniel Hawks, Chas. Hope for Mary Winchester and Casper B. Miner, S. S. Call, Fanny M. Young, John R. Scott, Eld. J. Chapman (I have not seen the periodical of which you speak), Damon Nichols, D. D. Lathrop, H. N. Plumb, Mrs. M. A. Battersby, H. N. Hazard, D. Nichols (I do not now deal in the works you ask for), Geo. Atkinson, Mrs. R. P. Freeman, Mrs. H. D. Collins, Dr. R. Willard, Sr., Warren Smith. Virgil A. Hunt, D. Harrison. Joseph Eaton, Thomas J. Harris (2), J. B. Eggleston, Laura Goodurn, Thos. Scott, N. M. Catlin, J. S. Hatch, Elias W. Coit, Abel Robinson. O. F. Yale, Mrs. C. W. Eastwood, Dr. C. W. Buvinger, Ira Bradley, Warren Putnam, N. H. Palmer, Eld. J. Lewis, Christian Hanson, Henry Seitz, Eld. J. Blain for others, Geo. W. Kemp, Helen Robertson, F. L. Wright, Eld. J. Chapman, Mrs. S. C. Webster, E. Owen, Sereno Fisk, C. W. Low (your Examiner is paid for to the end of this volume), Eld. J. Blain (The person about whom you inquire has paid, in all, on the Examiner since its revival, $5), P. Flickner, Helen Robertson, Mrs. Matilda Watson, H. Brittain (2 and Circular. The *type* of the matter you wished in a pamphlet was all *distributed* before your request was received), Johnson Whaley, Henry Lees.

PARCELS SENT TO DEC. 30.

Damon Nichols, Virgil A. Hunt, Thomas J. Harris, C. Hanson, Mrs. W. W. Webster, Eld. E. Owen (*bound* EXR., also Tracts), P. E. Newton, H. C. Hutman, Robert Kerr, H. N. Plumb (have sent "No. 3," a second time to Evanston).

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

The Bible Examiner is a Monthly Magazine. *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

"GOD IS LOVE." A Sermon by GEO. STORRS; partially revised, and an article on "The Past and the Present" is substituted for the "Reminiscence" of the former edition. Price, 5 cts.; 10 for 40 cts.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

Bible Examiner Tracts.

No. 1.—THE WILL OF GOD. An Exposition of 1 Tim. ii. 4–6. 4 pp.; 40 cts. per 100.

No. 2.—"WE ASK FOR PROOF. 8 pp.; 75 cts. per 100.

No. 3.—WRATH AND MERCY: or, *Punishment and Forgiveness.* 4 pp.; 40 cts. per 100.

No. 4.—THE DOCTRINE OF ELECTION. 8 pp. 75 cts. per 100.

No. 5.—THE NON-RESURRECTION DOCTRINE: *Its Origin, Causes, and defects.* 75 cts. per 100.

No. 6.—"A SECOND CHANCE TO BE SAVED;" and ABRAHAM AND HIS SEED: *The Work they have to Accomplish.* 8 pp.; 75 cts per 100.

No. 7.—WHY EVIL WAS PERMITTED. A Dia-

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, FEBRUARY, 1875.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTES.

☞ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 18.

AN OFFER.—Any person sending me *four new* subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, *bound;* which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

Also: Any person now receiving four or more copies of this Magazine shall receive a copy of Vol. xviii., *bound*, if they will *add* five copies to their number and send me five dollars.

Correspondence.

FROM ELD. S. W. BISHOP.

BRO. STORRS: It is well known to some of the readers of the BIBLE EXAMINER, that I have formerly very strongly opposed the idea that there will be probation in the future for any portion of our race.

I deem it but just to myself, and to your readers to say that my feelings and faith in this respect have undergone a radical change.

I am now fully persuaded that the following propositions are sustained by the infallible word of God:

1. God has provided a plan through Jesus Christ, sufficiently broad to give an endless life to the entire race.

"God so loved the WORLD that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John. iii. 16).

2. This plan is conditional; and the only condition on which eternal life is offered, is *faith* in Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36).

3. No one *can* believe on Christ who is destitute of all knowledge of Him; and such knowedge as will give the ground of genuine faith can only be gained by hearing Christ preached. This principle is stated in the clearest language by St. Paul in the following quotation: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? So then faith *cometh by* HEARING, and hearing by the word of God" (Rom. x. 14, 15, 17).

Millions of the race have died without having the smallest opportunity to gain a knowledge of Christ, either by hearing Christ preached, or in any other way; and God's infinite love would forbid that such should be consigned to endless death without first giving them an opportunity to secure an endless life. He has granted this opportunity to a portion of the race; therefore, his impartial justice would demand that these millions should not be suffered to pass hopelessly out of life destitute of all the requisite means to obtain a knowledge of, and faith in Christ, and thereby secure to themselves an unending existence.

5. That all men will have such knowledge is plainly taught in the following, and many other Scriptures: "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for *all* (men) to be testified in *due time*" (1. Tim. ii. 5, 6). So sure as Christ gave himself a ransom for all men, testimony of that great fact will be given to all men IN DUE TIME. "That (Christ) was the true light, which lighteth *every man that cometh into the world*" (John i. 9). "And I, if I be lifted up from the earth, *will draw* ALL MEN *unto me*" (John xii. 32).

6. The great and glorious conclusion is this: All who have not, in this life, had sufficient knowledge of Christ to enable them to believe in him, must have an opportunity to hear Christ preached in the future, that they may either believe to the securing of an endless life, or reject and be doomed to unending death. This blessing at least, is secured to the entire race by the oath and promise of God to Abraham.

All of which is humbly submitted by your brother in Christ.

Eatontown, N. J., Jan., 1875.

LUTHER F. ARNOLD, Winsted, Conn., writes: I never had so much confidence in the gospel hope as since I have been made acquainted with the portion of the Scriptures relating to "The Ages to Come." As you probably recollect, I was a subscriber to the "Herald of Life" for many years, and while I fully believed that eternal life was only through Christ, still there were some harsh and unpleasant features about the "*non*-resurrection" that did not comport with my mind that "God is Love." But "the ages to come" seems to span the void and bring to our knowledge the "*mystery* which was hid for ages."

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX. NEW YORK, FEBRUARY, 1875. No. 5.

ONLY A STARTING POINT.

"I HAVE long ceased to take any particular interest in the line of argument which satisfied me when I wrote my book in 1846; *except*, indeed, so far as it is an admirable advance on the old heresy of endless suffering and misery for all but the few, comparatively, who in this life embrace Christ as their Saviour. It is a capital position from which to begin to assail the old dogma; but that it is the *whole truth*, I have long doubted.

H. H. DOBNEY.

MR. DOBNEY was one of the first in England to write against the doctrine of inherent immortality. This was about 1846. His able work on the subject was reprinted in this country shortly after. He was then a Baptist Minister; but he has outgrown that sectarian name and carried the people to whom he was ministering forward with him into the wider Gospel field, embracing all lovers of Jesus in their fellowship and communion. He has written a work on "FREE CHURCHES," from which I propose to take extracts into the present volume of the EXAMINER. The following is from the section on "BELONGING TO A CHURCH." He says:

No church to-day except that of Rome will pretend to be what it is, *jure divine*; (*By the Divine law*). No church but that will say that it is a wicked thing not to be a member of it. Every truth-loving church will confess, however reluctantly, that a man may be a good Christian who stands aloof from it, as are any of those who belong to it. And every one who has eyes to see can see plainly enough that questions about churches are losing, not only their interest, but, their significance and importance. This may be a matter for deep regret, or it may be an augury for good. The disintegration that is sorrowfully admitted as a sign of the times may be a prerequisite to some happier combination. Let us hope. And let us largely and beautifully, because we believe in God.

All that any church can honestly say about itself to-day is: We believe that it is according to the will of Christ that Christian people should be gathered together into bodies; for the sake of Christian fellowship; for the maintenance of public worship; for the more obvious manifestation of his mind and will; for the cultivation of the social elements of our nature in connection with the higher life; for bringing the truth to bear more effectually on the world around; and for the purpose of affording a kind of home, more especially for those who need it, and who are less likely to preserve their religious principles and feelings, without the help and countenance which association affords.

In a day like this, with so many helps of various kinds available to most of us, when books, some of them so precious, abound, and facilities of intercourse are multiplied, the individual's own sense of the great need to himself of being united to some body in any closer fellowship than the Sunday worship affords, is obviously getting very attenuated. And, quite possibly, there is no organized body, or church, near, that presents to him any powerful attraction. Nay, not unfrequently he feels convinced that, so far as his own comfort only, and profit even, and growth, are concerned, he shall best consult that by preserving his freedom. I say, this very decided though quiet and unobtrusive individualism is becoming more and more observable. We may deplore it as a mistake every way. But we cannot meet it with a "Thus saith the Lord," or with any lofty *jure divino* claims on behalf of the particular church which the individual worships with on a Sunday, but does not care to be more intimately bound up with. None but a bigot, we take it, none but a man ignorant of the history of Christianity and of the vanities of forms it has proved itself capable of adopting, can blame the individual who feels himself justified to his own conscience in standing aloof from sects or parties. At the same time, exaggerated individualism is not a thing to be fostered. The idea may be seductive; but there is another side than that which, possibly, self-love too exclusively contemplates. The individual Christian owes it to himself, to his brethren, to his Lord, who never put himself in the foreground, but out of love put it altogether out of sight, to ask, not, what do I find most luxurious and pleasant? but, how can I so dispose of myself as best to pro-

mote, in my brief day, and in my little sphere, the interests of truth, the well-being of others? And it is quite conceivable that a little honest meditation in this direction might bring him to accept the best social form within his reach, at the time, for maintaining in the world and propagating the blessed truth which is life to his own soul. Instead of isolating himself, he may come to be willing to acknowledge openly and practically that "whosoever shall do the will of my Father who is in heaven, the same is my brother, or sister, or mother," and therefore enter into unreluctant association with them. He may learn wisdom from that proverb of the French, "The best is often the greatest enemy of the good."

On the other hand, some churches, at all events, will do well to admit that they have very gratuitously made themselves unattractive to not a few whom they would be the better for drawing to them. If comparatively ignorant men are allowed to take the front rank and to give a tone to the body; or if men of "pious principles and worldly views" are suffered to be prominent; or if crude notions are substituted for the nobler and more glorious phases of our common Christianity; if, in a word, there is positively little or nothing to induce any thoughtful man to join them, except a somewhat strained sense of *duty*, who that understands the genius of Christianity will be able to urge "The duty of church-membership?"

If we allow ourselves to indulge in the ideal, we may ask, should not a church be *an Hospital* for sick and wounded souls? Nay, are any of us more than patients just removed, or hoping to be removed, into the convalescent ward? And then should not the church be a *school*, where the little ones, nourished on milk, may learn their gospel alphabet, and the elder ones, fed on a stronger meat, go on to the higher and deeper truths, and be disciplined in the robuster exercises of godliness, the profounder lessons of which the cross of self-sacrifice is full? Aye, and should it not be a *sanctuary* too? not exclusively in the present ordinary sense of the word, but in that which makes it a refuge for the morally bruised and shamed, where they may find the sort of refuge which many a victim of sin and sorrow found in ages we call "dark;" a refuge where shame, treated tenderly and sisterly, might gradually rise again in hope and self-respect. The "woman that had been a sinner" fled by a true instinct to the Master's feet, and who of us does not love her as a sister? Is not the church now, or any church, to be "as in Christ's stead?" In a word, is not a church to be a *Family and a Home?*

But, some will say, "must not a church be holy?" God help us all, my friends, if that can rightly mean more than willing to be holy, and trying to become holy under the wise and tender treatment which every one of us is undeservedly receiving from that gracious Father and Saviour who loves the poor frail passionate "sinner" as well as any respectable "Simon" of us all.

These queries will reveal how true it is that we have come to a difficult pass for the working out of any really large and noble ideas of a church. We have *separate institutions* for almost every enterprise that piety or philanthropy (I do not like to use two words where one ought to suffice) can devise; i. e., for those practical benevolences which seem proper work for the church. And this being so, the argument for making less of artificial distinctions between church and congregation, and between one denomination and another, gathers force with not a few. Nor can we expect men who sympathize with the above to care for the artificial and unreal in church-forms which circumstances to-day so largely help to foster. And if our churches cannot in some tolerable degree realize the nobler ideas of the free-hearted men among us, what remains—some will ask—but to accept the inevitable, and, leaving individuals free to help in all the various schemes for good, according to their natural affinities, content ourselves with worship in common? Either this, or a gracious reform in some of our church ideas, is the alternative which some think to be daily becoming more obvious.

Still, in general, associations of Christians, in bodies, is on all grounds so obviously desirable, that the necessity of every one's doing the best he can under the circumstances will hardly be called in question. And surely, it cannot need to be said, that there are, thank God, very many churches, with some of the noblest and ablest of men for pastors, to be identified with which could be nothing but a blessing and a delight. But should not the churches as a whole seek earnestly to adapt themselves more to the present needs? If they truly "discern the signs of the times," will they feel it imperative on them to prefer rigidity to elasticity? the habits and modes of thought of "a day that is dead," to the claims of "the living present?"

ED.

The "Two Seeds" Theory.

In "The Restitution" of Dec. 30, there is an article on "*Two Seeds.*" It was called out by one that appeared in "The Restitution" Dec. 9, written by me; the larger part of which I published in the Bible Examiner, Vol. xviii. No. 2, under the heads of "*Christ Died for all Men,*" and "*Let God be True.*" To this article, as it appeared in "The Restitution," a "Two Seeds" theorist takes it upon him (or *her*) to speak briefly in opposition; the main point is to deny some of my statements of their theory, and the writer does it over the signature of "*Seed of the Woman.*"

If the writer wished to establish a truth he should not have assumed a name which belongs to "*the* Christ" alone. That name signed to a communication by any of the human race (except it be the Christ himself) proves the writer a *pseudo*-Christ; and, of course, a *false* teacher. But what else can be expected from those who deny the possibility of salvation to a portion of the human family? It is not the number, more or less, but the *fact* that these theorists maintain that some portion of Adam's race had no provision made for their salvation, and were "*ineligible* to salvation" by birth.

The article of the professed "Seed of the Woman," now under consideration, deals in evasion and endeavers to avoid exposure of the horrible character of the theory. The writer deems it best to leave one of his associates to his own defence; but says, "I claim to belong to 'the some others;'" i. e., he holds the same views as the person named, but speaks independently. He says:

"The labor expended in proving Cain and Abel to be brothers is all lost; for it is just what we believe. But that Cain was the seed of the serpent, is not said by us, but said by one *for* us without giving us proof; and we do not believe it for want of proof."

If have seen only the two pamphlets on the "Two Seeds" theory written by Z. Campbell and R. V. Lyon. In the pamphlet of the first named person, after speaking of the sin of Adam, he says, God "now cursed him in a surplus family of sin, *not at all related* to the blessed family of God, and for whom He had no use."—Page 2. Lyon says, "Two distinct families, two kinds of children. . . . Consequently, *not related to each other.*"—Page 66. Again, on the same page, he calls "Cain, the eldest child of the serpent's seed."

I believe in two seeds; but they were not such *by birth.* God "made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in him we live, and move and have our being" (Acts xvii. 26–28).

To talk of "two seeds"—such by birth,—for one of which God made no provision, and never intended they should or could "find Him," and to whom He never gave even "*eligibility* to eternal life" (Campbell, page 4), is to make the testimony of Christ, that God "loved *the world,*" and the testimony of Paul, that Christ "gave himself a ransom for all," a mockery and a deception, and tends to destroy all faith in the word of God. Men become the children of God by *faith*, not by natural birth. They become the children of the devil by unbelief, not by birth. Paul said, "This is a faithful saying, and worthy of *all acceptation*, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. i. 15). Alas, the natural-born serpent's seed have no hope, notwithstanding Paul was saved, who was "before a blasphemer and persecutor!" But, "Paul was a *sheep.*" say these "Two Seeds" theorists, all the time he was so wicked! So their theory makes the persecuting and blaspheming Paul a "*follower* of Christ" all the time he was doing that dreadful work! for, Christ says, "My sheep follow me;" and these "Two Seeds" people say, Paul was a sheep always, even from his birth. But I forbear to follow out this theory further at present, though it might receive more attention if its blasphemy was not so self-evident. The more the theory is examined the more shocking and God-dishonoring it will appear. Its advocates carefully keep out of sight the fact that men are never called "sheep nor goats" by natural birth, but by character formed under trial. They assert, "Some men never can, and never will believe."—*Campbell*, page 7. To say this, is to assume Paul did not know what he said when he affirmed, "God now commandeth all men, every where to repent" (Acts xvii. 30); and Christ was ignorant or deceitful when He commanded the Gospel to be preached to "every creature;" and the angel blundered when he said, "Behold I bring you glad tidings of great joy, which shall be to *all people*" (Luke ii. 10).

From a conviction of duty to God and men I

have said thus much. Of the character and motives of the advocates of the theory, it is not for me to judge: of the theory itself I have spoken. ED.

THE JEWS: CONNECTING EVENTS.

"Please tell us if the position of the Jews, in their financial and political relations with the nations, and their general appearance as a people is a subject of prophecy, and is it a sure token of the near approach of the day of the Lord? Please examine Micah v. 7, and will not the 8th verse be fulfilled after the Lord comes?"

H. B.

RESPONSE BY THE EDITOR.

How any one can doubt that the past, present, and future condition of the ancient people of God, among the nations, is a subject of prophecy, I cannot see. I speak not of the "Jews" only, but of Israel, as a whole, whether dead or alive. The nation of Israel, in its history, and the prophecies relating to its then future occupies almost the entire Old Testament; other nations are noticed mainly as connected in some way with Israel, either in its captivity or ultimate restoration to "their own land" and their missionary work among the nations, after their restoration.

Israel, whether viewed as a whole or only the Jewish portion of it, has already risen to a power, especially on the eastern continent, among the nations, that its financial affairs control even the governments of all Europe, and must ere long do the same in Palestine, their own inheritance, given them of God and kept for them by Him till the appointed time of their re-occupation of their own country, which is as sure to take place as that God cannot lie or deceive.

The commotion among the nations, that is sure to arise, will cause such a shaking as will naturally lead the Jewish portion of Israel to turn their attention to the re settlement of Judea; which, probably, will take place in a very short time after it commences.

The text, to which my friend calls attention, reads, "And the remnant of Jacob shall be in the midst of many people as a dew from the *Lord*, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (verse 7). "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, both treadeth down, and teareth in pieces, and none can deliver"(verse 8).

I am asked if this 8th verse "will not be fulfilled after the Lord comes?" I am not able to say; but it seems to be at some period near that time,—just before or soon after; yet, who can speak on the point with positiveness? That we are nearing the accomplishment of the events to wind up the present age, I have no doubt. Still who can say what, among the events future, is certainly to take place next in order? Strange events are being accomplished. Papacy has exalted itself to "infallibility;" and near the same day loses its temporal power, or, its "dominion is taken away;" yet it does not doubt but that it will regain it. To this end its work is carried on among the nations: particularly in Spain and France. The world is astonished at the sudden seating of a young Catholic prince on the throne of Spain; and the papacy waits only for a like event in France to strike the blow at the king of Italy to recover Rome to the authority of the Pope and make him once more a temporal ruler; then that power will say, with emphasis, "I sit a queen, and am no widow, and shall see no (more) sorrow." She is married again to worldly rulers, (France and Spain); by them she expects to be preserved from all further interference in the exercise of her will. Though, alas for her! God has said, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God Who judgeth her" (Rev. xviii. 7, 8).

The "fire" of war, kindled by her efforts, supported by aid from France and Spain, to establish her power over worldly kingdoms: a war such as the world has not seen, but involving the utter destruction of the papal power, and the overthrow of some European kingdoms, which will hasten Israel in her return to her own land, to escape the ruin coming on Europe.

That France will soon have a Catholic king or emperor seems certain. If Napoleon iv. is to be the person, he is steeped in Romanism, under the influence of a mother who is a devotee to papacy. If a Bourbon is exalted to the throne of France, the result will be the same. Papacy will then have its triumph for a short time; but her judgment will soon follow by a terrible war, which will most likely cause the sudden departure of the Jews to Judea as the only safe position they can find. Papacy has ever been their invetcrate enemy. The Jews, to a great extent, control the financial affairs of Europe. Without their financial assistance some if not most of

those governments would be unable to maintain government at all. When therefore it becomes manifest to the wealthy Jews that their wealth is in danger, by a longer connection with those governments, it will be natural for them to turn their attention to the re-settlement of Palestine; and all the prophecies of their future look that way. I have thrown out the foregoing remarks as hints for thought and to call attention to the affairs with which this age is likely to close: not that I am sure that such will be the exact course of events; yet, to me, it seems likely there will not be a great variation.

"The Sign of the Son of Man."

"I should like to know what you think the Sign of the Son of man is (Matt. xxiv. 30), as I think it is one of the signs that was to be witnessed by the generation that should not pass till all be fulfilled." E.

Editor's Reply.

I have thought "the seven last plagues" were that sign, because between the sixth and seventh, or last plague, it is announced, "Behold I come as a thief," etc, indicating at that time, the advent of our Lord was close at hand. If those plagues are not the Sign of the Son of man, then I cannot say what it may be, unless it is the actual appearing of Himself in the heavens, where his first appearance will take place, and from which He will send forth the "angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of the heaven to the other" (verse 31); and, as Paul says, they "shall be caught up in the clouds to meet the Lord in the air" (1. Thess. iv. 17). These persons are those who are "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Lk. xxi. 36). Fearful judgments are to fall on the world and on nominal Christians at that time; and those who by watchfulness and prayer are prepared to meet their Lord shall be taken up to meet Him in the air, and so be delivered from the terrible woes of those days.

First, the Sign of the Son of man shall appear, at which time the "worthy" ones are taken away: then, "all the tribes of the earth," —men who are *earthy* in their love and pursuits, and who have not become spiritual,—will "mourn" and pass through such tribulation as is described by the figures of Rev. vi. 12–17; "and *they* shall see the Son of man coming in the clouds of heaven with power and great glory."

It will be seen that, as an opinion, I am disposed to think the appearance of the Son of man to His elect, in the air, is *the Sign* He speaks of, to be followed by a manifestation to others at a later period.

The Cause of Persecution.

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me."—John xvi. 2,3.

Here our Lord has distinctly stated the *cause* of persecution. It is *ignorance* of God and his Christ. No man or body of men who indulge in a spirit of persecution know "the only true God and Jesus Christ," whatever their professions may be. They may think they are "doing God service;" but such service He does not accept. If men knew the heart of God and his beloved Son, nothing but love and good will could ever actuate them in their conduct towards others, however they might disagree in theories or modes of worship. God "loved the world," every soul of man, whatever their state or condition, and gave His only begotten Son to be "a propitiation . . . for the sins of the world" (1 John ii. 2). All His administration over the race is one of love; and though often seemingly severe, yet it is the discipline of love: it is love's effort to bring men to accept that course of life which shall result in their highest good and eternal well-being and happiness.

What is persecution? It is "to pursue with enmity; to harass; to afflict; to distress; to oppress,—generally on account of opinions." Men or bodies of them may profess to do these things thinking they are doing "God service;" but they "know not what spirit they are of;" they evidently "know neither the Father or his Son." They are clearly actuated by some motive or spirit opposed to the Father and Son. The true spirit is that of toleration and forbearance towards the persons whom we may suppose to be in the greatest errors. God could, if he thought best, cut them off in a moment, or visit them with awful judgments short of death. But shall we, finite and erring mortals, put our judgment before that of the righteous Judge, and allow ourselves to take judgment into our own hands? Shall we say to Him, who is Judge of all the earth, that His judgments are too slow, and so set ourselves to correct Him by our persecutions of those whom we are pleased to call "heretics?"

Instead of pursuing the unchristian and godless invention of persecution, let us study the character of God and his dear Son, and learn the lesson Jesus has taught us, viz., "I say unto you Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Why should we do these things? "That ye may be the *children* of your Father which is in heaven." That is, be like Him; be long-suffering, kind, full of love and good-will towards all however they may go astray, or however they may injure or revile you; remembering that the blessed Saviour, (whom to see, was to see "the Father who sent" him), "when He was reviled, reviled not again; when He suffered, He threatened not; but committed himself to Him that judgeth righteously" (1 Pet. ii. 23).

Ignorance of those characteristics of the Father and Son, and failure to study them with the purpose to be conformed to them is the cause of all the persecutions among men; and professed Christians who neglect this study and practice are of all men most guilty, and have most to fear from the judgment of God; for, if they continue in that course, they are sure to be found in that state which is certain to exclude them from the "Little flock," to whom "it is the Father's good pleasure to give the kingdom." And though they may not utterly perish, they are unfitted to be among "the kings and priests," and must be only *subjects*, to be taught and governed.

Great is the loss, therefore, of those who do not rise out of the spirit of persecution, and who have not made it their labor to know the Father and his Son and to be conformed to that image.

ED.

GROWTH NECESSITATES CHANGES.

(THE following extracts are detached sentences of Richard Baxter, in his declaration of "things in which he himself had changed." His "Saint's Everlasting Rest" is a work well known to most Christians. Of some of his changes he speaks as follows:—ED.)

"Heretofore, I placed much of my religion in tenderness of heart and grieving for sin, and penitential tears, and less of it in the love of God, and studying His love and goodness, than I now do. Now my conscience looketh at love and delight in God, and praising Him, as the top of all my religious duties, for which it is that I value and use all the rest.

"Heretofore, I knew much less than now; and yet was not half so much acquainted with my ignorance; but now I find far greater darkness upon all things, and perceive how very little it is that we know in comparison with that we are ignorant of.

"I see more good and more evil in all men than heretofore I did; I see that good men are not so good as I once thought they were, but have more imperfections. And I find few are so bad as either their malicious enemies or censorious separating professors do imagine. Even in the wicked generally there is more of grace to make advantage of, and more to testify of God and holiness, than I once believed.

"I less admire gifts of utterance, and bare profession of religion, than I once did, and have much more charity for those who, by the want of gifts, do make an obscurer profession; for I have met with diverse obscure persons, not noted for an extraordinary profession or forwardness in religion, but only to live a quiet blameless life, whom I have after found to have long lived, as far as I could discern, a truly godly and sanctified life.

"I am not so much inclined to pass a peremptory sentence of denunciation upon all that have never heard of Christ, having some more reason than I had before to think that God's dealings with such is much unknown to us."

REMARK BY ED. OF EXR. This last paragraph many professed Christians, in these days, might consider to their profit.

MRS. M. S. LATHROP, Sandwich, Ill., writes: When I first commenced taking the EXAMINER I knew nothing about it, but consented to pay one half the price to please and accommodate a neighbor, an old gentleman, who, like myself, was very poor. He seemed to feel such an interest in the EXAMINER, and no one to help him to it, and so he came to me, and to comfort and help him I subscribed with him. He died last April suddenly, sitting in his chair. The EXAMINER was to him, while living, food, rest, and comfort. He always took them from the office and read them,—then brought them to me, invariably saying, "Well, here is another EXAMINER, better than the last." Since the year expired, I have tried often to see where I could spare a dollar to continue it; for, I could not get courage to stop it. Since I commenced reading the Magazine all other religious periodicals seem tame compared with it. I send you one dollar, and when that runs out I shall send another *if possible*.

Human Redemption---No. 16.

BY HENRY DUNN.

On the Objection that a Doctrine of Restitution after the Resurrection, is Inconsistent with the Revelations of Scripture Regarding the Eternity of Future Punishment, and Likely to Increase Prevailing Indifference to Religion.

To this objection it might first of all fairly be replied, that the question we are examining has really nothing whatever to do either with the character or duration of the punishment which may be inflicted on the irreclaimably wicked. The inquiry relates neither to the temporary nor to the eternal character of the judgments of the last day; but to the fact whether or no *all mankind*, excepting only the regenerate, are, notwithstanding the sacrificial life and death of the Saviour, doomed to eternal ruin.

The point we are examining is *not* whether the finally lost will be forever miserable, but whether Christ's sufferings have, in any intelligible sense, really and practically benefited *the unconverted world;* whether He is the "propitiation" for the sins of all, or whether He died only to render *it possible* for every man to be saved, who should, on earth, be renewed by the Holy Ghost?

To this question it is no reply to say, "The Redeemer has always had an Elect Church, and there is yet to come, before this dispensation closes, an era of light and love and triumph which, when it arrives, will so enlarge the Church as abundantly to compensate the losses and miseries of the past;" for were this blessed period to stretch —as some think it possibly may—through three hundred and sixty-five thousand years, we should be still left to conclude that the plans and purposes of God have, with limited exceptions, been *effectually* thwarted by Satan for four thousand years prior to the incarnation, and for nearly two thousand years after it.

This can never be. Granting, for the sake of argument, that the expected Millennium is about to dawn,—that it may last as long as the wildest fancy can imagine, or the most devout heart desire,—that it comes, as many say, to close in glory this, the last dispensation; or, as others affirm, that it *follows* the second advent of the Lord, and consists in the indefinite multiplication of *a remnant* left on earth after the terrific judgments which accompany His return, the result is the same. In either case *an absolute impossibility* is supposed, viz., that Christ has suffered a long and disastrous defeat at the hand of the great enemy. For it proceeds on the assumption that, during nearly six thousand years, the countless myriads of earth, repeating themselves generation after generation, have, with comparatively few exceptions, been secured by Satan forever.

It is of no use shutting the eye to this consequence, or stopping the ear when we are reminded of it. *There it is;* and it can never be got rid of. True, we may be told—as we often are —that the loss of the adult population of the world will be made up by the salvation of its innumerable infants. But who does not see that such a supposition only renders the failure still more complete; since, on this showing, the victories of Satan are over beings reasonable, intelligent, and responsible, while the majority of those whom Christ wins never knew good or evil; have therefore been subjected to no probation; are, in fact, as incapable of choice as the beasts of the field or the clods of the valley? How near such conclusions approach to blasphemy it is hard to say.

Nor is the case at all relieved by adding, We are content to leave the matter with God. For what right have we, first to take up a theory inconsistent with, if not altogether opposed to, the intimations of the Bible, and then to throw the difficulties we have created on our heavenly Father?

Equally vain is it to say that universality is the *aim and intention* of the Gospel,—that limitation arises only from the perversity of man. If men had not been depraved and perverse, there would have been no need for the Gospel. But of what use can any Gospel be to a sinner, which is invariably made of none effect by the very disease it comes to cure, and which can never *do anything for him* beyond aggravating his guilt, *unless* it be accompanied by another and distinct gift, which is special and sovereign,—and *not for all?*

The only reply that can be given is this,— "God is a sovereign: man, every man, is by nature so depraved and rebellious as *to deserve* eternal misery. Salvation is, in every case, an exercise of free grace, the limitation of which no man has a right to complain of. If the Creator thinks fit to call into being myriads of men and women, each one as sensitive as ourselves, knowing well that the only result of their creation will be their eternal wickedness and misery, who or what are we that we should question His doing?"

If it be so,—if God does, indeed, under such conditions give life to the great masses of mankind,—silence alone becomes us. But may it not be as well to ask, whether He does anything of the kind? Certainly nothing short of the clearest testimony of His Word should lead us for a moment to admit even the possibility of a

course so opposed to all that He has revealed to us of His infinite compassion, of his tender mercy, and of his pitifulness towards the children of men. When Abraham ventured to remonstrate with God, under the supposition that He was about to destroy the innocent with the guilty, saying, "Shall not the Judge of all the earth *do right?*" the Lord justifies his state of mind, by saying that such a thing shall not be. When Jonah, in anger and in insolence, *reproaches* God for being merciful (iv. 2), because Nineveh was not destroyed in accordance with the threatening he had been commissioned to deliver, it is God who deigns to reason on the side of mercy.—"Should not I spare Nineveh that great city?" (ver. 11). When James and John (the tender and loving John) desire that fire from heaven should fall on those who rejected their Lord, it is Christ who says, "The Son of man is not come to destroy men's lives, but to save them" (Luke ix. 56). Scripture invariably represents God as *more merciful* than man, and tells us that it is better, in any case and in all worlds, to be in the hands of God than in the hands of our fellow mortals. Yet even man's moral instincts, when purified by Divine love, revolt against the conception of eternal misery and eternal sin. And since no interpretation of Scripture *can* be correct which sets the *work of God* in the heart, and the *word of God*, as expressed in the Bible, in opposition the one to the other, it surely becomes us to pause before we commit Divine Revelation to such a controversy.

But I again say, this is not the subject of our present inquiry. We are not asking whether the millions—if millions there were—of the antediluvians who perished in the Deluge are, after the judgment day, to be tormented *forever?* or whether, after a given number of thousands of years shall have elapsed, they will be either annihilated or restored? but whether they may not, at the resurrection, be made acquainted with those later revelations of God's character and will which we possess, and which, for aught we can tell, may with them, as with us, be made powerful to the pulling down of strongholds, and to the bringing into subjection of every thought to the obedience of Christ?

It is absurd to call this universalism. The restoration of the race, whether existing before or since the Deluge, is far from involving of necessity the restoration of every individual; and it is but trifling with a serious subject to assert that if it once be allowed that any man, not converted on earth, may hope for mercy in the next world, then the doctrine of the universalist cannot be either denied or disputed. Yet such is the ground continually taken by persons who think that God is dishonored, and the teachings of Scripture denied, if a ray of hope is allowed to enter the invisible world.

Would to God it were possible to make such reasoners see that their rash assertions on this subject, however well intended, are, when taken in connection with the views they hold on eternal punishment, to be numbered "among the most effective of all the causes which are, at present, inducing among us that virtual abandonment of Christianity which assigns a mythic sense to almost every part of the sacred oracles." * Would that it were but felt that all this risk is run for a doctrine, "the evidence for which," says one of the most orthodox of divines, "is by no means to be compared to that which establishes our common Christianity." †

Were it, indeed, indisputably true that the unconverted pass at death into the miseries of hell; and that Dr. Chalmers's estimate of their number be accepted, when he tells us that "spiritual renovation" is "an event of exceeding rarity,"—that those who are thus renewed are but "a handful out of the untouched mass,"—it would be hard indeed to avoid the conclusion that men ought, above all things, to shrink from becoming parents; that the fondest hope of woman should be that her children might die in infancy; and that all classes alike should unite with one of our ablest modern writers —a devout and earnest Christian minister—when he says, "For my part I fancy I should not grieve if the whole race of mankind died in its fourth year. As far as we can see, I do not know that it would be a thing much to be lamented." ‡ *A theology which can lead to such a conclusion must surely be defective somewhere.*

To the further objection that prevailing indifference to divine things would be increased, it might, and it ought to be sufficient to reply, that where our inquiries relate simply to what God has revealed to us in the Bible, or, in other words, to "*what is Truth*," we have nothing whatever to do with supposed consequences. The one and sole question with us, as humble and devout inquirers, should be, *What does the Book say?*

The opposite course,—that which proceeds on the assumption that we are *able* to judge beforehand as to what will be the practical tendency of any doctrine, and therefore *warranted* in neglecting or rejecting what we may imagine likely to act injuriously on mankind,—cannot be sus-

* Sir James Stephen.

† Rev. Robert Hall.

‡ Prof. Henry Rogers, in Greyson's Letters.

tained for a moment, either by reason or from Scripture.

Yet how often is it acted upon. How many once both rejected and denounced the doctrine of justification by Faith alone, simply because *it appeared to them* to be unfavorable to holiness of life. How many others, on precisely the same ground, still speak of the doctrine of Election as "a delusion of Satan." How many more—some of whom may justly be numbered among the excellent of the earth—are utterly inaccessible to any evidence that may be presented in favor of a pre-millennial advent; since they are fully persuaded that such a view of the future must be fraught with mischief, and, if generally adopted, prove destructive to all missionary zeal. But who, among them all, will deliberately venture to argue that such fears or suppositions ought either to override or to interfere with just conclusions in regard to the evidence by which any of the doctrines in question are either to be rejected or sustained?

This, however, is not the position on which I propose to fall back. On the contrary, I desire to meet the objector on his own ground, and to maintain that the general reception of the views we have gathered (on the supposition of their being, as I firmly believe they are, revealed truths) would be every way beneficial; stimulating the believer to seek after higher attainments in holiness, impressing the careless with a greater sense of the certainty of future retribution, and removing hindrances from the path of honest but sceptical inquirers.

In our present teaching *relative to the future*, no man can find much that is calculated to promote spiritual growth. He is told, indeed, that this world is not his home; but of that which is to follow he learns nothing. He is led to believe that, apart from the direct and eternal consequences of faith and its opposite, this world and the next have but little in common; that death, like a great gulf, separates men forever from the particular training and discipline they have undergone on earth, from their knowledge and their ignorance, from their vices and their virtues, from their peculiar beliefs or unbeliefs; that one unspeakably awful alternative—heaven or hell—swallows up everything else, and practically annihilates those shades of character which so remarkably distinguish man from man while here.

To the popular mind, heaven, supposed to be immediately entered upon at death, is simply and exclusively perpetual worship; hell, eternal torment in material flame. The great mass, even of instructed Christians, think little of a subsequent resurrection of the dead; nor does it seem to them *profitable* to meditate on the fact, that since our Lord carried with him to the Father all that constitutes a human being—all the varied affections and feelings of humanity—and since He exercised every one of these capacities on earth without a stain of sin, it is at least reasonable to suppose that His saints, when raised from the dead, will find employment as practical, and yet as spiritual, as that which engaged their Redeemer while in the flesh.

Hence it is that, in the absence of these thoughts so few Christians are ambitious of distinction in the world to come—ever think about the "crown" that is to be lost or won; or remember that their "calling and election" is one that has to be "*made sure.*" How *can* they do so, while under the delusion—for such it is—that the spirits of the just at death mingle with the angels, and, in the enjoyment of a common felicity, are for ever employed in vocal and instrumental praise?

Equally defective are the views generally inculcated relative to the condition of the departed saint *at Christ's coming.* So little, indeed, is now thought of this great event, or of the consequent earlier resurrection of the sainted dead, that it is not too much to say that, in the great majority of instances, these twin subjects of deep and everlasting interest to the early Church—these indivisible truths of the New Testament, on which the sacred writers linger with delight—have little appreciable influence over us, either as joy or strength. They are not the thoughts that either fill us with satisfaction, or modify our conduct and character. They are believed, in some sense or other, without doubt; they form no unimportant part of our creed; but they are superseded, for all practical purposes, by the notion, that when the spirit of a man leaves earth, it enters at once upon its final joy or irreparable woe.

So, in our modes of doing good, that which we value most is immediate and strong impression; conversion, or rather that which appears to us to be such, is often supposed to include everything else; safety, instead of sanctification, too frequently becomes the end of our religion; Christianity is diffused, without being deepened; the "form of sound words" rises in value as the force of an elevated moral life diminishes in esteem; profession outruns practice; union to the *Church*, whether it be by outward rite or supposed inward change, is too often identified with union to Christ, until, as the result, living Christianity gradually retires before a Christianized population into secret places, and the life and power of the faith, as seen in a literal adherence to the precepts of the Saviour, is accounted little

better than an extravagance. This state of things does not appear to me to be so particularly advantageous, that we should feel anything like regret at the possibility of its being disturbed.

Nor should it be forgotten that now, by all but universal consent, it is fully admitted that our present modes of thought and feeling relative to the future misery of the unconverted, especially when regarded in connection with man's moral inability to repent and believe, have become the fruitful parents of the later forms of scepticism,—a circumstance which in itself alone should lead us, with the deepest anxiety, to inquire whether or no these modes of thought are scripturally correct.

What can be more striking or confounding than the words which have recently been uttered by a great Christian advocate, * eminent for his orthodoxy, when he tells us that "the same Gospel which penetrates our souls with warm emotions, dispersive of selfishness, brings in upon the heart a sympathy that tempts us often to *wish that itself were not true*, or that it had not taught us so to feel?" At these points, he goes on to say, "we come upon an interior antagonism, a deep, counteractive energy, *whence springs, almost with periodic regularity*, a DISBELIEF, of which Christianity is the immediate object, inasmuch as it is its incitative cause."

Is it possible to pass a severer condemnation on some parts of our modern Evangelical theology, than to show, as is here done, that, on the supposition of its truth, the Gospel of Jesus Christ is *suicidal* in character; that in proportion as Divine truth produces its intended and legitimate effect on human hearts, it brings them, in certain points, into direct antagonism with itself?

Again, what can be more paralyzing than thoughts and feelings such as have been avowed by Dr. Albert Barnes as his own? He is speaking of the ordinary Evangelical theology, in its bearing on the unconverted, when these words are forced from him:

"These, and kindred difficulties, meet the mind when we think on this great subject; and they meet us when we endeavor to urge our fellow-sinners to be reconciled to God, and to put confidence in Him. I confess, for one, that I feel them, and feel them more sensibly and powerfully the more I look at them, and the longer I live. I do not know that I have a ray of light on this subject which I had not when the subject first flashed across my soul. I have read, to some extent, what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewed with the dying and the dead, and why man must suffer to all eternity.

"I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind; nor have I an explanation to offer, or a thought to suggest, that would be of relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the anguish of spirit which I have; but I confess, when I look on a world of sinners and sufferers, upon death-beds and graveyards, upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens, when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet He does not do it, I am struck dumb. It is all dark, dark, dark, to my soul, and I cannot disguise it." *

How different would be our conclusions if we could but believe that the eternal justice and infinite mercy of our heavenly Father is "one and the same with His universal sympathy: that the medicines of Christ are as manifold as our infirmities; and that, as there are 'many mansions' in the 'Father's house' (the redeemed congregation), so, to that house are many approaches."

Need it excite wonder that, under existing conditions, doubt spreads? It is easy to say that scepticism, of whatever kind, is but another name for sin,—that it is not honest,—that it arises simply and solely from hatred to truth. Such is not the fact. There is such a thing, whether men will allow it or not, as *honest doubt*. The Bible everywhere recognizes it. The Apostle Thomas is a striking example of it. And those who have read the sermon of the late Mr. Robertson, of Brighton, on the rationalism of this disciple, will enter into his meaning, when he speaks of men "whose reflective powers are stronger than their susceptive;" of "minds that must be convulsed with doubt before they can repose in faith;" of the evidence afforded by the Gospel narrative that "a sign may be given to the doubt of love which is refused to the doubt

* Isaac Taylor's "Restoration of Belief."

* Albert Barnes, "Practical Sermons," pp. 123—5, Boston, U. S., 1858.

of indifference:" and of the lesson which is taught by that Divine forbearance which did not disdain to say to the one sceptic of His little band, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.'

Never did the question, 'How can *honest doubt* be best dealt with?' more urgently demand a solution than it does in the present day. Never was it so necessary as it is now to separate earnest and active doubters—men who so *love truth* that they dare not *rest* in doubt—from men whose scepticism is but a chronic malady, characterized chiefly by conceit. For the latter, *little or nothing* can be done; for the former, *much*.

Nor should it surely be forgotten that "the real, though often unavowed, ground of the doubts which are thus overclouding the spirits of so many of the nominal disciples of Christ, is the hopeless dejection with which they contemplate that part of the Christian scheme which is supposed to consign the vast majority of our race to a future state in which woe, indescribable in amount, is also eternal in duration. From this doctrine the hearts of most men turn aside, not only with an instinctive horror, but with an invincible incredulity; and of those who believe that it really proceeded from the lips of Christ himself, many are sorely tempted by it, either to doubt the Divine authority of His words, or to destroy their meaning by conjectural evasions of their force." *

It is unquestionable, that in the Gospels the Redeemer is depicted as frequently turning away from the world, which then, as now, would be called religious, that He might more forcibly teach us that He has other sheep, not of this fold, sheep astray upon the mountains, despised and rejected of men. It is in these Gospels that "one by one we see and recognize them. The publican, who stands afar off, and will not lift up so much as his eyes to heaven; the woman who is a sinner, from whose touch Simon shrank back in horror; the soldier, who would not venture to ask Him under his roof; the heathen mother, whom his disciples would have driven away as a dog from his presence; the rough sailor, who had been washing his nets on the shores of the lake; the man of business, who sat all day long at the receipt of custom; the stranger, who did his works of mercy, not following with the apostles; the wild youth, who had wandered far from his father's house; the savage robber, who hung on the accursed tree—to each and all he turns, and for each He has a blessing." *

Is it possible to imagine that love like this passed away forever with the earthly life in which it was manifested? These persons *came to Christ*, it is true; but what evidence is there, in relation to some of them at least, that they discerned his true character, or sought more than temporal good?

Is it conceivable, I say, that on the supposition of such like among ourselves not being truly regenerated here, there is, in the world that is to come, for them neither pity, nor mercy, nor hope?

If it be so, why the consciousness, that lies so deep in the hearts of all men, that sin is separation from God, and peace, and blessedness? Why the sadness and the thoughtfulness that all but invariably accompany suffering and toil? Why the universal consent of humanity to the Law that it is good? Why the countless struggles that are continually going on, in the minds of the unregenernte, after ideals of excellence which are never reached? Why, if in vain and for nought, should the most real and deep of all human experiences be the sense of guilt, and the longing after deliverance from its chain? Why indeed, if earth be not the field in which the seed, at least, of reconciliation with God is sown with no niggard hand; if the world to come will see no richer harvest than that which we behold; if the multitude who now so darkly grope after God never find Him; if conscious helplessness lead to no helper, and life and death, and all the mystery of being, end only in one grand gigantic scene of all but universal desolation?

God forbid that I should, for a single moment, even *seem* to doubt that for *some*—for those of us, in particular, who have "tasted the good word of God, and the powers of the world to come"—the solemn issues of eternity *do* hang on the few short years of our mortal existence; but it does not thence follow that this is the case with every man; that the possession, or the possibility of possessing, a copy of the Scriptures is equivalent to a full presentation of the Gospel; or that either tracts or sermons can in themselves so embody living truth, as to make the disregard *of them* equivalent to the rejection of the Redeemer. I do not despise either tracts or sermons; but I am quite sure that none of these things however good in their place, will accomplish much, so long as the stumbling-blocks occasioned by the corruptions of the Church, and the inconsistencies of individual believers, are unremoved.

* Sir James Stephen, "Ecc. Biog.," ii. 495, Epilogue.

* Stanley's "Canterbury Sermons."

Not till this is done will it be seen that the *moral superiority* of Christians, the winning excellence of those who love and imitate the Redeemer, is *the great agency* employed by God to draw men to Christ; inasmuch as in this way alone can the teachings of Scripture be practically illustrated, and translated into action.

So far from imagining that teaching the *possibility* of this power being brought to bear on the unrenewed in other states of existence—the *probability*, I would rather say, of the redeemed Church being employed, in the world to come, in bringing to the knowledge and love of Christ multitudes of those who have never known him here,—would have a tendency to promote religious indifference, I firmly believe that its effect would be precisely the reverse. For then future retribution, instead of being, as now, alternately dreaded and doubted, would come to be acknowledged a solemn reality, as little open to question as the great facts of physical existence; while the exact apportioning of reward and punishment to every man according to his deeds, *now all but universally lost sight of*, would be found to harmonize alike with the voice of conscience and the word of God. Virtue, of whatever kind, and by whomsoever displayed, would, as coming from the "Giver of every good and perfect gift," then be considered worthy of all honor and imitation: and the one great desire of the child of God would be to be "*preserved blameless*, body, soul, and spirit, to the coming of the Lord."

There are persons I know who will say, If hell can be escaped, let us go on in sin; just as there were persons in a former day who said, "Let us sin that grace may abound." Of such, what more can be affirmed than this, "Their condemnation is just!" Baptism, the Lord's Supper, church-going, prayer, almsgiving, all have been in like manner abused. But it is not on this account, nor yet because "things hard to be understood" have in all ages, been "wrested by the unteachable and unstable to their own destruction," that we are to regard any portion of the Divine Word either as dangerous or doubtful.

Dr. Norman McLeod observes—"It does appear to me that there exists a wide-spread callousness and indifference, an ease of mind, with reference to the fate hereafter of ungodly men, which cannot be accounted for except on the supposition that *all earnest faith is lost* in either the dread possibilities of future sin, or of its future punishment." *

* "Parish Papers;" chapter on Future Punishment.

Even of professed believers the truth must be told, that few attempt to realize the awful condition in which mankind are supposed to be placed; that many shrink from even hinting danger to their nearest and dearest unconverted relatives; and that some, it is to be feared, "compromise with conscience for the absence of a life in the spirit of their creed, by violent speculative denunciations on those who oppose it." The great multitude, in the meantime, live on and pass into eternity, devoid of every sentiment of anxiety in reference to the world that is to come: the popular theology being, I am afraid, but too truly expressed in an epitaph I have seen somewhere, written upon the tombstone of a notoriously abandoned man, who was killed by a fall while hunting.—

> "Between the stirrup and the ground
> He mercy sought, and mercy found."

This is the grand delusion we have to grapple with, and we shall do so most successfully by bringing under the notice of the impenitent, considerations which tend to attach certainty rather than horror to future retribution, and by avoiding exaggerated statements, which are only calculated to harden the hearer.

Dr. Norman McLeod again asks, "What if, instead of the wrath of God being poured upon them (the wicked) to the utmost, it will be inflicted in the least possible measure, and only in the way of natural consequence? What if the sin which makes the hell hereafter is, in spite of all its suffering, loved, clung to, even as the sin is which makes the hell now? Nay, what if every gift of God, and every capacity for perverting his gifts, be retained, and if the sinner shall suffer only from that which he himself *chooses* forever, and forever determines to possess? I do not say that it must be so, but if it is so, then might a hell of unbridled self-indulgence *be preferred* then, as it is by many now, to a heaven whose blessedness consisted in perfect holiness, and the possession of the love of God in Christ forever and ever." * I can only say to this speculation, that a hell of this character (totally different from that which the Bible asserts it to be), would not assuredly be an object of much dread to the wicked; but that God should forever sustain sinners in this *preference for evil*, and in the eternal indulgence of it, passes all rational belief.

That Christians enlightened from above, and themselves partakers of a salvation which they acknowledge to be a free and sovereign gift, irrespective altogether of their deserts, should be

* "Parish Papers," p. 154.

unwilling to receive the testimony of Scripture, when it points to possibilities for the race, brighter than any they could have conceived: that they should be *indisposed to examine* such evidence as is presented to them in favor of its truth; that they should *almost deem it wicked* to doubt the dogmas of past ages, or to question the validity of the inferences on which they rest, would be utterly unaccountable, were it not for the recollection that want of faith is want of courage, and that cowardice in the study of the Divine Word is but one of the many sad consequences which result from man's alienation from his Maker, and the tendency of his soul to *dread* rather than to love his heavenly Father.

The Little Horn.

The Ten Kings and the One King.

BY H. BRITTAIN.

One of the most difficult tasks imposed upon the disciples of Christ, in the present age, is, the insisting on the necessity of believing that the Scriptures mean what they say, to those, also, who say they are disciples of Christ. As this difficulty is great with those statements that are clear, and easily to be understood, how much greater is it when we approach the statements of prophecy. Clear statements being made to mean anything but what they do mean, it is only reasonable to expect that prophetical statements will fare no better. One of these prophetical statements is that relating to the ten kings, and another who is to rise after them. We have stated in our previous articles, whom we believe that the Scriptures teach this "another" to be, and have given proof and reason for our belief. For the sake of those who may not have the opportunity to go into the question of the little horn, we propose examining closely into the assertion of the year-day expositors, that this "another," or "little horn," is the Papacy. The question to be first put, is a simple one. Has the Papacy existed after *ten* kings have also existed? History must decide for us, as to the answer; and, it is useless to accommodate history so as to make it say yes, when it says no, for, sooner or later, the deception will be found out.

It is admitted, generally, that the Roman Empire is the fourth kingdom. It is out of this empire the ten kings are to rise *prior* to the "another" king. Let us, first, see what countries or districts were embraced within the bounds of this Roman Empire. They were as follows: Italia, Gallia, Britannia, Hispania, Lusitania, Rhoetia, Noricum, Pannonia, Dacia, Mesia, Thracia, Achaia, Macedonia, Illyricum, Istria, Liburnia, Dalmatia, Alpes Maritimæ, *in Europe;* Asia Minor, Pontus, Cilicia, Armenia, Assyria, Babylonia, Mesopotamia, Syria, Judea, and Arabia *in Asia;* and Egypt, Libya, Africa Proper, Numidia and Mauretania, *in Africa*; The modern countries or districts, answering to these, are as follows: Italy, Papal States, Spain, Portugal, France, England, Scotland, (part), Belgium Holland (part), German States (several), Prussia, Switzerland, Austria, Russia, Turkey, and Greece, *in Europe;* Turkey, Russia, and Persia, *in Asia;* and Egypt, France, and Morocco, *in Africa.* It is then, on this territory, we shall find the ten kings, if they have ever existed, and the territory, as we see, included districts in Europe, Asia, and Africa. The prophecy does not say, when ten kings have risen out of that portion of the fourth kingdom in Europe, or in Asia, or in Africa; but that they are to arise "out of this kingdom." In looking for these kings, the whole of the territory must be kept in view, and not one part omitted to the disadvantage of another. It will be perceived at once, that any exposition based upon the historical events relating only to a part of this kingdom, will be unsound and opposed to Scripture. The old Roman Empire became divided into the eastern and western Empires about A. D. 395. The Western Empire became extinct A. D. 476. The Papacy arose as the little horn, it is said, between A. D. 606—608. If the Papacy is the horn, the ten horns or kings must have existed on this territory prior to its appearance. What proof do the year-day advocates give that these ten kings did exist? They say that Machiavel, in his history of Florence, gives a list of the names of ten kingdoms which arose at the disruption of the Roman Empire. And they gave a reputed list of Machiavel. But, strange to say, *Machiavel does not give any such list.* What does Machiavel say in his history? In book I. history of Florence, he writes, "Zeno held the Eastern Empire. The Ostrogoths governed Mysia and Panonia; the Vestrogoths, Snevi, and Alari held Gascovy and Spain. The Vandals possessed Africa; the Franks and Burgundians, France. The Heruli and Thuringi had Italy." So, that the list of kingdoms given by Machiavel, is as follows: 1. Eastern Empire; 2. Ostrogoths; 3. Vestrogoths, Alans and Snevi; 4. Vandals; 5. Heruli and Thuringi; 6. Franks and Burgundians. *Six and not ten.* There are numerous and conflicting lists of these ten kingdoms given by the year-day expositors, among whom the common bond of union, as to these ten kingdoms, appears to be, disagreement. We will take side

by side with Machiavel's *real* list, two of the principal lists given by these expositors.

Isaac Newton.	*Machiavel.*	*Dr. Keith.*
1. Visigoths.	1. East'n Empire.	1. Ostrogoths.
2. Snevians.	2. Ostrogoths.	2. Vestrogoths.
3. Alans and Vandals.	3. Vestrogoths, Sneves, and Alans.	3. Sneves and Alans.
4. Alans.	4. Vandals.	4. Vandals.
5. Franks.	5. Franks and Burgundians.	5. Eranks.
6. Burgundians.	6. Heruli and Thuringi.	6. Burgundians.
7. Lombardy.		7. Heruli and Thuringi.
8. Ravenna.		8. Saxons & Angles
9. Britons.		9. Huns.
10. Huns.		10. Lombards.

From these it will be perceived that two kingdoms on Machiavel's list, not given by Sir Isaac Newton in his list, would bring Sir I. Newton's list to twelve. And Dr. Keith's list does not include the Eastern Empire on Machiavel's list; nor Ravenna on Newton's list, which, added to his list, would bring it to twelve also. It is obvious, that as the number of the kingdoms were not at first ten, they could not afterwards be so called, because they were so at first. It should also be borne in mind, that the existence of any such kingdoms was never alleged till the year-day system sprang into being in A. D. 1195; but the Scriptural teaching, that a day is a day, a year is a year, existed long enough before that year. It is to history itself we must turn, and see if we can find that any such ten kingdoms have uniformly existed during the period intervening between A. D. 476 and A. D. 606—608, promising that we do not desire to manufacture history to order, but to take its testimony as we find it. When a kingdom is called a kingdom, in historical accounts, or an exarchate an exarchate; or a province a province, we take it to be so, and do not desire it to be called what we *think it ought to be* named, but what it is named.

In A. D. 477, 1. Eastern Empire; 2. Kingdom of Italy; 3. Visigoths in Gaul and Spain; 4. Vandals in Africa; 5. Burgundians in Gaul; 6. Franks; 7. Sussex; 8. Kent; 9. Persia. This year is our starting point, from which we have to trace the increase and decrease of power existing on the territory of the old Roman Empire.

A. D. 511, four kings of Franks, Thiery at Metz, Clodomer at Orleans, Childebert at Paris, Clotaire at Soissons, increase to twelve. A. D. 519, Wessex, increase to thirteen. A. D. 524, Clodomer dies, decrease to twelve; A. D. 534, Vandals in Africa conquered by Eastern Empire (4); and Burgundians in Gaul conquered by Franks (5); and A. D. 534, Essex, increase to eleven. A. D. 547, Northumberland, increase to twelve; A. D. 550, Snevi in Spain, increase to thirteen; A. D. 553, kingdom of Italy (2) conquered by Eastern Empire, decrease to twelve; A. D. 554 death of Frankish king at Metz, decrease to eleven; A. D. 558, death of Frankish king at Paris, decrease to ten; A. E. 561, four kings of Franks; Caribert at Paris, Chilperic at Soissons, Goutram at Orleans, Sigebert at Metz, increase to thirteen; A. D. 567, death of Caribert, decrease to twelve; A. D. 568, kingdom of Lombardy founded, increase to thirteen; A. D. 571, East Anglia, increased to fourteen; A. D. 584, Snevi in Spain, subdued by Visigoths in Spain decrease to thirteen; A. D. 584, Sussex subdued by Wessex, decrease to twelve; A. D. 586, Mercia, increase to thirteen. So that, when we come to the period of A. D. 606—608, the number of kingdoms are as follows: 1. Eastern Empire; 2. Visigoths in Spain and Gaul; 3, 4, 5. three Frankish kingdoms; 6. Kent; 7. Persia; 8. Kingdom of Lombardy; 9. Wessex; 10. Essex; 11. Northumberland; 12. East Anglia; 13. Mercia. It may be thought necessary to show that Persia held territory within the bounds of the Old Roman Empire. In 606, Chosroes, its king, conquered Mesopotamia, and in 607 overran Syria, Palestine and Phœnicia. In 609, possessed Asia Minor. History, as we see, does not give any support to the existence of the ten kingdoms, either uniformly during, or at the the beginning of, or at the end of this period. We have now to examine the historical proof which the year-day expositors give, to show that the Papacy is the *king* of whom the Scripture says, "he shall subdue three kings." The three *kingdoms* said to have been subdued, are, 1. The Exarchate of Ravenna; 2. The Heruli and Thuringi, or Æmilia, or Romagna; and, 3. Lombardy or Pentapolis. The period in history when these kingdoms were subdued, it is said, was when Pepin, king of France, gave them to him. A curious statement this for examination, the giving of territory, proof of its *subjugation*. In A. D. 753, one hundred and forty-five years after the rise of the year-day little horn (who should have arisen after *ten kings*, but did not), the Pope, who should have been mighty and powerful, (Stephen) "*implored the aid*" of Pepin, king of France, against Astolphus, king of Lombardy. *Pepin* compelled Astolphus to make peace with the pope. But in A. D. 755, Stephen again implored Pepin's aid. Pepin aided him, and Astolphus was obliged *by Pepin* to give to the Pope Ravena and a considerable portion of the territory on the Adriatic, which included Romagna. But Ravenna and Romagna were in the kingdom of

Lombardy, overruled by Astolphus, *and not separate kingdoms* at all. Ravenna was an exarchate when possessed by the Eastern Emperors, but an exarchate is not a kingdom. If it is, then a province of an empire or kingdom must be always the kingdom or empire itself. The three said to be kingdoms never were kingdoms at all. They have been portions of kingdoms or empires, but history is silent as to anything else. The existence of the three subdued kingdoms, so called, appears also to be a pleasing fiction. But, the triple crown, it will be said. We have stated, on the authority of one historian, (see a previous article,) that Boniface ix. was the first who were the tiara A. D. 1389. Another authority, states as follows: A. D. "1336, Pope John introduced the tiara or triple crown. Hormis-day (514) first added a crown to a cap; Boniface viii. (1294) assumed a double crown, indicative of his temporal and spiritual supremacy; and John xxii. added the third crown, perfecting this tiara." No support for the three subdued kingdoms can be found in these statements.

(*To be continued.*)

The Glad Tidings.

BY W. H. SPENCER.

"I bring you good tidings of great joy, which shall be to all people."—Luke ii. 10.

This was an *angelic message*. It came from the great Fountain of all truth and light, and, winged through space, first vibrated upon human ears in the midnight stillness of Judea's shepherd-fields.

Scarcely had He, of royal lienage born, been cradled in a manger in "the city of David," than angels sped from heaven's court, radiant with the glory of the Eternal, to the midnight watchers of the flocks. Their mission to this world was one of light; for one before had said that "light is sown for the righteous." And while these holy shepherds were their midnight virgils keeping, "the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid." In this respect they remind us of the Israelites of old who were afraid to come nigh Moses, when he returned from the presence of the Lord on Mount Sinai, because his face still manifested something of the greatness and brilliancy of God's glory. So when "the angel of the Lord" came upon these faithful shepherds in their midnight meditations, and the glory of the Lord "shone round about them," they "were sore afraid," and shrank back in holy fear. But "the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." No wonder, indeed, at an announcement of this character, with so startling a manifestation of its Divine authorship, that "suddenly," to enhance the interest and effect of this midnight scene, there was with the angels a multitude of the heavenly hosts praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Truly may this message be called *good* tidings. It was an announcement of "good" which should be "to all people," and came from the Giver of all good. It proclaimed the birth of "*a Saviour*," Christ the Lord; "the Lamb of God who taketh away the sin of the world;" "the Saviour of the world;" "the bread of God" who "giveth life unto the world." Zacharias, filled with the Holy Spirit, felt the full force of this truth when he exclaimed prophetically,—"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant the oath which he sware to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke i. 67–75.

In view of this inspired language it would be vain to deny that the Advent into the world of "Christ the Lord" was according to a foreordained purpose of the Creator of the Universe; that this purpose has been revealed to the prophets, and clearly recognized by them; and that it was the subject of a "holy covenant," confirmed by "the oath which God sware to our father Abraham." No other conclusion can be fairly deduced from this language.

Now this angelic massage announces that this purpose is one of *good* to man universally, irrespective of time, nationality, or condition. Surely the Divine declaration that Christ's birth shall be productive of "great joy" to "*all people*," cannot be limited to mean only the *few* who have heard it under this "dispensation of grace."

Christ settles this point so clearly and so emphatically it is one of the mysteries of our times so few see and acknowledge the truth. In that wonderful discourse to Nicodemus the Saviour unfolds the great love of God towards the world by assuring him that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." After thus revealing the purpose for which the Son of man must be lifted up to heaven, designating it as antitypical of a memorable event in Jewish history, He proceeds to give us the *reason* for this, viz., "*For* God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John iii. 14–17).

The hope inspiring and glorious fact is stated that the gift of God's Son, as the ransom for all men, was Jehovah's LOVE-GIFT to the world. We must recognize Love as the supreme and crowning attribute of the Divine character. While all the Divine attributes are gloriously united in human redemption, yet in God's dealings with man all are in subordination to Love. When man incurred the displeasure of his Creator by open rebellion, Love whispered of hope by the coming of a Seed whose all-potent power should exterminate evil; and hence Love consented to man's expulsion from Eden. Love guarded the Tree of Life lest man should pluck and eat of the life-giving fruit, and live for ever in a sinful condition, which Love forsaw would be eventually a greater calamity to man than to bear the terrible curse and come under the dominion of death itself, for in due time Death's Conqueror should appear. And therefore, as Love permitted the whole race to come into this perishing condition, Love would cease to be Love if it did not put forth every possible means for man's deliverance from this universal calamity. Love sadly beheld the world,—all men,—in this perishing condition, all going down to a common pit of destruction, and hence with yearning intensity Love would save all men from the *necessity* of perishing. And so we find the inspired record saying, "God *so* loved the world" (all men) "that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life" (John iii. 18). In this LOVE-GIFT God provides a universal salvation for man; i. e., He gave his Son to save all men from the *necessity* of perishing. Before this gift was made, all men, with few exceptions, entered the dominion of death from necessity; but now "*whosoever* believeth on him" need not perish, but have everlasting life. Love is no one-sided element in God's character, and hence as God's love, in its unsearchable depth and intensity, embraced "the world," all men must have the *opportunity*, in God's own time, of *believing* on Christ, the Deliverer, or Love becomes deprived of benevolence, its essential characteristic, and thus ceases to be Love. Nothing less than this can be fairly deduced from the passage.

How true, then, is the proclamation of the Messiah's birth good tidings of "great joy" which shall be "*to all people!*" What hope-inspiring, love diffusing words! How beautifully and gloriously they harmonize with God's promise and oath to Abraham that in him "all the families of the earth" should "be blessed!" They have not all been blessed. Millions on millions, covered by that Love which sent the beloved Son into the world, have gone down into the dark prison-house of death without so much as a knowledge of God's promise to Abraham, and and that they were the subjects of Divine Love. Are they to perish because of unavoidable ignorance? Are they all *lost* because they chanced to live in an age before the Gospel Sun arose upon our world? Are they never to feel its benign influence and have an opportuity to form a character by its hallowed light because death swallowed them up in darkness? Perish the thought! God has pledged for them a *fair chance* "in due time," to obtain everlasting life by believing on his only begotten Son. Death, though it ruthlessly cut them down, shall not prevent them from having such an opportunity sometime during "the endless succession of ages." God's love covers them all. God gave his Son a ransom for all. And he has obtained all power in heaven and earth, and the time wanes when He shall commence the mighty triumphant march down the pathway of the skies to strike the fatal blow to the last enemy—death—and break the bands which now hold in darkness the countless millions of earth's inhabitants, and set them free under the universal light of God's love. Then indeed will they be "blessed" with a knowledge of God's Redeemer, provided in love, and this universal knowledge will bring "great joy" to "all people," as the angel declared.

Rochester, N. Y., Dec. 25th.

"The Ages to Come."

I have sometimes pictured to myself, as I have no doubt most of us have done, this present world supposing it to be still subject to all external natural laws as at present, and with all the forces of nature, good and bad, just as they are now; provided only that men everywhere were real Christians and sincere worshippers of God. And I have come to the conclusion that, even with such drawbacks as adverse harvests, and earthquakes and tempests occasionally occurring, the world would be a paradise to live in even now. It is not Nature that requires a change in order to bring happiness to us, though I do not deny that a certain amount of suffering is caused by natural evils; but that which is the *great* obstacle to human happiness is the evil heart of man himself: if this evil were removed, everything else would soon right itself.

We are all fond of indulging occasionally in day-dreams. Let us then for a moment imagine that the dominant emotion in the hearts of all men is real love to God and to Christ, and let us picture the result. First of all we should require no prisons, no armies, no navies, no police, no iron bars to protect our property; for in this case though moth and rust might still corrupt, thieves would not break through nor steal. If famine did occur in one part of the world, the helping hands of brothers would at once be stretched out to relieve; if sickness came all would joyfully lend their aid to succour and comfort. Poverty would rapidly disappear, for the rich would not only have no fear of being imposed upon, but would be "willing to communicate and glad to distribute." Distinctions of rank might and no doubt would still exist, but the rich, the talented, and the great, would no longer be envied, because they would use all their advantages to further the general good. All men would labor to perform their own work properly and thoroughly, being confident that they would receive a fitting recompense for their labor. All men, high and low together, would, instead of quarrelling as they now do, lend their aid to one another in bringing to perfection all their undertakings. Disease might at first and for a time claim a certain number of victims, but day by day it would lose its power inasmuch as all men being sober, temperate, and chaste, and doing all in their power to make one another's homes healthy and happy, it would soon have no material to work upon. The human race would thus enter upon a new phase of existence, and would be lifted up as it were into a higher sphere. Increased comfort would bring increased health and happiness. Literature, science, and the arts would make gigantic strides, and the study of the wonderful works of the Almighty would be rewarded by greater insight into them. And if, even now, these studies are the most pleasurable and gratifying to the intellect, and afford a never failing source of delight, what would they not be then? Each country would contribute its quota to the general happiness, and the only rivalry among nations would be the noble one as to which should do the most for the welfare of the whole.

Obviously this state of things could only be brought about by men loving God and their neigbors; in other words, by their obeying heartily that first great commandment of the law, to love the Lord their God with all their heart, and the second which is like unto it,—to love their neighbors as themselves. The *result* of such obedience would be happiness,—that which we all now seek for and long for, yet never obtain except occasionally and for a short time. For *happiness* is best attained even now in this world by trying to make others happy, while it never comes to those who seek it without reference to others.

Now it is certain that such a state of things as that which I have been picturing is one with which God would be well pleased, and on which He could look with approbation; indeed, we may confidently say that this is what He intended to be the case, inasmuch as our Lord sums up the whole teaching of the Law and the Prophets in loving our neighbor as ourself. Almost, if not all the evil we suffer in this world, is the consequence, directly or indirectly, of the neglect of this commandment. It is equally certain that wherever God reigns supreme this command will be fully obeyed. We have, therefore, every reason to believe that this bright prospect will be realized at some future time. Yet such a state of things seems too glorious, too delightful even to be thought of. Surely any one might well say, looking at the earth as it is at present,—such an anticipation must be a mere dream. Alas! it seems so now.

> "And is the goal so far away;
> Far, how far no man can say;
> Let us have our dream to-day."

Thank God it is more than a dream, for the eye of faith can see plainly enough through the mists and darkness that shroud all things, brighter, better, happier ages,—ages in which the great characteristic shall be that therein "dwelleth righteousness." In other words, the state of man shall be one in which evil is no longer dominant, but, "a King shall reign in righteousness and princes shall rule in judgment." "They shall

not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9). "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as a rose" (Isa. xxxv. 1). When the last enemy —death—shall be destroyed, then, and not till then, will the reign of righteousness be wholly triumphant. We shall, in fact, live on a NEW EARTH—even that earth to which allusion is so often made in the Scriptures.

But here we are met by the question: What is this new earth? Is it literal, or is it spiritual only? This is really a very important question. I think myself we have strong grounds for believing that we shall live on a renovated earth, and that all the promises of God, which so often appear to pass by unfulfilled, shall therein be literally carried out. St. Peter tells us that "we, according to God's promise, look for new heavens and a new earth wherein dwelleth righteousness." St. Paul informs us that we are to possess a spiritual body, and just as this present state and mortal bodies are obviously intended to be joined together, so that man could not exist except on earth, so also does it seem *a priori* probable that the fact of our possessing a new body implies the existence ultimately of a new earth suited and adapted to this spiritual body.

We have no reason whatever, either from reason or from revelation, to suppose that we ever lose our perfect humanity. We never cease to be men,—we never become angels nor anything else but human beings, and as such composed of spirit and soul *and body*. Why should we even wish it to be otherwise? Is it not a much more rational hypothesis than one which supposes that hereafter we shall be entirely spiritual beings?

The main difficulty in the way of impressing these truths upon mankind arises from the false associations that are commonly thrown around matter. We forget that when God first framed the *body* of a man he pronounced it "very good," and that it was in his *material* dwelling place that Adam originally enjoyed fellowship with his Maker. We forget that there is no essential connection between materialism and sin; that it was over the *material* world that "the morning stars sang together and all the sons of God shouted for joy;" that it is the material and visible heavens that "declare the glory of God," . . . that it is the substitution of righteousness for sin, of the pure for the vile, of love for selfishness, and not of spirit for matter that will distinguish the new economy; for its special and distinctive mark is simply this,—"A new earth wherein dwelleth righteousness." Such a view,—the only revealed and therefore the only reasonable idea of the future life,—puts to shame not merely "the dreamy Elysium" of classical antiquity and the sensualisms of Oriental beliefs, it rises above all the wearisome and vapid inanities of modern "poetical and philosophical surmises," and transcends every speculation which would attempt to draw evidence of the nature of man's futurity from the analogies of Nature. "It is," as has been well said, "the belief to which a genuine philosophy would naturally give the preference, if among the many hypotheses of the future stages of human existence which have been imagined as probable, it must make a choice."

It being thus *a priori* likely that we shall live again on a renovated earth, it remains to consider what the Scripture says on the subject. Let us take then our Lord's words in the Sermon on the Mount: "Blessed are the meek, for they shall inherit *the earth*." What earth can this refer to? Obviously no other than this present earth renewed. The meek and humble could not possibly inherit an earth in which evil was dominant.

Again, the author of the Epistle to the Hebrews tells us that the saints of old all died in faith, not yet having inherited the promises, but that they sought a better country and a "city having foundations whose builder and maker is God." God had moreover told Abraham to lift up his eyes and look northward and southward, for all the land on which he looked He would give to him personally. All which can scarcely be explained away as meaning something spiritual without reference to earth at all. But though this had been thus distinctly promised to Abraham yet he obtained nothing in it but a burial place: clearly typifying that he was to rise again and would then receive, in the renovated earth, the possession he was promised. So, too, with all the promises of God; they cannot be fulfilled unless in an earth wherein God is worshipped and glorified. For instance, how is it possible for the humble to possess the earth and to delight themselves in the abundance of peace, unless God is really "king over all the earth?" Moreover, by far the greater part of God's promises seem, as I have said, to pass away unaccomplished in this present state. It is not true, for example, that "the wicked are rooted out of the earth," or that God avenges here the widow and the fatherless. On the contrary, as the Psalmist tells us, the wicked "are in no fear of death, but are lusty and strong, . . . and they do even what they lust;" while, on the other hand, it is the saints of God,—those to whom so many blessings are promised,—who seem in this life to be

of "all men most miserable." The conclusion, therefore, to which we are led, and apart from which indeed our innate sense of justice and righteousness would not be satisfied, is that there will be a renovated earth in which God's promises shall be fulfilled. Man, indeed, often "keeps the promise to the ear but breaks it to the heart;" but God—our Father—rather breaks the promise to the ear but keeps it to the heart; and so we conclude and believe must it in this case be.

I myself hold that all the promises of God will only be really carried out when He has taken to Himself His great power, and then the prophecies will be found to be literally accomplished.

Now it is remarkable that all these prophecies and promises would seem to refer in their fulness only to God's own people,—the Israel of God,—whether Jew or Gentile; yet it is equally clear that they are not the only inhabitants of the world to come. They are the rulers—the kings and priests in those ages; but, thank God, they appear to have millions upon millions of their fellow-men for subjects. It is the ignorance or forgetfulness of this fact, and the utterly unwarrantable assertion that none but the saints appear on the renovated earth, that has given such a dark and gloomy aspect to theology. Surely we have no right to explain away such glorious passages as every now and then occur in the Scriptures, all tending to show that the elect are simply the first fruits of the earth.

It is one of our chief objects to hold out prominently, the revealed fact that "*the nations of the saved are totally distinct from the glorified saints.*" This fact, and this alone, can harmonize the different and conflicting theories of election, and besides being one which at once recommends itself to our consciousness by its inherent justice and righteousness, it has in addition a very strong degree of probability from analogy. If the renovated earth is in any degree the antitype of this present world, it is every way probable that it will consist of various degrees and ranks, and what so likely or so glorious as that the saints and those who in this life keep God's commands will then be rewarded by high positions in their Redeemer's kingdom? If it be not so, what is is the meaning of the terms "kings" and "priests" applied to them so often? If they are kings they must have subjects; if they are priests they must officiate in that character as mediators more or less.

Now the very object of the establishment of government, either royal or ecclesiastical, is that by it order, peace, and justice may be established; and in proportion as that object is attained do we consider the government a good one. We may therefore reasonably infer that God's elect will be engaged in the delightful task of bringing into order and submission to God, "the nations," and those who, while on earth, though struggling against evil, had not been victorious in the fight, but had yielded to the snares of evil through ignorance, yet were not haters of goodness.

Just as in this world there are various grades and degrees from the highest to the lowest, so it is probable that there will be hereafter also wide diversities of condition and of nearness to God. That even amongst the elect there will be great differences is not only probable but seems to be hinted at, if not plainly revealed. The fact of our Lord saying that they for whom it had been prepared by His Father should sit on His right hand and on His left in His kingdom, implies gradation in rank.

With regard to the masses of mankind I think the Scriptures hint, if they do not declare, that moral evil will not be at once and suddenly destroyed from among them. Evil will be powerless in the presence of the transcendent power of Christ and His saints, but I am far from sure that it will entirely have ceased from the hearts of all. All God's works are gradually and slowly perfected, and it may be that a long period will elapse before all are brought into complete and loving obedience to God. At all events the fact that the leaves of the tree of life are said to be "for the healing of the nations" would seem to imply that the nations spoken of are only in process of healing, and therefore still to a certain extent under the influence of moral evil.

To many this state of things will appear very dreadful to contemplate, for men accustom themselves to think that after death all will somehow come right; but it is a sufficient answer to say that without obedience and conformity to the will of God there cannot be happiness and peace either here or hereafter. This more especially is the lesson men have to learn in this world, and it is one which the experience of all the wise and good teaches them now, while those who do not learn it now will have to do so hereafter, if ever they are to have peace.

With regard to the saints themselves, I have no doubt whatever that their feeling towards one another will be that of brothers, a relationship surely of the holiest, sublimest kind, and which even now is one of the purest and best. They will, as children of our Father and as brethren of the Elder Brother, be one in feeling, in heart and affection. To them will be committed the glorious privilege of being "repairers of the

breach, the restorers of paths to dwell in." It is in the highest degree improbable that there will be no work to be done "in the ages to come;" on the contrary, I feel convinced that it will be the very reverse. Just as when God originally made man upon the earth, He commanded him to "subdue it" and bring it into order, and this when was in a state of innocence; so also in the future ages there will be abundance of happy useful work for all to do in developing the marvellous resources of God's creation.

Lastly, in the "dispensation of the fulness of times" God will gather together and reconcile all things in Christ, and thus the great, the glorious issue of the whole will be, —that which we look forward to with anxious longing and hope,—"God will be *all in all.*"—*Selected.*

The Extent of Salvation.

The fact that the human race was not cut off in the persons of our first parents, "whose sin brought death into the world and all our woe, but were allowed to go on from generation to generation, coupled with the divine promise of a Deliverer who should bruise the head of their enemy, goes far to prove that it was the divine intention to provide a remedy for the salvation of the whole race.

That in order to carry out the provision for man's salvation, it is necessary that the opportunity for knowing and embracing the offers of the Gospel should not be confined to this life.

For mankind being placed in a salvable condition, involves that they should have an opportunity of coming to the knowledge of the truth.

But the circumstances in which the great majority of mankind are situated preclude the possibility of their knowing the way of salvation in this life.

Therefore, the opportunity of becoming acquainted with the glorious way of salvation, of which they were deprived in this life, divine goodness will vouchsafe to them hereafter.

The conclusion involved in the above syllogism may be strengthened by the following considerations:—

1. That our heavenly Father is pre-eminently good and impartial in all his dealings.

The Son of God himself says, that "God maketh his sun to shine on the evil and on the good, and causeth his rain to descend on the just and on the unjust." And Paul speaking of God, to the idolaters at Lystra, says, "Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good and gave us rain from heaven, and fruitful seasons, filling our mouths with food and gladness." Was not the love God so surpassingly great to a ruined world, that "he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life? God sent not his Son to condemn the world, but that the world through him might be saved." The Saviour says of himself, "For the Son of man is come to seek and to save that which was lost." And is it conceivable that our loving Redeemer will withdraw his compassionate regards from the lost sons of Adam's race, who have died without having an opportunity of knowing what he has done for them? And can we believe that our heavenly Father, who is good unto all, and his tender mercies are over all his works, will have no mercy on sinners who die without coming to the knowledge of the truth? Would he be at the enormous expense of delivering up his beloved Son to die for Adam's sinful race, without giving them the opportunity of knowing and appreciating his love and goodness? and not only so, but, as our modern theology teaches, will punish them for ever in hell?—which doctrine I believe is a libel on the character of our Father who is in heaven.

The blessed God teaches us that "His thoughts are not as our thoughts, nor our ways as his ways." And he says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. lv. 8, 9.) We are assured that when the ways of God are fully made known, "The heavens shall declare his righteousness"—the equity and goodness of his proceedings will be universally acknowledged.

2. The universality of the provision made by Christ's atoning death for the salvation of mankind. The apostle says, when speaking of Christ, "Who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 6.) The writer to the Hebrews says that he by the grace of God tasted death for every man. (Heb. ii. 9.) And the apostle John says: "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Our Redeemer is called the Saviour of the world. (John iv. 42.; iii. 17; 1 John iv. 14.) And in agreement with this, the apostle says of God our Saviour, that he will "have all men to be saved and come to the knowledge of the truth." The words all, every man, whole world, certainly denote universality, if any terms can do it.

We believe these, and other passages of like import, warrant us to say, that if the glad news of the Gospel could be made known to all men

now living, we could confidently tell them that Christ died for their sins, and if they truly believe on him they will be saved. And if the provision made by the death of Christ be available for the salvation of all the present generation of men, is there any Scripture to exclude any of the former or of the future generations of mankind from having an interest in the gracious provision? I believe there is no such passage, and it appears inconsistent with the love of God to men and divine impartiality to suppose that there is any such restriction of the gracious provision.

3. The manner in which the offers of salvation are made to sinners show that its blessings are intended for all who will accept them.

Just before the Saviour ascended to heaven he said to his disciples, "Go ye into all the world, and preach the Gospel to every creature;" showing that in our Saviour's mind there was no exception in the grace intended, but that it is his will that the saving truths of the salvation which he has provided should be made known to all men, with the assurance, that all who truly believe shall be saved.

And if the servants of Christ, either from want of opportunity, or lack of inclination, have not literally carried out our Redeemer's injunction, are we not warranted to believe that he will find other means of making known to them the glad news of salvation;—that if in this life the cheering sound of the Gospel was not heard by the vast majority of mankind our great Redeemer will give them the opportunity hereafter.

The apostle teaches us, in Rom. x. 11–15, "The Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Then the apostle asks: "How then shall they call upon him in whom they have not believed. And how shall they believe in him they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" These expressions, show the benevolence of the divine mind, the freeness with which he bestows salvation, and his impartiality in its bestowal.

The Saviour himself declares the purpose for which he came into the world, viz., "To seek and to save that which is lost." "He came to call sinners to repentance." The fact that sinners are in a state of great moral degradation, and utterly unworthy of his grace, only excited the more his compassionate regard. Of our heavenly Father it is said, "Who will have all men to be saved, and come to the knowledge of the truth." Whether men will embrace the truth after they come to know it, is another thing; but this declaration shows clearly that it is his will that they should *know it* and if it is his will, what is to hinder him from carrying it out.

4. Christ is called the Second Adam, inasmuch as it is in his mission to repair the breach which the first Adam made.

"For since by man came death, by man came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive." "For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous." The term "many" is used to express both the extent of the evil arising from the disobedience of one man, and also of the blessings provided by the obedience of one man, even Christ. Showing that the number who are made righteous will bear comparison with the number who are made sinners. Does not this involve the necessity of the Gospel being made known to the vast multitude who will be raised from the dead at the last general resurrection, so that they may embrace the truth and be made righteous?

Is not the grace of God sufficient for this? Is it too much to expect that he will do it? Hear the apostle, who goes on to say, "Moreover the laws entered that the offense might abound. But where sin abounded grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord."

The mission of our Lord, as the Saviour of men, will be brought to a triumphant issue;—not only in the complete provision which he has made for the salvation of men, but also "in bringing many sons unto glory." "He will destroy the works of the devil;"—he will bruise the serpent's head. He will even "bruise Satan under the feet" of his saints; he will bring him down from his high elevation, as lightning from heaven. He will destroy him who has the power of death: and will rescue this rebel world from his usurped dominion—"He (Jesus) must reign until all enemies are put under his feet." "That at the name of Jesus every knee should bow, of things in heaven, in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." To consummate the Redeemer's triumph it is said, "The last enemy that shall be destroyed is death. In anticipation of this it is said, "He hath abolished death." For when men are all righteous, why should there be death any longer, which came upon men as a punishment for sin? All the ene-

mies of God, who refuse his saving mercy will then have perished—they will have suffered the penalty of the second death. The devil who deceived them having shared the same fate, the great drama of redemption will then be wound up. Our Redeemer then will give up his seals of office, having accomplished completely the work which he came to do.—*Selected from The Rainbow.*

The Coming Change.

Eld. J. Chapman, of the Methodist E. Church, Newark, N. Y., writes: I write you just now more especially to call your attention to the following article from our M. E. Church paper of Dec. 10. The theme is vastly important: the premises strikingly true; but the conclusion *false* after the false theology and popular sentiment of our times; self-glorification,—"many wonderful works,"—self-sufficient, etc., etc. I hope you may see your way clear to improve upon the circumstance for the promulgation of "truth." This everlasting longing hope for the fabled "Golden Age." The reality in "the ages to come" will infinitely transcend all human calculation.

Note by the Editor of Exr.—The article below is that of which Eld. Chapman speaks. It was taken from the "Phrenological Journal" for Dec., and reprinted in the Methodist E. Church paper, at Syracuse. It shows a general looking for a great "Crisis" in the world's affairs, but a most profound ignorance as to *how* that change is to take place. Alas, that men of mind should be so blind to the fact that God's plan for the "Golden Age" differs so entirely from that of human conceptions. "The Lord from heaven," to "rule the world in righteousness," and to "break in pieces" all these mere human inventions in the nominal Church, and the State, is God's plan, and to set up a "kingdom which shall never be destroyed," and establish a "King, on David's throne," who will send "the law forth of Zion, and the word of the Lord from Jerusalem. And He shall . . . rebuke strong nations afar off: and they shall beat their swords into plough-shares . . . and shall learn war no more:" then "they shall sit every man under his vine, and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah iv. 1–4).

Thus we learn, definitely, what the change is to be, and how it will be effected; while the writer and indorsers of the following article see only that a change must come, but seem to be in total ignorance of what it really is, or how it is to be brought about. Alas, poor, blind humanity! Seek to God's testimony and believe His word, and you will no longer "beat the air."

The Present a Period of Crisis.

To every thoughtful mind the passing time is of supreme interest. Human life seems stirred to its profoundest depths, and all things portend change. Forces are abroad everywhere, latent or cognizable, which have a potent bearing upon individual and social destinies. Beliefs, usages, laws, institutions—nay, even the character and and organism of whole peoples are undergoing transformation, thus preparing the way for a new order of affairs on earth. Believe as we may in the desirableness of all this, we shall probably have to accept the situation and make the most of it, for nothing seems more certain than that the forms of thought and life which have answered our purpose will not do for the coming man and woman. There is many a step yet to be taken in the ever-advancing march of our race to higher conditions. Some of these might not be sanctioned by those who claim pre-eminence as safe thinkers. What if they are predestined nevertheless? We may do something to hinder, we can scarcely hope to avert them. The supreme good has not been attained in any form of social arrangements or institutions hitherto devised. More light is breaking, and yet to break upon the subjects; and when it fully appears mankind will gladly reject much to which they now tenaciously cling. In the progress of reform there must needs be an advance-guard, who always seem to those in the rear to be pushing things to the verge of ruin. But we have only to wait a few years to see the whole army successfully passing over the most advanced ground held by prophetic souls to-day. "The history of the State," says Emerson, "sketches in coarse outline the progress of thought and follows at a distance the delicacy of culture and aspirations."

With all poets, seers, and sages, we believe in a millennial reign of peace and prosperity on earth. This faith is ingrained in the very structure of the human mind. Mankind in any age cannot comprehend themselves without perceiving that their wants are not fully met in any institutions of society then existing. The aspirations of the spirit for knowledge, purity, freedom are a divine prophecy of things to come. And it seems to be now a prevailing hope among the oppressed of all nations that here in America—here, under the light and inspiration of comparatively free institutions, the new social order shall first appear. Here, on our favored soil, uncursed

by ancient despotisms, shall the foundations of the new political edifice be laid, which shall be for the honor and defense of our children and our children's children for many generations. Here shall be wrought out in practical forms of life the grand problem, heretofore dimly outlined in our political constitution, of Equal Rights for all classes.

Salvation of Infants.

[The following is the substance of a letter addressed to a Minister of the Gospel, some time since, by Eld. C. W. Low, of Fredonia, N. Y.—Ed.]

There are many minds respecting the future of infants, but we know that it cannot be ill with them. For whatever may be the inevitable results of the workings of positive law, the great Lawmaker will dispose of those results upon the principle of strict justice and mercy.

Injured innocence cannot be exposed to the penalty of a moral law which they have not personally and voluntarily violated; for where there is no transgression of law there is *no sin*, and where there is no sin there can be no condemnation.

I have not been able to learn, as yet, that there is a single charge in all the book of God brought against the moral character of infants; but on the contrary, they are set forth by the Saviour as a type of innocence and of a moral fitness for the kingdom of God. Infants have physical, mental, moral, political, and social rights, of which they are deprived by death. These and all other rights which they have lost under the reign of sin, will, doubtless, be restored to them under the righteousness. Before a soul can be prepared for infinite and eternal glory, there must be, to my mind, a proper mental, moral, and physical development, and all must have an opportunity for such development, whether they obtain eternal glory or not. Infants "shall come again from the land of the enemy." "And there is hope in thine end . . . that children shall come again to their own border" (Jer. xxxv. 16, 17), to the very land from which they were cut off. God's kingdom is to be established *on the earth*, under the whole heaven, and these little ones that have been cut off and conveyed to the enemy's land, shall be brought back again and become *subjects* of the kingdom, under the reign of Christ in "the restitution of all things, spoken of by all the prophets since the world began."

Now there are a few questions that arise in the mind, namely, (1) When do they come back? Answer: When Jesus comes again from heaven. (2) How do they come back? Ans.: As little children; just as they went away. (3) For what do they come back? Ans.: To enjoy those rights that were denied them under the reign of sin. (4) What are those rights? Ans.: First, Physical development. This must be had at some time and place. Second, Mental development and moral culture, These are necessary before they can become an inhabitant of the house of God of many mansions. All these things will be enjoyed by them under the most favorable circumstances, under the tutorage of immortal kings and priests. And during this period there will be seen on *this earth*, a moral, social, domestic, and political order of things, in their *highest* state of perfection. This was, doubtless, God's original design when he placed man upon the earth. Whatever may be the future of infants as regards their justification by the "Second Adam," even their redemption from *death*, etc., yet it is evident that at some point of time, in God's plan of redemption, they must have *faith*, and a *trial* of that faith; for "God will have a tried people."

Again, it is evident that all infants must have at some point of time, physicial and mental development in order to arrive at proper manhood and womanhood; and on the principle of justice, if they are *deprived* of this education and development in this dispensation of God's grace and mercy, *by the act of another*, then the opportunity for such development must be granted to them in a dispensation to come. And if thus granted, it will ultimately bring the entire race upon one common level, and under one common law of redemption.

There is an element of our being that teaches us, there is no continued life of sin and suffering for children or infants after death; and no such fact is revealed in God's Book. If children are not saved they are lost beyond suffering. My opinion is that they are saved; at least, as long as the restitution ages or kingdom lasts. There will be a *trial* of their *faith*, of their loyalty to the government of Christ. If they stand the test, if they prove true, they will be immortalized and glorified, and live forever with God and Christ, and all the redeemed in the Kingdom of God. But if they do not stand the trial,—if they are found disloyal and untrue, then they will be numbered with all other worthless trash and rubbish which the fires of the last judgment will utterly consume.

Once more. God has but *one* plan, or law, or rule of salvation, namely, "By grace are ye saved, *through* faith," etc. "He that believeth shall be saved." Is this law universal? Can this rule be

broken? Will the vast majority that are saved, be saved on this principle? If all that are saved are, indeed, saved *by faith* and obedience, then it follows, logically, that infants must have an opportunity to exercise the faith required that they may be saved. But if infants are saved and immortalized and glorified, in the kingdom of God, *without* this faith or trial, then it follows, mathematically, (as nearly one-half of the race die in infancy), that only one out of five or six are saved according to the revealed plan: and hence, the law or rule is broken. And why may not the same clemency, or mercy, or grace, be extended towards the heathen, and even *all* who have never heard of God's law, etc., and save them also *without* any faith or trial?

"Justice and judgment" are said to be the "habitation of God's throne,"—and there must be an ages in which his justice and his mercy will be made to appear. There is an age or ages to come, in which God's justice and judgment will be seen in harmony with his love and mercy Then all will be clear and plain to the comprehension of the race.

Yours, Fraternally, etc., C. W. Low.

P. S.—What I have written is not put forth as a *dogma*, but as my honest convictions of the truth in the matter. I do not say I *am right*, but I *believe* I am. I may be wrong,—but so it looks to me. C. W. L.

God's Covenant People.

BY HELEN ROBERTSON.

"When the fulness of time was come God sent his Son to his own dominion, but his people did not receive him. They said, This is the heir, come, let us kill him and sieze on his inheritance." They shamefully treated him; mocked him, struck him on the face, spit in his face: and Herod with his men of war set him at naught and in derision arrayed him gorgeously. All this He bore meekly and patiently, knowing the prophecies must be fulfilled, but also knowing that he would ask his Father, and he would send immediate help for his deliverance. Finally, they unjustly condemned him to death, and led him forth "as a Lamb to the slaughter," bearing his own cross, but being exhausted in body, they put the cross on another shoulder. He walked submissively along, and turning said to *his* weeping followers, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." He is nailed on the cross; and right there lots are cast for his garments. What a scene of cruelty! But what about his refined, quiet, gentle feelings: were they all lost in self-suffering? No, no! The dying breath is, "Father, forgive them; they know not what they do." What a spirit of patience and forgiveness! But, "had they known it, they would not have crucified the Lord of glory:" and Peter said, "Ye killed the Prince of life;" "but I know through ignorance ye did it, as did also your rulers." They did kill him; but God raised him from the dead. One would think He would abandon Jerusalem for ever *now!* Does He? No, indeed! He commissions his followers to proclaim repentance among all nations; but, "beginning at Jerusalem." Anything further? Yes, He is coming again, *soon* we hope, and the old city is to receive him first: "For in that day His feet shall stand on the Mount of Olives which is before Jerusalem." Will they crucify him this time? No! They *know now* what they did; and he says, "They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for his first born." What a mourning there will be; every family in deep grief. Any forgiveness now? Yes, indeed; full and free, and sins all forgiven. "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall have taken away their sins." God has a covenant yet for his chosen people Israel; and although the new covenant may be partially fulfilled now, in *his church*, its fulness is coming, by and by.

Glory to God for ever. Any wonder that Paul exclaims, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out! For of him, and through him, and to him are all things: to whom be glory forever, amen."

Waukesha, Wis., Jan., 1875.

The Justice of God.

Some talk loudly of the Justice of God. Let us see. Suppose there to be a large island in the ocean containing thousands of people governed by a king who has an only son. The king makes a decree that every inhabitant of the island shall pay a certain homage to his son for or in consideration of which he would confer a high honor upon them; but if they did not do it they should be put to death. This decree he causes to be promulgated to only a few, and the mass of the inhabitants never hear of it, nor that their king had a son. At a time appointed the exami

nation takes place, and it is found that the mass have not honored his son; for this the king has them put to death. What would be thought of such an administration? Would it be a *just* government? Would it not have the character of monstrous *injustice?* Just such a government most professed Christians attribute to God, the Creator and Governor of this world. Yet they talk of "the Justice of God" towards men who live and die in unavoidable ignorance of "the only true God and his Son Jesus Christ." Yes, they teach that these ignorant souls must be eternally tormented, or made alive to torment awhile and die a second time, or be kept in eternal death for not doing what they never knew was required of them, and had no means of knowing it. Justice with a vengeance! Such justice as would ruin the character of any earthly ruler and make him an object of just abhorence to all well minded man.

J. L. KNAPP.

CRITICISM.—Isaiah xiv. 12: "How art thou fallen from heaven, O Lucifer, son of the morning." [Lucifer, the Latin form of the original title signifying the Light-bringer.] The figurative language by which the dead chiefs in Hades taunt the king of Babylon when he has become like one of themselves, has a sort of resemblance to what we might imagine addressed to Satan. By some such process as this it must have been that the prince of darkness has come to be denominated the morning star or light-bringer. How inapplicable the epithet, must be obvious to all. Yet in modern days, the term Lucifer, in the imaginations of the ignorant, is actually associated with the fires of pandemonium. At what period the popular notions first began to prevail respecting Satan's prehistoic career, which found amplification in John Milton's poem, who shall determine? But we may be quite satisfied that no such preconceptions influenced the mind of Isaiah when the above vision received the impress of his inspired pen. Nor, coming down to later days, shall we discover that there was any objection to Lucifer as a Christian name. Why indeed should there be? In the third book of the ecclesiastical historian Socrates Scholasticus, there is a biographic notice of Lucifer, the godly bishop of Caralitanum, in Sardinia, who is described as flourishing in the fourth century, associating with Eusebius and Athanasius and suffering banishment from the Emperor Julian. The Greek reading of the passage of Isaiah now under treatment may conclude this note,—"How has Eosphoros [Hesperus] that rose in the morning, fallen from heaven! He that sent [his mandates] to all the nations is himself crushed to earth."

AN INSTRUCTIVE EXTRACT.—That the Eternal should devise and mature the illustrious scheme of man's fall and redemption as the channel of a love which yearned to diffuse itself, and that to this end Christ was not appointed for the Church, but the Church for Christ, thus to furnish forth "material" for the outburst of boundless blessing, is certainly a more exhilarating view of Christianity than to suppose it merely a method of vindicating the divine justice and of saving a comparatively few out of the general crash.

Even to suppose it the undiluted expression of love and pity to fallen man by no means over takes the sublime issues to which the sons of God should ever be attracted. To them, which once apprehended the proposition of becoming co-agents in the great work of universal benevolence becomes an object of purest [ambition; and the selfish hope of creeping into heaven at last and just securing one's personal safety withers in its presence. All things are yours, and ye are Christ's, and Christ is God's;" the term, "Ye are Christ's," not pointing to the attachment of gratitude for what he had done for the church, but rather to the glory which the Church has to reflect upon him; and by the analogical necessity of the case sustaining the same idea on to the third and last member of the argument, "and Christ is God's," to the glory of God the Father.

THE final triumph of evil in the utter and eternal death of the vast majority of the race of Adam would be a mystery that eternity could hardly resolve. After Christ has given "himself a ransom for all" and "tasted death for every man" to suppose that "He shall see the travail of His soul and be satisfied," while the vast majority of the race are left in eternal death, without ever hearing of such love as God in Christ has manifested, is too incredible for any thing but the most obstinate *unbelief.*

WE glory in tribulations; knowing that tribulation worketh patience; and patience, experience, and experience hope; and hope maketh not ashamed; because the *love* of God is shed abroad in our hearts by the Holy Spirit which is given Christ, happy are ye; for the spirit of glory and of God resteth upon you. Therefore I take pleasure in reproaches for Christ's sake, if so be that we suffer with Him that we also may be glorified together. If we suffer with Christ we shall also reign with Him.

Musings.

Oh thou God of my life,
At these waters of strife,
With sin coming in, like a flood,
Be thou graciously near,
That thy voice I may hear,
And pardon my sin through the blood

Of the Lamb that was slain,
But who liveth again,
To reconcile men unto God;
Give me patience to bear
All my burden of care,
And support me while under the rod.

I do not feel to ask
For an easier task.
My Father has made no mistake,
He is guiding aright,
Through this perilous night,
And the dawning will very soon break.

For in fulness of time,
Oh! the thought is sublime,
He will cause his dear Son to descend,
And will gather each saint,
Though discouraged and faint,
And the ruin of sin all amend.

Though I may suffer now,
I submissively bow,
There is promised me grace for my day,
I would never complain,
For a glorious reign
Awaits me, if I but obey.

E. Owen.

Portsmouth, N. H.

LETTERS AND EXTRACTS.

From S. C. Lockwood.

Bro. Storrs: The Scriptures teach us to "Buy the truth and sell it not:" which I am resolved to do at whatever cost: for Christ said, "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you *free*. This freedom I have been seeking all my life long; and the more I have of it, the more earnestly do I seek its increase. Those who regard their acceptance of the Saviour by faith, as the happiest moment of their life, can appreciate, in a measure, the earnestness with which I seek for revealed truth. It is the food which alone sustains my spiritual nature; and every crumb of truth which I am enabled by faith is a new conversion to the extent of its estimated importance. "Ichabod" will be written upon my religious experience when I get to that point beyond which there shall be no change of views. It is with the greatest pity that I regard the boast, so often made, that churches and persons have undergone no change of views for so long a time. Simple faith in Christ is the acume of their aspirations, and if they are besought to consider the truth or falsity of any doctrine, professedly revealed by Christ, they repeat Paul's language to the Corinthians with the greatest gusto: "I determined not know anything among you, save Jesus Christ and him crucified:" forgetting that the same apostle said to the Hebrews, "Ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat," etc.; and then exhorts them "To leave the principles of the doctrine of Christ and go on unto perfection."

Christ said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We show our faith in Christ as our Saviour by showing our faith in his word. The Infidel sees no reason why he should embrace Christ. To him, He is as a root out of dry ground." He can never know of the doctrine, whether it be of God until he seeks to do the revealed will of his Father God. This is the supreme pleasure of the followers of the meek and lowly Saviour.

By the Bible Examiner I have been greatly helped in my investigation of truth as it regards the true character of God.

In reading the history of God's chosen people, the difference between *them* and *opposers* is plainly manifest: the *obedient* are always victorious; yet one disobedient person, like Achen, was sufficient to turn the victory against them. So with their enemies: the innocent and unoffending must perish with opposers when found with them. What seems inexplicable to me is, they were commanded to fight even to extermination; while the Christian is forbidden to take the sword for even defense. Can you explain?

Saratoga Springs, N. Y., Dec., 1874.

Response by the Editor.

Bro. Lockwood asks, "Can you explain?" Perhaps not satisfactorily; yet I may suggest. The dispensation before the present "made nothing perfect" (Heb. viii. 19). That system was but for a time and to teach mainly by external things; teaching the sinfulness of sin by judgments that were temporal, and which were not to decide the final state of men; but were *educational;* or, as Paul says, "Was our schoolmaster unto Christ" (Gal. iii. 24). "The law

made nothing perfect, but the bringing in of a *better hope;* by which we draw nigh to God" (Heb. vii. 19). Jesus says, "It hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies," etc. The law had said, "An eye for an eye, and a tooth for a tooth" (Exodus xxi. 24). But the teachings of Christ brought in a more perfect dispensation for His followers. Outward rites and ceremonies, and particular places were to be strictly observed in the worship under the law. But our Lord taught differently. When He conversed with the woman of Samaria, who said, "Our fathers worshipped in this mountain, and ye (Jews) say, that in Jerusalem is the place where men ought to worship." "Jesus saith, . . . the hour cometh, when ye shall neither in this mountain nor yet in Jerusalem worship the Father. . . . The true worshippers shall worship in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship in spirit and in truth."

The teachings of Christ were to make his followers like Himself,—meek, lowly, patient, kind, forgiving, suffering wrong, but doing none to others; hence, were never to use "carnal weapons," because their Lord did not; they were called out from worldly men, and were "not *of* the world, even as I am not of the world," says Jesus (John xvii. 16). Christianity forbids the followers of Christ using carnal weapons; but I know not but the men of this world have the same liberty to use them they had under the law, or before the spiritual dispensation was opened by the personal presence and teaching of Christ.

It may be said of many things, under the law, that they were "suffered to be, because of the hardness of their hearts," though "from the beginning it was not so" (Matt. xix. 8). Israel, when they came out of Egypt, was in the deepest ignorance of spiritual worship: they could only be taught by sensible objects; hence, they had some laws given them "that were not good, and judgments whereby they should not live" (Ezk. xx. 24): these were "imposed on them until the time of reformation," or "until Christ should come" (Heb. ix. 10, 11); then to give way for a spiritual worship, in which no "carnal weapons" were to be employed. These facts may explain why in the previous age carnal weapons were allowed, and now forbidden.

FROM CORA M. CLEMENCE.

BRO. STORRS: I feel like communicating with you and give "expression in thoughts." For the past few weeks I have felt to pour out my heart in thankfulness to my heavenly Father, that he has given me a teachable mind; that I am willing to peruse "the word" and read for myself about the promise and the great plan of redemption. O the goodness of the Lord in thus giving such a chart to guide us on our journey home. I feel to praise Him for putting into the hearts of some of His servants to seek for light. I can say, truthfully, that I have gained more instruction, more faith, more grace, and more knowledge from God's word since I have read the EXAMINER than an other pamphlet that I ever perused. I often express myself thus to friends. They tell me, I must not trust too much in man's teachings. I reply that it's not the teachings of man, but the Holy Spirit's divine influence that gave us these precious truths. I can say that I have never found so much charity, forbearance, and sympathy as is manifested in the reading matter contained in the EXAMINER. Truly I feel that I have been strengthened in Christian graces; that I have been filled with a deep abiding peace; and I find more real overcoming victory since I embraced the truths contained in this magazine. God be praised that I was led to see light; for we are not children of the night, but of the day. Lord help me to let my light shine, that I may be purified, and made a fit temple for the indwelling of His Holy Spirit.

I ask Father to give you health and life, that you may be enabled to herald these Gospel truths, until very many shall see and believe.

I would speak of the deep experiences I have been passing through, and how the Lord has heard my oft repeated petitions, and how in the hour of need He answered. Praise His name; it is good to trust in Him: and when earth's friendships fail us, then He will be a refuge, a never failing friend. Great peace have they that love the Lord.

I realize the frailty of life: our friends are fast passing away. Thus we are reminded that life is transitory. I have a desire to live to see the King in his beauty, and be gathered into the promised land, with the faithful ones.

"Tis the land of our God—tis the home of the soul,
Where the ages of splendor eternally roll."

New Britain, Conn.

FROM LEWIS W. BURNET.

MR. STORRS: In making a remittance for the current half year of your EXAMINER, I will embrace the occasion to say, that I like the EXAMINER, and I like the independence of its motto.

To seek *truth*, without regard to sects or parties, is considered a bold step by some. But for my part, the conviction has long rested on my mind that organizations, whether in religion or science, are a hindrance to progress. It seems to be their nature to *stand still* in their views, and never allow any to look beyond their creed. "*Ne plus Ultra*"—no more beyond—is their practical motto.

This maxim, Columbus overturned; and the silver coin of Spain, you know, carries its refutation in the words "*plus ultra*"—more beyond—on its "pillars," which latter represents the old *stopping place* in Geography, of the *Savans* of Columbus time. But he did not believe Gibraltar *was* the "*end* of the world," and dared have an opinion of his own, and persevered, and finally produced a collapse in *deified error*, and all its abettors. One of the wise men of the olden time said, "The most pernicious of all things, is *deified error*." All error is bad enough, but that which is *deified*, and *embalmed* in organizations, is an evil from which we should all pray to be delivered. Truth never fears investigation, *it courts* it.

Most improvements and discoveries have been made by *individuals*. Few, if any, by colleges, or other organizations. In science we have Gallileo, Copernicus, Bacon, Franklin, and many others as a proof to our position. Those in Theology are sufficiently familiar to yourself and readers.

Where in the teachings of our Saviour is found the authority by which a man can be punished for heresy? And where do our religious teachers get the authority to prefix the title "*Reverend*" to their names? a term which, as you well know, is used but *once* in the whole Bible, and then is applied to God himself! For the benefit of your young readers, I will give the passage: Psalm cxi. 9, "He sent redemption unto his people: He hath commanded his covenant forever: holy and *reverend* is his name." What incongruity, or rather irreverence, for a humble Christian to appropriate one of the titles of Jehovah to himself! It is plain, such men were never "elected" to be the *only* expounders of the Bible.

Your views, extending human probation beyond the narrow bounds of this life, bring to my mind an extract which I copied some thirty years ago from the writings of the celebrated poet and moralist, Mrs. Barbauld. In speaking of the discipline to which Providence subjects us all *this* world, by which all are, or should be, made wiser and of course better, she says: "There is no malady of the mind so inveterate, which this *education of events* is not calculated to cure, if life were long enough: and shall we not hope, that He, in whose hands are all the remedial processes of nature, will *renew the discipline in another state*, and finish the imperfect man? I not only *hope*, but *believe* it will be done in God's own good time.

In conclusion I will say that I have been familiar with your writings for more than a quarter of a century, and I have always found them to be instructive, and supported by reason and Scripture. I am not a preacher, but a teacher, and have truly found the Bible "one of the best of classics."

Wishing you a happy new year, I remain your friend.

Newark, N. J., 1875.

P. FLICKNER, Delton, Wis., writes: Praise the Lord; truth seems to be on the increase, and you chosen to be one of its suppporters, and to "open the eyes of the blind," so far at least as to let them "see men as trees walking." We trust, hope and pray that the time is not far distant when all shall see things in their true light, and embrace the truth as revealed in, by, and through Jesus. But this cannot be expected under the present order of things; and all our hopes, prayers, and anxieties about hastening the time will not alter or change the time in the least. Enough it is for us to be ready, watching, waiting, working, knowing full well, from the many Divine declarations, that in God's own appointed time all things spoken of, concerning the children of men, by all the holy prophets, Christ, and the Apostles, will be accomplished and made manifest: unto this we can and should all say, AMEN.

DR. J. S. SEABURY, Jamaica, L. I., writes: I feel an unabated interest in the themes discussed in the BIBLE EXAMINER; and implore the blessing of our heavenly Father in heaven upon your labors, and that He will give you strength and wisdom to continue your efforts in the elucidation of Gospel truth. I have just received the EXAMINER for January: have had only time to read your "*Birthday offering*." I congratulate you on having attained so great an age with so much Physical and Intellectual vigor. Your criticism on the notion, that the present life closes man's probation, I consider forcible and just.

S. S. CALL, New Hartford, Minn., writes: I like the EXAMINER very much, and hope you will be enabled by the grace of God to continue it in its unsectarian usefulness; and that the love of

God may abound to all the human family; for, "If we love(only) those that love us, what thanks have we? Do not even the *sects* the same?" But if we would be the children of God, let us love *all*, and be Godlike; for, "He maketh his sun to shine on the evil and the good; and His rain to fall on the just and the unjust." Amen: so let it be.

Mrs. L. J. Allen, Buffalo, N. Y., writes: I enjoy reading the Examiner, as it opens new and delightful themes for thought. Not being now prepared to say, I unwaveringly endorse all its articles, but find much that corresponds with the revealed word, and desire and hope that I may be guided into *all truth*. Yours, seeking for light and life.

MY WANTS:

An Appeal by Eld Jacob Blain.

Bro. Storrs: A change in my affairs makes it needful to appeal again to brethren for help. For three years past I have owed my printers, but the firm being able they have not asked for pay; but now the times are cramping them and they ask earnestly for it. I owe them $300 for printing my second edition of "*Hope for Our Race*" two years ago last August. Their waiting so patiently, and now wanting pay, I feel bound to pay them if possible.

In November last I gave an account of my labors for the year, and stated I wanted relief from this debt; and, also, needed help to live through the winter. Since then I have received but $9 in donations. Fall before last I made a similar call for help, and received, in donations during the years, up to November last, $62; not one-fourth enough to support myself and wife. During the year one brother sent me $50 to apply on my debt, and I reduced it from $100 to $300. The result of receiving so little has been I have lived mostly on one of my children, who has found it needful to send me $100, to live thus far through the present winter.

I have heretofore stated in the Examiner that I know of but two in this country, Bro. Storrs and myself, who are devoting all our time, and venturing to publish works to advance our special new reform. I conclude some 500 or more take the Examiner, and are rejoicing in new light, and I often ask, if there is not means among them all to support only two till the Lord sends others to battle for the truth. If half who believe with us could only send me $1 each, and a few who are more able send a larger amount, it would at once relieve me of debt, and furnish means to live, without being a burden to children. Hard as the times are, can this not be done?

As I have spent about six years in hard study and in writing, and in other labors, to make plain and spread our view; and as the debt I owe is for works now out on their mission, having been mostly given out free, I feel I have a just claim for help on all who are able to help, and who love the truth we advocate. Our Master has laid us under special obligations to deny ourselves and give for his cause by blessing us with joyful light, of which most of his children are yet deprived. Where much is given, much is required; and surely much light and comfort have been given us. When a building is to be raised and there are but few who do it, they *lift the harder*. Let us be as wise as worldly men are in temporal things. David says, "If I regard iniquity in my heart the Lord will not hear me" (Psa. lxvi. 18). To use money for God's cause is a plain Bible duty, and not to obey it, when it is possible to do so, is to "regard iniquity." I am happy to see brethren decided to sustain the Examiner. This is very needful; but books, tracts, talking, and preaching should not be forgotten as much needed.

Hoping to be "kings and priests" (rulers and teachers) in "the ages to come," let us "walk worthy of our high calling," and fear lest we should be "called the least in the kingdom of heaven" (Matt. v. 19).

Letters directed to me at Buffalo, N. Y. will be sure to come safe.

AFTER A WHILE.

After a while—a busy brain
Will rest from all its care and pain.

After a while—earth's rush will cease,
And a wearied heart find sweet release.

After a while—a vanished face—
An empty seat—a vacant place.

After a while—a man forgot—
A crumbled head-stone—unknown spot.

Maxims.—Christians whose minds have been excited more than instructed are not established on a Gospel basis, are in time of temptation liable to be overcome, and fall away. Excitement is not knowledge, but is simply an agitated state of the human mind, and frequently, when abated produces sorrowful feelings.

The old beaten track of opinion, often proves not to be the track of truth.

G. B. M.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO JAN. 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

F. M. Farmer, H. S. Hough, Alfred Annable, J. A. Salin, (2), S. C. Lockwood, W. N. Rhinehart, Wm. M. Marshall, James Field, William Sunter (All right), Lewis W. Burnet, C. W. Lyndall (2) Mrs. L. F. Allen, John Davis, Mrs. Mary Smith, Laura Clough, E. Wolcott, "Western," T. W. Richards, (Allow me to continue the EXAMINER without charge), Stephen Benton (all right), J. S. Seabury, T. J. Harris, W. A. Goodspeed, Abraham Logan, Eld. S. W. Bishop, Mrs. John Shafer (2), James Lakeman, N. H. Pulmer, Eld. C. W. Low (2), J. B. Davidson, Wm. Wright, John Hutchinson (Your Examiner has been sent regularly), Mrs. M. S. Lathrop, S. S. Call, Eld. Jacob Blain for D. N. Clark and H. A. Hoyt, Edwin Phelps, Eliza A. B. Benton, John Marsh, Joseph Barnhurst, John Coombe, Mrs. W. S. Littlefield, J. S. Hatch (I have none of the pamphlet on hand now, but hope to have soon), Eliza S. Westcott, J. P. Perkins, Geo. H. Waterhouse, W. H. Whitman, Joseph Mott, Jr., N. M. Caltin.

PARCELS SENT TO JAN. 25.

F. M. Farmer, Z. McLester, C. W. Lyndall (2) Mr. Abe Shafer, Jas. Lakeman, Edwin Phelps (*bound* EXR.), Joseph Barnhurst (2 par.), John Coombe, Mrs. W. S. Littlefield (2 par.), Mrs. J. P. Perkins, Eliza S. Westcott. Geo. H. Waterhouse (2 par.), N. M. Catlin, Esq.

To Clubs.

THIS MAGAZINE will be sent to *one address*, for Clubs, at the following rates:

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25	"	"	"	"	22.00

These offers are made to encourage individuals to get up *clubs* in every place possible. The money to be sent me, in advance, by a Postal Money Order on Brooklyn, N. Y. If sent otherwise, to be at the risk of the sender.

P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of $1 each for the volume. Please try it. Some already are taking 25 copies.

The Bible Examiner is a Monthly Magazine. *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, MARCH, 1875.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTES.

PAMPHLETS.—I have been unable for some time past to supply calls for a few of my pamphlets. I can now furnish any of those advertised on the last page of this Magazine: which please see. Do not send for any not named there, as I have no means of supplying them.

☞ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 18.

AN OFFER.—Any person sending me *four new* subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, *bound;* which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

Also: Any person now receiving four or more copies of this Magazine shall receive a copy of Vol. xviii., *bound*, if they will *add* five copies to their number and send me five dollars.

Yet Another Offer: For one new subscriber, with $3, I will send the entire present volume of the EXAMINER, and the *bound* one of the previous year, i. e., Vol. 18.

BIBLE EXAMINER, Volume xviii., is *bound* and ready to be sent to purchasers. It is put up in neat plain binding at $2.25; also, in morocco, with plain gilt finishing, at $3. 25; sent in both cases free of postage. Persons wishing either please let me know. If not prepared to pay now I will reserve them a copy a reasonable length of time.

Correspondence.

FROM G. B. STACY.

BRO. STORRS: Children who have a kind and generous Father, have not much use for a recognized "medium of exchange." Our Father knoweth our needs, and surely supplieth us with everything in that respect; and it is our business to learn to be content with the measure he meeteth to us; for he is in no sense stingy or penurious; and there can be no doubt that he correctly measures our ability and distributeth to us all that we are capable of wisely placing, or distributing as the heirs of the kingdom, in the process of working out, or, to its legitimate results, the salvation he has already made us the possessors of. We must learn therefore to be content with the measure our Father distributes to us, and let our anxiety be as to the proper disposition of that measure.

As the sons of God, our business in the present state of things is to be educated and qualified for the exercise of our royal functions, when our elder brother shall come, bringing the kingdom with him, of which we are constituted joint-heirs with himself. We have no other business in this state of things, and have no other relations to our fellowmen than the exhibition and manifestation of our sonship, as lights to them, and the endurance of those evils our association with them impose upon us, that the trial of our faith, being much more precious than of gold which perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus the Christ.

Worms of the earth who have no higher aspiration than the mere admission to the kingdom when they have extracted all the personal enjoyment they can secure for themselves in this, may, and have other objects; but the sons of God can not again descend to that grovelling plain of existence. Their treasure is the kingdom, their hearts are there also, and they appreciate what the Lord said, namely, "How can ye believe," (that is, trust in the living God), "who receive honor one from another?" If we would have the honor that cometh from God only, we must "cease from man, whose breath is in his nostrils." We cannot "serve two masters," have two centers of attraction, two bases of action, or live as two beings. We are either "created anew in the Christ Jesus," or else we live in the flesh, sow to the flesh, and of the flesh reap corruption.

So endeavoring to "live in the Spirit and walk in the Spirit," I remain yours truly and faithfully.

Amelia C. H., Va., Feb., 1875.

ELD. J. LEWIS, Grafton, Ill., writes: I do not think I can add anything to what has been said by others here and the powerful English writers on the most glorious and God-honoring doctrine that has ever been preached since the days of the apostles: and I wonder how it is that some of our good brethren do not see it. They are honest, no doubt, and therefore I feel quite confident that we shall have them added to those who are now engaged in the glorious work. When I see accessions to the truth, such as Eld. Bishop, it gives rise to increasing joy. Glory to God for increasing light on the glorious ages to come: not one age only, but ages unending. Yours, hoping for some humble part in the kingdom when the King comes.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX. NEW YORK, MARCH, 1875. No. 6.

THE LORD'S SUPPER.

1. What was its design? 2. How frequent its use?

To the first question, the answer is comparatively easy. The second is not so readily answered. This is evident from the fact that Christians have been and are still divided about it. Some observe it once a month; others once in two or three months; others contend for its weekly observance; and these last *seem* to have most argument in favor of their view. We think, however, they may be mistaken. Their argument, so far as it is derived from the Bible, all turns on the expression "*break bread.*" Does that warrant a weekly communion? or indeed, the eating of the Lord's Supper at all?

Their argument is based mainly on two texts. First: Acts ii. 42; where it is said, believers "continued steadfastly in the apostles' doctrine and fellowship, and in *breaking bread.*" This is coupled with Acts xx. 7, where it is said, "And upon the first day of the week, when the disciples came together to break bread." These are the chief, if not the only texts produced in proof of the weekly celebration of the Lord's Supper. Do they sustain such a view? Let us see.

Does the expression "breaking bread" prove it was the Lord's Supper? If so, then it equally proves it was done "*daily*:" for Acts ii. 46, saith, "They continued *daily* with one accord in the temple, and *breaking bread* from house to house." Was that eating the Lord's Supper? Just as certainly as "breaking bread," in the 42d verse, means the Lord's Supper, so does this in the 46th verse; and so it is not only on the "first day of the week," but "daily" it is to be attended to: one of the positions is just as strong as the other.

We shall, perhaps, find that neither can be sustained. The phrase "break bread" was in common use as related to ordinary eating. Matt. xiv. 19, it is said, when Jesus fed the multitude, "He took the five loaves, and the two fishes, and looking up to heaven, He blessed and *brake*, and gave the fishes to his disciples, and the disciples to the multitude." Mark vi. 41, the same form of expression is recorded; also, another feeding of the multitudes, Mark viii. 6, the same expression is used. Luke ix. 16, the same form is used: "He took the loaves and *brake* them." None will pretend here was the Lord's Supper. Compare these texts with the injunction, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

When Paul was carried prisoner to Rome, and had been fourteen days in peril by sea, after long abstinence he besought the ship's company to take something to eat, and "He took bread, and gave thanks to God, in the presence of them all: and when he had *broken* it, he began to eat." Here were 266 souls that eat of the "broken bread." Was it the Lord's Supper?

Again: Jesus appeared to two of his disciples on their way to Emmaus, after his resurrection; and while they were eating at Emmaus, "He took bread and blessed it, and *break*, and gave to them;" then "they knew him." Immediately they return to Jerusalem, and tell their brethren "what was done in the way, and how He was made known to them in breaking of bread." Was this the Lord's Supper? Surely not; for Jesus had said to the disciples, at that Supper, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. xxvi 29). Some peculiarity in His ordinary manner of breaking bread was what "opened their eyes" to know him.

His ordinary method at common meals was to "break bread," as I have abundantly shown: and the phrase was no more applicable to the Lord's Supper than to any other and all other social meals, especially as the use of *wine* is not once named. Hence, no argument built on this form of words, standing alone, is of any weight in settling the question of the frequency of the celebration of the Supper. In the only instance where this form is used, in connection with "the first day of the week," it was not till a late hour of the night the breaking of bread occurred: for though it is said, the disciples came together to break bread, it is stated that Paul preached

unto them till "midnight:" and because he continued his speech "long" a young man went to sleep, and "fell down from the third loft, and was taken up dead." Paul went down and restored him to life. It is then added, "When he was come up again, and had *broken bread* and eaten and talked till break of day, so he departed." Nothing is said of the use of *wine* in this case nor in Acts ii. 42. Surely an important omission, if it was really the Lord's Supper.

Whether this coming together to break bread was an ordinary social entertainment, called "feasts of charity," (Judo 12), often held by the early Christians, for the benefit of the poor, and the social expression of a common brotherhood, or for the purpose of celebrating the Lord's Supper, it is impossible to tell from any Scripture record. If it was the latter, it does not prove that such was their practice *every* first day of the week: the regular season for it, might, on this occasion, have fallen on that day; and it is clear, it was not at the early part of their meeting, but at a late hour of the night that breaking bread actually occurred. If it was the ordinary "feast of charity," the breaking of bread might have taken place both early and late.

The way is now prepared to come more directly to the inquiry as to the frequency and time of the celebration of this feast.

Christ our Passover.

"For even Christ our passover is sacrificed for us" (1 Cor. v. 7). This text opens up the subject under consideration, and may serve as a key to it. Christ is set forth as He truly is, as the antitypical passover Lamb. Hence, in order to understand the question at issue, we must examine the passover institution. We turn to Exodus xii.

The Lord was about to pass through Egypt and slay all the first-born of the land. He directs Moses to have the children of Israel take a lamb, on the tenth day of the month, and "kill it in the evening." Then they were to take of its "blood and strike it on the two side-posts and on the upper door-posts of the houses wherein they shall eat it"—the passover lamb. They were to eat it with their loins girded, their shoes on, their staff in their hands. They were told, "The blood shall be to you a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt: and this day shall be unto you for a memorial; and ye shall keep it a feast unto the Lord thoughout your generations: ye shall keep it a feast forever." They were to put away all leaven out of their habitations, and to eat no leavened bread during this feast. Of the passover, it is said, "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." An evident prophecy, by a fact, of Christ's death without breaking a bone of him. John refers distinctly to this prophecy, when speaking of the fact, that His legs were not broken with the malefactors': "These things were done," saith John, "that the Scriptures should be fulfilled, A bone of him shall not be broken." Thus Jesus is identified as the antitype of the passover lamb.

Concerning this passover feast, it is thus ordained. "Thou shalt keep this ordinance in its season, from year to year:" and "it shall be a sign unto thee" . . . "and for a memorial between thine eyes; that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt" (Exod. xiii. 1–10). See the whole text.

I have thus briefly viewed the passover institution, and find it established as a *yearly* feast, an anniversary one, commemorative of the Lord's deliverance of Israel, and the slaying of the passover lamb. It was only once in each year the feast was to be celebrated.

The relation of this type to the antitype will now be considered. In order to do this, we must examine the institution of the Lord's Supper. That it was instituted at the passover, none will question. Of the particulars, Luke's account is the most full. It seemed necessary Jesus' death should occur at the passover; and when He sent his disciples to prepare for the passover, He bid them say to the man, where they went for that purpose, "My *time* is at hand; I will keep the passover at thy house with my disciples:" (Matt. xxvi. 18). When he was set down, and the disciples, "He said unto them, With desire I have *desired* to eat *this passover* with you before I suffer" (Luke xxii. 15).

There must have been a special reason for this intense desire to eat "*this* passover." What reason so likely as that the institution itself as a type, was to end by the anti-typical Lamb being slain? and hence, Jesus would take the occasion to make such alteration in the institution as should make it correspond to the fact. The passover feast was always kept in the night, and probably lasted most of the night. After the

lamb was eaten, and at the close of the supper, a portion of bread and wine, which had been reserved, was used as the conclusion of the service, after which a hymn was sung, and they parted. (See Mark xiv. 26.) It seems the reserve portion of the passover feast, was that used in the institution of the Lord's Supper. Jesus told his disciples while eating the passover, "I will not any more eat thereof, until it be fulfilled in the kingdom of God;" and also, "I will not drink of the fruit of the vine until the kingdom of God shall come" (Luke xxii. 16–18). He then proceeds with the concluding part of the passover service, "And he took bread and gave thanks, and break it, and gave unto them, saying, This is my body which is given for you: *this do*"—*this* what? this concluding service of the passover—"in remembrance of me." There is to be no lamb used in this service hereafter—for the true Lamb is now to be "sacrificed for us:" hence that part of the passover service is hereafter to be omitted, but "*this*" breaking the bread and eating of it, as the symbol of his "body given for you," is to remain in use "in remembrance of" him, and to "show forth his death." (See Luke xxii. 19, and 1 Cor. xi. 26.)

"Likewise also the cup after supper, saying, This cup"—what cup? that which concluded the passover supper, and hence called "after supper," i. e., the closing of it—"This cup is the new testament"—the new covenant, in distinction from the old, under which the passover had been established permanently, but was now to give place to a new covenant. "This cup is the new testament in my blood which is shed for you," and Matthew says, "for many, for the remission of sin."

All the circumstances go to show, that the Saviour instructed his disciples, that at the recurrence of the yearly anniversary of the passover they were, hereafter, to attend to "*this*" concluding service only, and to do it in remembrance of him.

If these things are so, it is plain, the yearly anniversary of Christ's death, or of the slaying of the true passover Lamb, is the true and only authorized time for the celebration of the Lord's Supper.

Because the Saviour is represented as saying, "This do ye, as *oft* as ye drink it, in remembrance of me," some infer, they may do it as "oft" as they choose. But it strikes my mind, this is a misapprehension of our Lord's words. "As oft as ye" do what? "As often as ye eat *this* bread, and drink *this* cup." What bread? and what cup? To me it seems clear, it is the bread and cup which concluded the passover feast: all the other parts of that service then passed away; but Christ retains "this" to be used in remembrance of himself as "our passover, who was sacrificed for us."

It appears to me, the coming together of a number of believers, who can conveniently assemble, at the anniversary of Christ's death, and partaking of a moderate festival, and conversing together, suitably contemplating the fact of their redemption by Christ, the Lamb of God, and concluding the interview by the use of bread and wine, reserved for that purpose, and singing a hymn of praise at parting, is just what is a gospel celebration, or commemoration of our redemption from sin and death by "Christ our passover, who was sacrificed for us."

To suppose the first day of each week was selected to attend to the *memorial* of Christ's death, or to "shew forth His death," involves an absurdity which has been entirely overlooked. Any celebration on that day, would manifestly have been appropriate only as a memorial of Jesus' resurrection; and it would have been entirely out of place to have kept a memorial of His *death* on the day of His *revival* into life; and I cannot admit such a supposition without positive proof, which cannot be found in the Bible.

The Time of the Passover for 1875.

Some have inquired of me as to the *time* of the passover this year. I addressed a note to Bro. Lederer, of New York city, on the subject. He is a learned Christian Jew. He replied as follows:

"Bro. Storrs: This year having thirteen months (*Ve-Adar*) the Passover will be on Monday night, April the 19th, next day—the 20th—being full moon, the 15th of the Lunar month, first day of the Feast."

"Your Brother in Christian love,
"G. R. Lederer."

Bro. Lederer's *address* is, No. 155 East 55th St., New York.

The time he names will be that on which my family, at our home, will attend to the celebration of the Lord's Supper in remembrance of Him "who gave Himself a ransom for all." Any friends of Jesus will be welcome to join with us.

Ed.

There may be strong conviction, where there is not saving conversion.

"Conditional Prophecy."

In the January Examiner, I gave an article under the head of "The Straits of Opposers," in which some account was given of a good brother's effort to escape the fact that Christ is to be a "Priest upon his throne," as it is written in Zech. vi. 12, 13; he contending the prophecy was *conditional*, and as the conditions were not complied with, Christ would never be a *priest* on his throne. If this construction of the passage be correct, then "The man, whose name is the Branch," is equally excluded from His throne, and will never reign there. My remarks in the January Examiner, though few, have drawn out an article from that brother, not sent to this Magazine, but published in a paper adverse to my views. The labor to overthrow the idea of Christ's being a Priest on his throne, is a difficult one, though I doubt not the brother's sincerity. It is a desperate effort to prove there is no priesthood of Christ after his return from heaven, because the *Jews* did not "fulfil the conditions." My friend states that the time for them to fulfil the conditions was "From their return from captivity" (in Babylon) "till they rejected their Messiah." He then shows that the Jews rejected their King and desired Pilate to crucify him, which was done; he then goes on as follows:

"The unavoidable conclusion is that during this run of years was the probation of this people as a nation, whether they would obey the voice of God and realize the good things spoken by the prophets or not; here is the limit of time and scope embraced in the vision under consideration; here it is located by the Spirit of God and by history; consequently to locate it, or to push it forward to some future time, to my mind is adding and trifling with the words of the Spirit of God, beside disregarding the page of history. Therefore that prophecy has failed, and Jesus will never be a priest upon his throne."

If this "conclusion" be correct, then it follows, inevitably, that "Jesus will never be a" King, or rule, "upon his throne;" for, saith the "conditional prophecy," "He shall sit and *rule* upon his throne, and he shall be a *priest* upon his throne;" yet, strange to tell, my friend says, when Christ "comes in his glory"—"then his mediation as high priest will be ended; *then* will David's throne have its appointed royal occupant." What now becomes of the "*conditional* prophecy?" Has my friend found the way to "divide the living child" (1 Kings iii. 25)? The *true* mother would not consent to have the child "divided" (verse 26). Now, pray give us an undivided "King and Priest," or slay *both* with that awful weapon "*conditional* prophecy;" we want no half Christ.

My good friend gives Christ as King, though not as soon as he might have been, if He had taken the advice of the adversary when shown "all the kingdoms of this world," with the promise of *immediate* possession if He would change God's policy, through death and resurrection, to the throne, to a worldly policy such as the Jewish adversary desired. He might have been King and Priest, both, at that time, if my friend's view is correct; and all the prophecies concerning his death, resurrection, and future glory would have been buried in the grave of "*conditional* prophecies;" a most gloomy vault, from which there is no resurrection!

My friend admits that Christ will be *King* on David's throne, notwithstanding the Jews failed in fulfilling "conditions." How then, is he to prove that "this same Jesus" will not also be a *Priest* on that throne? How is any man to show that Christ does not continue both offices eternally? Paul testifies, "He is made a priest after the power of an endless life: for He" (the Lord) "testifieth, Thou art a priest for ever after the order of Melchisedec." . . . "This man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto God by him, seeing He *ever liveth* to make intercession for them" (Heb. vii. 16, 17, 24, 25). Such is the Priest "the Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec" (verse 21 and Psa. cx. 4).

Our opposers make God's promise good for the Kingship, notwithstanding the Jews' failure; but the Lord's *oath* for an "*endless life*" Priesthood, for Jesus the Christ, is a failure in consequence of Jewish defection! No, good friends, we cannot consent to have "the living child" cut into two parts, lest you destroy both our King and Priest. "We have not so learned Christ." He "ever liveth;" and no conditions can ever alter His "unchangeable priesthood." He is a Priest now on his Father's throne; and he will be a "Priest on his own throne," just as certain as He ever sits on it. That He will sit there my friend has admitted; and that proves, out of his own mouth, that the prophecy, under consideration, was not "conditional" in relation to the kingly and priestly offices of "The Branch." Strange, indeed, would it be, to take away the Priesthood of Christ at the very time when His

"Body"—the saints—are installed as "kings and *priests*" to "reign on the earth," and that "for ever and ever" (Rev. v. 9, 10, and xxii. 5).

It is easy to enlarge on this subject, but perhaps enough has been said. Promises may be "conditional:" prophecy never can be. We may as well talk of *conditional history* as prophecy. The idea of such prophecy, is a contradiction in terms, and must weaken reliance upon it if not destroy all faith in it. ED.

FRIENDS' VIEWS OF THE EXAMINER.

Commendations of this Magazine are received from all directions. These are a matter of gratitude, because they speak in favor of what appears to the Editor to be one of the most important truths of revelation, viz., "A Vindication of the Divine Character and Government." Much that is promulgated as the teaching of the Bible is little else than a reproach on the CREATOR, and tends to promote infidelity by the misrepresentations of His dealings with the creatures He has brought into existence; making them liable to eternal death or endless torments for not improving *means* which were never granted them, and making no allowance for unavoidable ignorance;—ignorance in which they were involved, without their choice, by their birth and education.

To remove these false ideas of the character and government of our Father in heaven, is the primary object of this Magazine. Hence, when its object meets the approval of the humblest Christian, it is an encouragement to the Editor, and serves to comfort others whose hearts are interested in the blessed theme. Occasionally, a "Joseph of Arimathea" (Matt. xxvii. 37) comes forward to stand in favor of "the body of Jesus"—or His truth, when others think it dead, or in a hopeless condition.

A highly esteemed friend and brother, a Lutheran minister and Teacher of long standing in Bethlehem, Pa., sent material help for the EXAMINER and its Editor, with a cheering letter, from which the following is an extract:

"On the BIBLE EXAMINER the Lord's blessing is most assuredly resting. Healthy is its theology; sound are its instructions: clear its explanations: more than powerful its shakings and upheavals of God-dishonoring views: unanswerable its turning to the truth the wrestings of those who are unlearned and unstable: admirable its simplicity in making so-called theologians think of the question, 'Art thou a master of Israel, and knowest not these things?'

"Its title ought to be—'BIBLE EXAMINER: Subverter of false views, and Restorer and Establisher of true Doctrines.' While its contents can be understood by beginners, it affords much food for Berean Searchers.

"May your crusade against the false opinions of the enemies, and the pseudo-friends, and the true and honest, but mistaken admirers of the cross, continue, until the Golden Calf of so-called orthodox theologians is burnt in the fire and ground to powder, and strewed upon the water.

"May the Lord give you and us grace to live, that we may truly say,

> "'Once we to all eternity
> Shall join the angelic lays,
> And sing in perfect harmony
> To God our Saviour's praise;
> He hath redeemed us by His blood,
> And made us kings and priests to God;
> For *all*, for ALL the Lamb was slain:
> Praise ye the Lord:—Amen.'"

"Your brother, AMBR. RONDTHALER."

Bro. R. will please excuse the insertion of this extract from his letter, as the object is to comfort and encourage the hearts of the friends of the truths promulgated in this Magazine, and that they, with its Editor, may give thanks to our heavenly Father and His beloved Son for the great mercy granted unto us by the deliverance from the theological night, in which christendom has so long been held in bondage, relating to the Divine character and government. ED.

DEATH YET AT WORK.

"Fell asleep in Jesus," Jan. 26, in Brooklyn, N. Y., Bro. D. D. NASH, after several years of suffering which he bore with Christian patience. He has left a wife and an only daughter to mourn their loss. He was one of my warmest friends, and desired me to speak at his funeral, which I did. He was in former years a member of the Baptist Church. Some eight or ten years since, when I was preaching in Brooklyn, Sunday evenings on the immortality question, he came to hear and to question me, as it was my custom to invite queries after sermon. He soon became thoroughly converted to the truth that inherent immortality was a fable, and that immortality was a gift of God, bestowed through Christ, at the resurrection, on Christ's return from heaven. This view he maintained, literally, "in sea-

son and out of season," always ready to speak on the subject on all occasions and in all places, to priests or people. Sectarianism he thoroughly abandoned, accepting all as Christians who received Christ as their Redeemer and Saviour. He visited ministers of all denominations, not excepting Roman Catholics, and conversed with them on the subject of his faith. Always cheerful, and full of confidence in his Redeemer, he at last fell asleep in Jesus without a pain or struggle. He remained my firm friend to the last, and on the 30th of January I spoke to a large assembly at his funeral, among whom was an Episcopal minister, who read their "Funeral Service" at the close.

Thus pass away my friends; but God raises up others, so that there is no fear for the cause He designs shall be upheld. New men are coming to the front in this battle, so that, though some of us fall, God knoweth how to fill our places "in due time." ED.

"PERILOUS TIMES SHALL COME."

"COME, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast: for, behold the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain."—Isa. xxvi. 20, 21.

That the foregoing prophecy will have a fulfilment at some period of this world's history, no believer in the Bible will question. If it be said, "We do not know *when;*" the reply is, So much the more need that we watch and pray, lest the "indignation" overtake us off our guard. That the troubles among the nations indicate the possibility of our being in the vicinity of "the great day of Judgment" on the Gentiles, *i. e.*, on the nations to whom the Gospel was sent, after it was rejected by the Jewish nation—which is to close up this age, and bring in the reign of JESUS CHRIST, on "the throne of His father David," no believer ought to question. If, then, there is any ground for such a possibility, how does it become all the people of the Lord to heed the words of prophecy I have quoted above. What I ask of all is, think of those words—ponder them in thy heart—ask thyself, am I seeking security in God—retiring, as far as possible, from all exciting causes which may lead me to occupy a place or position not within the "chamber" of God's protection? "Indignation" is certainly to come; and God's people are only safe by taking heed to His direction and counsel. Above all things, then, the higher commotions rise, the more seek to "hide thyself" in close communion with God in Christ. So shall thou be safe; not otherwise. ED.

THE FINAL SALVATION.—Men sin, and lose present life for their sin: but it does not necessarily follow that that is their final condemnation; for the Saviour clearly intimates some sins though not forgiven in this world may be in the world to come (Matt. xii. 31, 32). Other testimony to the same effect is abundant in the Bible; but not a text can be produced of a final salvation without *faith* in God and in the Redeemer. No man, therefore, has had his trial proper, for his final state, until the *fact* that Christ is his RANSOMER has been "testified" to him "in due time." The assumption that this present life fixes the final destiny of all men, has no foundation in the Word of God; it is a mere "tradition of men," without authority from God. It seems clear that the final state of kings and priests,—or, "the Lamb's wife,"—is determined by their faith and holiness in the present and past ages; and at the close of this dispensation the marriage takes place (Rev. xix. 8); but that that point ends probation to all the rest of the race is, clearly, without proof. The text Rom. x. 11–21, does not teach such a doctrine. Whatever difficulties may attend that text, it clearly teaches that faith is essential to salvation, and that the proclamation of the truth is essential to faith. Nor does the apostle's testimony, in verse 18, say more than that "the *sound*" of the truth "went into all the *geen* (literally, the) *land*;" (i. e., of Palestine, or Israel), "and their words unto the ends of the *oikoumenees*" (not "the world," but the Roman Empire. See Luke ii. 1, where the same word is used). This latter extended proclamation took place in the days of the apostles, and cannot be made to cover the past nor the future of all nations; for in that sense it is manifestly not true.

I have said, and re-affirm it, that "All the families of the earth shall be blessed in Abraham and his seed;" and to accomplish this promised blessing, "Jesus Christ gave himself a ransom for all" men; and the testimony of that fact will be made to all men "in due time;" and till that testimony is made, no man's *final* destiny is settled; for that depends upon his faith or unbelief of that fact when made known to him. ED.

"What think ye of Christ?"—Matt. xxii. 42.

Human Redemption---No. 17.

BY HENRY DUNN.

On Modern Thought.

In all that has been advanced relative to the bearing of the work of Christ on the world at large, it will be observed that I have carefully confined myself to one question,—"What saith the Scriptures?" I have done so advisedly, because I am satisfied that, on the answer given by the Divine oracle to that question, the reception or rejection of the doctrine of an extended future restoration must and *ought* ultimately to depend. I should be sorry, however, for it to be supposed that because I have abstained from those more general considerations which belong to the province of reason and conscience, I deliberately set aside all such testimony as worthless. This is not the case.

I am far indeed from disputing the authority, either in morals or religion, of the reason with which God has endowed us, or of the conscience —that "candle of the Lord"—which shines within us. Scripture itself teaches us a different lesson. For it tells us most distinctly that the same God who has revealed Himself in the Bible reveals Himself also in nature, in providence, and in the heart of man. No mistake can be much greater than that which leads certain devout persons to imagine they exalt Scripture by abasing reason, and magnify the light that comes to us *from without* by denying or attempting to extinguish the light that is *within*. No course can be more perilous than one which brings *the facts of the world* into collision with *the facts of Scripture*, or admits for an instant that conscience and reason—the moral sense, properly so termed —can ever be really and truly in opposition to the Bible, if only conscience be living and healthy, and Scripture be properly understood. To suppose that God has given us faculties which are utterly *untrustworthy*, is to make Him precisely what Christ says He is not,—a Father who, when asked for "bread," gives "a stone;" or solicited for "a fish," presents "a serpent."

The New Testament abounds with instances in which reason is both appealed to, and counted trustworthy. The Pharisees taught that external ceremonies purified the soul before God. But our Lord rebuked His disciples sternly for not at once contradicting and disbelieving the doctrines of these their appointed teachers. And on what ground? On the ground of the clear utterance of *their understandings*,—"Are ye also without understanding, and perceive not that this cannot be?" (Matt. xv. 1—20; Mark vii. 1—23).

When the Baptist preached, all the people, by the light of conscience,—for it could be nothing else,—"counted John as a prophet." St. Paul prevails, not by contradicting the inner sense, but "by manifestation of the truth commending himself to every man's conscience in the sight of God" (2 Cor. iv. 2). When our Lord says, in relation to false prophets, "By their fruits shall ye know them," what can He be supposed to mean, but that the true was to be discerned by that inward sense of right and wrong, of good and evil, given us by our Creator as our light and guide in such matters? And if these things be true in relation to man regarded in his natural condition, how much more true must they be in relation to those of whom it is said, "Ye have an unction from the Holy One, and know all things." That we are charged to cultivate *childlike submission* is indisputable; but in connection therewith it can assuredly do us no harm to remember another charge,—"Be not children in understanding: howbeit in malice be ye children, but in understanding be men" (1 Cor. xiv. 20).

It is in the light of these considerations that I am disposed to give just that amount of weight, and no more, to the moral argument against the ruin of the race, which, whether we will or not, perpetually forces itself upon our notice. For true as it undoubtedly is, that in searching the Bible the proper question for us to put is not, "What thinkest thou?" but, "How readest thou?" and true also as it may be, that the meaning of Scripture is to be ascertained, not by sentiment but by grammar, it is neither wise nor right to carry this principle so far as to disregard or exclude altogether that Divine instinct which God has Himself implanted in the renewed heart.

"There is a reasonable and Scriptural faith," says Mr. Goldwin Smith, "which reposes on the wisdom and goodness of God, trusts Him entirely, and believes that everything in the ways of His providence which is now dark will in the end, be made clear.

"But there is also an ecclesiastical faith, neither reasonable nor Scriptural, which consists in wilfully shutting the eye of the mind; in putting force upon the conscience; in receiving insufficient evidence and pretending that it is sufficient; in embracing things unworthy of the Deity, and pretending that they are Divine. Those who practise this ecclesiastical faith, and think it meritorious, tacitly assume that the need of evidence is in an inverse ratio to the importance of the subject: and that while they would be bound to demand full proof before believing that anything of a questionable character came from a

good man, they perform an act of piety in believing without full proof, and sometimes with no proof at all, that things of a questionable character come from God."

The result of handling Divine truth in this way is already beginning to manifest itself in a manner that will one day make the most thoughtless reflect.

It is seen in that *sense of uncertainty* which has come over us, in relation to so many of our religious convictions, and which contrasts so painfully with that perfect conviction which the first Christians had "of the certainty of that BODY OF FACTS which constituted, and in which consisted, their religious belief." It is seen in the absence of that high sense of the *virtue and duty of truthfulness* in our convictions which even heathens honored; in the rarity of that spectacle, said to have been dear to the pagan gods, "where a brave man is seen struggling with facts which are too strong for him, his honesty exposed to temptations to shirk or evade them, yet his honesty conspicuous, and invariably triumphant."

It is seen, perhaps, most of all, among ourselves, in the preference which is now so widely shown by religious persons for that which is vague and indefinite in statement rather than for words that are clear and explicit. Preachers (some, at least) speak thus cloudily, not because they are unable to express themselves clearly, but because they think it most advisable to be vague on what are termed disputed subjects. They wish, if it be possible, to be regarded as, in the main, "sound," and therefore shrink from committing themselves to views, the promulgation of which on various accounts, they deem it expedient to avoid. Hearers like to have it so. And for obvious reasons. So long as a man is allowed to suppose that it is much the same thing whether he believes a given truth, or *something like it*, he is in little danger of being disturbed. Clearly defined statements bring men to the test. The positive obligation to accept or reject, will often occasion *doubt*, and doubt is to most persons irksome; it compels inquiry, and occasions trouble. So the conclusion is a popular one, that to be indefinite is to be *safe;* that in a teacher vagueness is at least a proof of modesty and humility; while clear and definite assertion (unless indeed it be a support of some recognized opinion of a school or party,—in which case the teacher can never be too dogmatic for the disciple) is, however sustained by Scripture, to be shunned as *dangerous*, chiefly because it is so unsettling.

Week after week books issue from the press on "heaven," and hell, and the world to come, in which the supposed social, intellectual, and even physical life of the departed is set forth in glowing colors, drawn, for the most part, simply from the imagination of the writers, and often without even the affectation of deriving support either from reason, analogy, or any statement of Scripture. All these productions, however numerous or however shallow, are greedily received in quarters where anything like a thoughtful inquiry into the teachings of revelation would be regarded as distastful, if not perilous. Even so able and sober a writer as Dr. Norman McLeod is not free from this tendency to speculate on subjects which ask only for research. What can be more unsatisfactory from such a man, than to be told almost in the same breath, that while neither Christ nor the Apostles have "given us by one word the slightest ground for hoping that any man who leaves this world an enemy to God, will ever repent and become a friend of God in the next," yet "we may hope that the number of the lost may be, to those who are saved, *fewer far* than the number of those in penal settlements and prisons are to the inhabitants of a well-ordered and Christian kingdom"? And if we ask for the ground, Scriptural or otherwise, on which such hope is to be based, we are simply told (Laura Bridgman's case being regarded as an illustration) that "the living God, who alone knows each man, *may* be dealing, in ways beyond our comprehension, with the most lonely savage, whose inmost spirit He even sees, and who is of more awful value in His sight than all the stars of the sky." Dr. McLeod's *imagination* is, that, in some mysterious way, "God can teach that spirit *without the Gospel*, or the ordinary means of grace, so as to bring it under law to God."*

I am aware it may be said, How can a man teach, *definitely*, anything on which his own mind is not quite made up? or be distinct and positive on matters which he believes to be but dimly and partially revealed?

To this objection there is but one answer.

* "Parish Papers," pp. 152, 153. Dr. Guthrie all but avows similar views in *Good Words* (Jan. 1863, p. 3) He thinks it monstrous to suppose that *half* the world will be lost, exclaiming, "If, at the close of the war, Satan retains *half* his kingdom, his head is not crushed." And yet both of these eminent men profess to accept "the Assembly's Larger Catechism," and through it teach *as truth* that the heathen "*cannot* be saved," and that God has "foreordained" all but the elect to eternal ruin (see Questions 13 and 60, with the answers and proofs). It is surely high time that men knew what divines *really believe*, as distinguished from that which they *profess to believe*.

The uncertainty in question is *morbid;* it is the disease of the day, and it has become chronic. Indefiniteness is not a characteristic of Divine revelation. Certainty may on almost all subjects, be reached, if we have but entire confidence in the Divine Record, and will take pains enough to search minutely and fearlessly for *all that it says.* But how can we do so if we are embarrassed at every step by the traditions of centuries, and by the fear of man?

Is it needful to add that vagueness is always accompanied by a disposition to cling with a sort of dogged pertinacity to any view which has been long received and honored among men, rather than to favor calm and serious inquiry into its precise truthfulness? Feeble convictions are commonly accompanied by *adhesive* tendencies in relation to all that is traditional, just as obstinacy is the ordinary characteristic of a mind unable to reason, or distrustful of its ability to come to any satisfactory conclusion. The great Apostle of the Gentiles teaches that believers receive wisdom *that they may know and comprehend* the things that are freely given to them of God, and he denounces the sincerest fervor of spirit as defective, where it does not likewise bring forth fruits in the UNDERSTANDING.

"To the modern mind, explain it as we may, there has come to belong an awful capacity of feeling, and a liability to intensities, both of suffering and of enjoyment (the one as well as the other intellectual, not sensuous), of which the bright, gay, *surface-loving* mind of antiquity seems to have known little or nothing. Then along with this power of feeling, striking, as it does, into the roots of the soul, there are perceptions, and instinctive judgments, of which it must be said that they are altogether *modern* developments of humanity: they are *true* elements of our nature; but they have newly been brought from the subsoil. It is to the slow working of Christianity upon human nature that I attribute nearly the whole of this deeper vitality of the modern mind."

Professor Goldwin Smith has expressed similar convictions to those of Mr. Taylor.

"The condition of mankind," he says, "presses severely upon us in the present day, chiefly *because of the extension of our sympathies* beyond the pale of Christendom to the whole human race; and there arises to countervail, the healing conviction that *the community of mankind is a community indeed*, and that which is given to one member of it is, though as yet we know not how, given to all."

"Why should we think that the way to a solution of Divine mysteries is inexorably closed, or that our efforts to solve them, if made in the sincerity of our hearts, are offences against God? If the relation between God and man is one of affection, it is quite natural (according to all we know or can imagine of such relations) that our knowledge of the Divine goodness should not be given to us at once, without exertion on our part, or without the interposition of difficulties and contrary appearances at the outset which we may be permitted, in some measure at least, ultimately to pierce through. For it is under these, and not under the opposite conditions, that affection, as we experience it, is best formed, and becomes intense and deep."

Facts of the most mournful kind confront us at every turn, and refuse to be hidden from our eyes. A vast and overwhelming majority of the human race, we all well know, are not, and never have been, believers, either in God or in the Gospel. Myriads have never heard the name of the Redeemer. Myriads more live and die, the victims of the grossest superstitions. Even in our own land, and amid the most favored portions of the community, few, very few comparatively, can, in any intelligible sense, be spoken of as having been "born again," or as having become "new creatures in Christ Jesus."

And amid a strangly confused teaching, relative to the future condition of such persons, a generation is rising around us "earnest and devout in a sense their fathers never were, who, however hopeful they may be as to their own safety, or that of their immediate relatives, can find no peace so long as they are forbidden to cherish hope in relation to the future condition of the human family." It is *among these* that a revived Romanism, carrying with it something like confidence in the saving efficacy of ritual observances, and a sort of half belief in the purifying character of purgatorial flames, carries off many a choice spirit; while thousands more, bewildered by theories of universal salvation, are rapidly embracing one or more of those modern forms of skeptical thought which unlike the infidelity of former days, arise, not so much out of practical ungodliness, as from the pressure of sincere and heartfelt difficulties in relation to the supposed teachings of Divine revelation. Viewing the Gospel as an embodiment of the loving character of their heavenly Father, they cannot hear, *without a shock*, of God "passing by" the majority of His creatures, and (notwithstanding the redeeming work of Christ) abandoning them to eternal ruin. And if, under the influence of this horror, such persons sometimes madly attack revelation itself as false or delusive, we can only

say that, in such cases, theology wings the shaft that quivers in the heart of Christianity.

On the Apparent Character of Apostolic Expectations.

In endeavoring to ascertain what was the precise point of view from which the Apostles took their survey of the Church and the world,—of the present and the future of humanity,—it is necessary to bear distinctly in mind both the *truths* they admitted, and the *facts* by which they were surrounded.

The question is—In what aspect did they regard either the world or the Church?

I reply fearlessly, *As a great mystery.* Yet—and here it is they differ so widely from ourselves—not as a *painful* mystery. The mystery was indeed one which had been "kept secret since the world began," but it was also one which was "now made known to all nations for the obedience of faith" (Rom. xvi. 25, 26). It was a mystery with which Paul had been made acquainted by special revelation (Ephes. iii. 3); and it was one which he regarded as *glorious riches*—"the riches of God's glory" (Ephes. iii. 16; Col. i. 27); one which, far from bringing over his soul the profound gloom that crushes us as with a darkness that may be felt, was a perennial source of joy and strength.

Nowhere do we find reason to conclude that St. Paul supposed, as we seem to do, that the Gospel has no work to accomplish on the earth beyond the *salvation* of the elect, and the *condemnation* of those who reject its offers of mercy. To me it seems plain that he looked much further; that, while, on the one hand, he regarded the good news of the grace of God as *primarily* intended to "separate a peculiar people," and to make them "zealous of good works," he believed that ultimately this same Gospel would *bless the race;* not, indeed, every individual of it, for he always recognizes the eternal ruin of the wilfully impenitent, but the race *as a whole;* and that, consequently, everything a real Christian did and said in the spirit of his Master, tended to prepare multitudes of the unconverted for higher developments in the age to come.

In that great expectation I doubt not he included the heathen generally,—the myriads who have passed away in infancy,—the *hundred millions* of human beings who, in consequence of a defective physical formation, have lived and died incapable of distinguishing right from wrong,—and, in short, *all*, let them be found where they may, who, in consequence of their ignorance or weakness, or from other circumstances known only to God, have not *consciously* rejected Christ; who, though not conquerors, are yet not devils; sinners and sufferers through temptations, but scarcely conscious agents of evil; men who have too often submitted to evil, who have never resisted it as they ought to have done, yet who are not fairly to be classed with those who love and choose iniquity.

Such and so magnificent, if I read aright, is the view that opens before us of the Mission Field of the Church after the Resurrection.

Let us pause here, for a moment, to contemplate so glorious a termination of the miseries of earth, and the mysteries of Providence. What if it should indeed *be* so? What if, after all our stumbling, and rebellion, and questionings about Divine sovereignty, it should at length be made manifest that God has but chosen his elect under the Gospel, as he chose Israel of old under the Law, the more wonderfully to "make known to the sons of men his mighty acts, and the glorious majesty of his kingdom?" that He who loved his people, and "washed them from their sins in his own blood, and made them kings and priests unto God and his Father," has done this only to make them, *in other states of existence* as well as in this, "co-workers" with Him in elevating and blessing a multitude so vast, that the mind of man cannot conceive it, nor any human arithmetic calculate its number? What if *then* the words of Christ should find their plain and natural signification—"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations;" and while to one it should be said, "Thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities;" and to another, "Be thou also over five cities;" *these*, and many other promises (then found to be not figuratively but literally true), should establish every word of the living God, and prove all alike to be marked by wisdom and by love? Will it not then be said of us, as it was of the Jews of old, "*O slow of heart to believe all that the prophets have spoken!*"

Belonging to a Church.

BY H. H. DOBNEY.

[*Continued from last month.*]

A moment's glance, first, at the relationship to Christ into which the early disciples were drawn, and then at the avowed object of Christ, may possibly show us ground on which we may pitch our tents, and find ourselves still encamped under the wide-spreading branches of the Tree of

Life, on the banks of the river of water of life, clear as crystal, which proceedeth from the throne of God and the Lamb.

The picture we have in the Gospel narrative of Christ and his disciples is a very attractive one. He had drawn them to himself by a personal influence of the most powerful, the most fascinating kind. He used no artifice, made no proposals to them, held out no formal inducements for them to attach themselves to him, unfolded no plan, no "scheme" of operation, laid down no rules, adopted no organization, no form. But as beauty attracts admirers, and power draws to itself adherents, and nobleness wins ready and undemanded homage, and chivalry excites enthusiasm and a pure unselfish disinterested life, which, tacitly rebuking all that is low and mean, and revealing more glorious possibilities than every-day life had ever dared to dream of, appeals to whatever latent goodness and nobility there may be, however smothered; so Christ drew all men's hearts to himself. There was about him that which would now awe them into silent wonder and reverence, not unmixed with fear, and anon they could have kissed the very dust he trod on, out of love which was gradually becoming passion even. Somehow, with him, they felt themselves living in a truer and better world. A higher life thrilled through them. Nobler aims and impulses stirred within them. They were beginning to see things hitherto unseen. God was becoming to them a joy. It was as if a new world were opening to them. They hardly knew themselves. They were being transfigured. Daily life was being lived on a higher level. "More life and fuller" was flowing into them. And how was it all accomplished? They could not tell. "They had been with Jesus;" and, listening to his words, observing his ways, hanging on his voice, yielding to the love-light in his eye, receiving truth into their hearts, feeling the mysterious influence of his spirit, they found themselves becoming rich indeed, with new power in their souls for conquering evil and attaining to righteousness. When on one occasion, he asked them if they would leave him, one impulsively answered for all, "Lord, to whom shall we go? Thou hast the words of eternal life."

And so they kept beside him. A law of moral gravitation drew them. They were delighted; not with a rapturous, tumultuous, wild delight, but with a delight that was deep, calm, holy, healthful, elevating, and strengthening. Somehow, He had kindled within them enthusiasm for himself, which was identical with enthusiasm for God and all righteousness and goodness. Wrong was falling off and away from them, and right and truth were becoming the natural law of their life. "The kingdom of heaven"—they were beginning to have a glimpse of what it meant. Love to Christ was becoming the one law of their spirit. And that was revealing itself as an all-sufficient law. By and by it all became plainer to them. And everything was becoming plain. And it was glorious to be;—glorious to be the creatures and children of God. Glory, honor, immortality—that was their heritage. And it was Christ who had so silently and so beautifully, and almost without their being aware of it at the time; brought them out of darkness into this marvellous light, out of the power of evil into the kingdom of God. O, what could they not do for him? How rapture filling to die for him, to go with him to prison and death. It was not primarily an Enthusiasm for Humanity that He awoke. He went down deeper. He awoke an enthusiasm for himself which at the same time was enthusiasm for the whole will of God, and for every creature of God. But all had been brought about so naturally. There was nothing hard, formal, forced, legal; nothing ceremonial. Christ's life blossomed and diffused its moral fragrance as spontaneously as the rose of Sharon and the lily of the valley. The spiritual light stole into their hearts as the dawn of the dawn, and there shone more and more unto the perfect day. He lived himself in them. And "the life of Jesus was manifest in their mortal flesh."

Thus, and so far as they were concerned, his object with them was gained. Their hearts and wills were won to him. "Lovest thou me?" "Yea, Lord, thou knowest that I love thee." And he was—what? The embodiment of all truth and rightness and love. Was this apostleship, then? No, it was *discipleship*. And Christ's aim was that discipleship of this same type, but better and nobler even, if that be possible, as the ages wore on, should spread abroad, diffuse and propagate itself everywhere. Torch after torch was to be kindled at the same burning and shining light. Christ would be to every man, to every woman, what he was to Peter and John, to Mary of Bethany and her of Magdala. The circle of disciples would go on widening, and ever widening, the centre, the living centre, being ever the same. "And he brought him to Jesus," is the historic explanation of all that friend, minister, apostle, can do for the salvation, the ever-deepening and broadening blessedness of any man. It is enough to sit at the feet of a Paul or a John? Those faithful servants would rise up and rend their garments at the thought.

No, Christ loves one soul as truly as another, and each soul has the same need of him, and the divine end is to be attained in the same way by each, viz., by each coming individually to Christ and owning his blessed sway. Thus all are one in Christ, and Christ is all. The absence of the flesh and blood of Jesus is no loss to post apostolic disciples. Rather it is every way a gain. "It is expedient for" them, for the compensation is ample. And there is no difficulty in "strangers scattered throughout Galatia, Cappadocia," or throughout England, France, India, and America, responding heartily to the word, "Whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory."

And we gladly accept the testimony of Archbishop Manning to the way in which what we take to be the very pith and marrow of the gospel has been found by the Free Churches of our land. Magnifying of course his own "Church," and deploring the indifference to that mass of what we call priestism and sacramentalism, but which stands to him a "Catholic truth," he nevertheless admits, and it is honorable in him to do so, the reality of our "discipleship." His words are—(having spoken of "the invincible ignorance of Dissenters as a mass," i. e., ignorance of the blessings of the papacy)—"They are far more deprived of what survived of Catholic truth, far more distant from the idea of a church; far more traditionally opposed to it by the prejudice of education; I must add, for the most part, *far more simple in their belief* in the *person* and *passion* of our divine Lord. Their piety is more like the *personal* service of disciples to a *personal* master than the Angelican piety, which has always been more dim and distant from *this central light* of souls."

We do not want to institute comparisons with any class of our fellow Christians. Far from us be the unholy thought! We recoil with horror from joining with any who say (or in their hearts feel), "We are holier than you." But we cheerfully accept this testimony to the fact we chiefly care about, viz., *personal* discipleship, and loyalty to a personal master—that Master being Christ.

[To be concluded next month.]

In the Incarnation of Christ the death-stricken root of humanity sprouted anew; in His resurrection it bore fruit, and the seed of that fruit, wafted by the wind of the Spirit, shall yet produce a glorious harvest of immortality.—*Wm. Maude.*

The Divine Immutability.

In its vital and immeasurable importance to us as His absolutely dependent creatures, the unchangeableness of the moral character of God is second, only to that moral character itself. It is not enough, it would afford no sufficient ground of confidence and assurance, for us to know that God is holy, unless we knew also that He will *always* be holy; or that He is just, unless is we knew that He will *always* be just; or that He good unless we knew that he will *always* be good. If this were not so; if the Divine nature and attributes were not alike unchangeable, all our hopes for time and for eternity might at any moment be destroyed; and the Rock of Ages, in which the Psalmist delighted to put his trust, would become a quicksand in which all promised glories and blessedness might be engulfed and for ever disappear. Hence the unspeakable value and preciousness of the declarations, both repeated and emphatic, contained in Scripture, as to the *immutability* of God's character and purposes. "I am Jehovah, I change not; therefore ye sons of Jacob are not consumed; (Mal. iii. 6). "God is not a man, that He should lie; neither the son of man that He should repent. Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numb. xxiii. 19). "The strength of Israel will not lie nor repent; for he is not a man that he should repent" (1 Sam. xv. 29). "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17.

But while this essential feature of the Divine character is verbally acknowledged and maintained by Puritan theologians, it must be clear to the unprejudiced mind, that it is nevertheless virtually, denied and made of none effect by the arbitrary and unwarrantable restriction to the present earthly life of the possibility of salvation in the case of all classes of mankind. That '*now*' is the *only* 'accepted time,' '*now*' the *only* 'day of salvation' is one of the greatest strongholds of Puritanism, and around this stronghold the hostile hosts are gathered before whose combined assault it must speedily fall. On the one side, the attack comes from the great 'Catholic' or Romish party who all hold, in some form, the doctrine of a Purgatory, and on the other side, it is conducted by liberal theologians of various schools of thought from Maurice and Llewellyn Davis, to Dunn and Symonds; being as much opposed to the moral consciousness of the one class as it is to the infallible dogma of the other; while its inherent weakness when once candidly

and fearlessly examined, whether in the light of Scripture or of reason, ensures its relegation to the class of dismantled and untenable fortresses which are allowed quietly to moulder into decay.

That God is love, and that His love is unchangeable; these are indeed glorious truths, and admitted as such by all who worship Him in spirit and in truth. But their utter incompatibility with the assumption that, in the case of all mankind alike, His gracious offers of salvation and His fatherly willingness to save, are absolutely restricted to this life, can we think be demonstrated to any mind willing to receive the truth on this point. Perhaps the most forcible mode of presenting the actual facts of the case is to make use of an illustrative example. An ordinary worldly man,—not a spiritual believer in the Lord Jesus Christ, not one born again of the incorruptible seed of the Word of God, not a possessor of God's wondrous gift of eternal life, —but yet a useful citizen, a faithful husband, an affectionate father; not more unscrupulous in his business than his most respectable neighbors, free from vice in its grosser forms, and assuredly not such an one as consciously and wilfully "tramples under foot the Son of God, and counts the blood of the covenant an unholy thing, and does despite to the spirit of grace." Such a man, let us suppose, leaves his home in the morning apparently in his usual health and strength. Were it Sunday morning, and did he enter some place of Christian worship, he would if the Gospel was faithfully preached, hear of the love of God, of Ghrist's infinite power and willingness to *save him*, and be exhorted to believe the gracious message, to accept the priceless gifts of pardon and peace so freely offered, to come and take of the water of life freely. But, as we will suppose, it is not Sunday morning, and instead of attending Christian worship, his intention is to proceed to his place of business. He must catch the omnibus, and—yes!—there it is passing the end of the street. He shouts—he hastens towards it—as if struck down by an invisible hand he reels, falls; and within a few moments is take up—*dead!* Unsuspected by others, unknown even to himself, disease had attacked his heart, and this momentary excitement and exertion was sufficient to occasion his "sudden" death. The thing happens every day; there is something doubtless a little startling but nothing at all extraordinary about it. But [in the resurrection from the dead] who shall describe, if popular Puritan theology be true, the unspeakably awful change which has befallen him! Alas, my brother! But an hour ago [as it were] and God was both able, and willing to save thee; but an hour ago, glory and immortality might have been thine if thou wouldst but accept them; but an hour ago, and the invitations, expostulations and entreaties of infinite love were impostunately addressed to thee. Now God is neither able nor willing to rescue thee from the fearful pit of destruction; *now* there is no place for repentance found for thee, though thou shouldst seek it earnestly with tears; *now* the voice of Divine tenderness is for ever lost amid the thunders of Almighty vengeance: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Surely we may call to the heavens above and to the earth to explain this awful mystery. What is the tremendous change? Wherein does it consist? It must—for no fourth supposition is conceivable—either be in God, or in the man himself, or in respect to the circumstances in which death has placed him. Let us look a little closely at each of these suppositions.

(I.) *Can the change be in God?* Let us consider seriously what this supposition would involve; and also how, on such supposition, the unchangeableness of God's character can be maintained or vindicated. If we say that no change whatever can take place in the moral and spiritual condition of the dead, after the moment of death has passed; then, in the case of all those who are supposed to be consigned to eternal misery without hope or possibility of salvation, it means that God has suddenly, arbitrarily, and unmercifully adopted a law in His treatment of them, which is in absolute contradiction with the law to which they have hitherto been subjected. Not only is "the form of His visage changed against them," but the essential elements of His character have undergone a baneful transformation. He desired to save, but now He is determined to condemn; He was wholly love to them, but now He is altogether and eternally hatred; He was one God to the living, but now He is another to the dead; nay, rather, He has ceased to be God to them at all, for since "God is love," if to any being He should cease to be love, to that being He would cease to be God. But blessed be His name, this *cannot* be: "I am Jehovah, I change not." "With the Father of lights is no variableness, neither shadow of turning." Having loved His human children in this life He must continue to love them in the next life also; willing their salvation now, He must needs will it while they have any being. Day and night may fail to exhibit their established alternations, the grateful succession of the seasons may cease, the sun may grow dark in the firmament; yea, the heavens themselves may vanish away like smoke, and the earth wax old as

doth a garment, and they that dwell therein die like an insect;" but the purpose, the will, the love, and the character of Jehovah are as immutable as His being; He can as soon cease to be as change.

"While all things change, He changes not;
He ne'er forgets, though oft forgot;
His love, unchangeably the same,
Is as enduring as His name."

(2) *Is the change then in the man himself?* If we compare the moral and spiritual nature of man, as we may not unfairly do, to a piece of delicate mechanism, such as a watch or a musical box; which may sustain injury to a certain extent, and yet admit of repair and renovation, but if the injury be of a more extensive and serious character, is altogether ruined and rendered useless so far as its original intention was concerned; then the analogy may suggest that such may also be the case with man's moral and spiritual nature. That this may be so we are certainly not disposed to call in question; on the contrary, we are profoundly convinced that in certain cases, which nevertheless we entertain the hope will ultimately prove to be comparatively very few, such must be the direful result. This irreparable moral ruin and spiritual death (by which we understand the final extinction of the spiritual element) will, as we believe, only be attained in most cases in a future stage of existence; though there is a dreadful possibility of its being reached, even in this life. But what assignable ground of reason have we for concluding that in the case of *all* who die unsaved, either in heathen or in so-called Christian lands, this awful stage of utter moral deterioration and spiritual death is invariably coincident with the moment of physical death? All the ascertainable facts of the case tend directly to negative so monstrous an assumption. Character is the one possession, and it may be either a blessing or a curse, which a man carries with him out of this life, as its result and fruit, into the next stage of his existence; and if all our means of forming a judgment are not hopelessly inadequate,—if all the moral phenomena be not utterly deceptive and unreal,—even unsaved men are undoubtedly overtaken by death in every conceivable stage of moral improvement or deterioration, from the virtue and sincerity, the amiability and benevolence which, as in the case of the young Jewish ruler, is "not far from the kingdom of God," to the brutal ferocity, or still worse, the Satanic malignity and love of evil, in which it may truly be said that hell potentially exists already.

Moreover, if there is one thing certain about character it is this,—that it is a thing of *gradual* and slow formation. For any character to attain *at a bound* its utmost development in the direction either of good or evil, would be as unnatural, as manifestly contrary to all the laws which unquestionably govern its development now, as it would be for the cedar or the oak to attain their maturity of growth and their grand trunks to exhibit those concentric circles by which their age is indicated, the moment after they had been planted. "We are born," it has been well said, "with passions, but not with habits; and the history of our life is the record of the formation of these habits—that is, of that permanency of character of which we are destitute when we are born. This is true of every human being, whether the character thus formed is good or bad. There are often, indeed, sudden changes in the lives of men, when a decided step is taken in one direction or another, either for good or for evil; but such steps are totally distinct from the actual transformation of the whole nature into any permanent condition of perfection or debasement."

Perhaps it is through a misconception of the true character of the most essential and vital of such changes—we mean that affected by regeneration—that popular theology has come to adopt its strange dogmatic conclusion concerning the change resulting from a passage from the visible to the invisible world. But even regeneration is only the planting of a seed whose fruit must ripen in the sun of heaven; the bestowal of a Divine principle of growth governed by the same law of gradual development as all natural growth. By regeneration we are indeed enabled to behold as in a glass the glory of the Lord, yet not at once are we "changed into the same image," but only "from glory to glory." By regeneration our feet are set upon the upward road whose goal is heaven, yet not at once do we reach the pearly gates, but proceed slowly and painfully "from halting-place to halting-place" till each "appears before God in Zion." And it must especially be borne in mind, that in the case of the unrenewed man there occurs no corresponding moral revolution. There is and can be no moral deprivation at all analogous to this spiritual endowment, and therefore, though there are doubtless turning-points, crises, sharp and sudden moral declensions, the gradual operation of the laws which normally govern the formation of character are, in the case of the unsaved, less liable to interruption, and its sudden complete transformation rendered still less conceivable. No; the fundamental and instantaneous change cannot be in the man himself; to suppose this would be to suppose as extraordinary a violation of God's moral laws, as to suppose the change to

be in God Himself would be an utter subversion of His moral character.

We slowly ripen or decay,
For long the fruit is small and green;
Nor see we, while it spreads below,
Corruption where the worm hath been.

(3.) To come, then, to the last supposition.—for beyond this, as we have said, none appears conceivable,—Is the change which renders the man who up to the moment of death was admittedly in a salvable state, the moment after it has occurred utterly irredeemable, due to the circumstances in which by that physical event he finds himself placed? So far as we are in a position to form any judgment, and as a matter of course still assuming the continued conscious existence of the *Ego*, the very reverse would seem to be the case. The circumstances are presumably more favorable, not less so. The school may, indeed, be a lower one, but it will be one where the lessons are more easily learnt and much more difficult to evade. *We shall see things as they really are*—ourselves and our sins among the number. Every now and then we have a glimpse of such perceptions while on earth. Times come to all of us when the passions by some casual influence or some sobering shock, have been wholly lulled to to rest, when all disordered emotions have drunk repose

"From the cool cisterns of the midnight air,"

and when for a few brief and ineffectual instants, the temptations which have led us astray, the pleasures for which we have bartered away the future, the desires for which we have sacrificed our peace, appear to us in their wretched folly and miserable meanness. From our feelings *then* we may form a faint imagination of what our feelings will be hereafter, when this occasional and imperfect glimpse shall have become a perpetual flood of light, irradiating all the darkest places of our earthly pathway, piercing through all veils, scattering all delusions, burning up all sophistries; when the sensual man, all desires and appetites now utterly extinct, shall stand amazed and horror-struck at the low promptings to which he once yielded himself up in such ignominious slavery, and shall shrink in loathing and shame from the neglected image of his own animal brutality; when the hard, grasping, sordid man, come now into a world where wealth can purchase nothing, where gold has no splendor and luxury no meaning, shall be almost unable to comprehend how he could ever have so valued such unreal goods; when the malignant, the passionate, and the cruel man, everything which called forth his vices now swept away with the former existence, shall appear to himself as he appeared to others upon earth, shall hate himself as others hated him on earth. We shall see, judge, feel about all things there perfectly and constantly as we saw, judged, and felt about them partially in our rare, better, and saner moments here. We shall think that we must have been mad, if we did not too well know that we had been wilful. Every urgent appetite, every boilling passion, every evil ambition, which obscured and confused our reason here, will have been burnt away in the valley of the shadow of death; nothing will intervene between us and the truth.

This representation does not seem to us a mere ideal sketch; there are not wanting some intimations in Scripture which lend it countenance; and if it be at all an approximation to the truth, then certainly we have here every needful element not only of a penal, but of a purgatorial state, a severe but salutary discipline, by which many even among those who on earth enjoyed something deserving the name of a *probation* (and with the masses of mankind it is clearly otherwise), will be led to light, repentance, and salvation. But let it even be supposed that our representations of the probable circumstances of the soul are far from the truth; let it be assumed that all our speculations as to the character of the unseen state are wholly erroneous; still we know,—and herein is a ground of immovable confidence,—those circumstances whatever their actual complexion may be, will be absolutely and entirely the appointment of that Almighty Father, who is essentially *Love*, and whose character is as unchangeable as His being. They cannot, therefore, be such as are inconsistent with His gracious disposition towards the sinner, or opposed to the sinner's truest and best interests under his existing conditions. And thus we find at the end, as we did at the beginning that the *Divine Immutability* is the Rock upon which our highest and brightest hopes for humanity may be securely built.

To all this, however, it may be, and will doubtless be replied,—"But the Scriptures teach us that there neither is nor can be any forgiveness after death." That libraries of Protestant Theology teach this; that thousands of Evangelical preachers teach it; that hymns sung by millions teach it; we know very well. But *where do the* SCRIPTURES *teach it?* Not certainly in that foolishly misquoted and perverted passage in the obscure book of Ecclesiastes (xi. 3, 4), on which the Conservative *Speaker's Commentary* says,—"There is nothing in this passage to indicate that the common application of the image of the fallen tree to the state of departed souls was in the mind of the inspired writer." Not in the ex-

hortation of our Lord to His disciples: "Strive to enter in through the narrow door; for many I say unto you, will seek to enter in, and shall not be able, when once the master of the house is risen up and shut to the door" (Luke xiii. 24, 25); where plainly from the context the door *into the Kingdom* and not the door of salvation is spoken of. Not in St. Paul's declaration that—"Now is *a* well accepted time; now is *a* day of salvation" (2 Cor. vi. 2); which is a quotation from Isaiah xlix. 8 (*Sept.*), and is there spoken to the Messiah, the servant of Jehovah. Nor yet in Rev. xxii. 11, where we have words addressed, not to the dead, but to those still in the flesh, by way at once of warning and consolation; the meaning plainly being, as Moses Stuart observes: "Be it that persecuters and vile men shall continue without remission for a while longer their oppressive and debasing practices; yet, let not the righteous be shaken in his constancy, nor the holy man cease in any measure from the pursuit of sanctification, for 'I come quickly' to recompense every man according to the nature of his work."

Are there any other and more decisive passages? If so, let them be adduced, and we promise to give them a candid consideration. Meanwhile "our hope" shall pass through the gates of death, and with humble confidence enter the dark world of Hades, whose keys, we rejoice to know, hangs at the great Redeemer's girdle.—*Selected.*

The Little Horn.

The Ten Kings and the One King.

BY H. BRITTAIN.

(Concluded.)

Is the Papacy the king "speaking great things," or, has the Papacy had power over *all* kindreds, and tongues, and nations? If it is, then its speech and power must have been *a constant* and *unbroken* one *from its commencement* to *its conclusion*, or through the whole 1260 years. And the saints must have been overcome, or in its hands, for the whole of the time also. There must be no break in the period, for the Scriptures makes none. Let us examine one of the proofs given to support the allegation of the power of the Papacy. To Pope Gregory VII., or Hildebrand, is ascribed the bringing to maturity the Papacy. Henry II., Emperor of Germany, had to do penance to him at Canosa A. D. 1077. And Gregory supported Randolph, of Bavaria, elected Emperor by the Saxon in opposition to Henry II. in A. D. 1077. This is true enough. But mark the sequel. Henry IV. successfully opposed Randolph, and Randolph was slain in battle A. D. 1080. Italy was invaded by Henry IV. in A. D. 1081, and Clement III., Archbishop of Ravenna, was nominated pope by him. In A. D. 1083, Clement crowned Henry Emperor. In A. D. 1084 Rome was taken by Henry IV., and Gregory VII. had to flee to Salerno, and died there, an exile from Rome, in A. D. 1085. This is a strange proof of power, continuous and unbroken, of the Papacy. History presents also the following aspects *in disproof* of the power of the Papacy. In A. D. 711 Roderic king of the Visigoths in Spain, was slain by the Saracens, or Mohammedans. These Saracens founded a kingdom which lasted till A. D. 1492. This kingdom was on the Old Roman territory, and should have been subject to the Papacy, if it was the little horn. But it was not. Can year-day expositors account for this? Of a similar character are the following:

The Eastern Empire, founded A. D. 395, lasted till A. D. 1453.

The Ottoman Empire, founded A. D. 1453 exists at the present time.

The Greek Church has been *independent* of the Romish See ever since A. D. 800.

In A. D. 1059, the dispute as to ecclesiastical investure commenced between the Papacy and the Emperors of Germany. A. D. 1073, Gregory VII. revived it. Henry IV., before mentioned, had to do penance. Gregory VII. was deposed by his sons in A. D. 1105, on pretence of siding with the then Pope. But Henry V. after obtaining the crown, turned against the Pope, and resisted several attempts made by successive Popes to claim authority. And in A. D. 1122, the Pope had to concede, that his election "should be made in the presence of the emperor or his commissiaries, and that ecclesiastics should receive their temporalities by the sceptre."

When Luther burnt the Pope's Bull, in A. D. 1520, was that a proof of the *all* pervading power of the Papacy? Who was the Pope or the head of the Papacy during the following *enterregnums*? Twenty month's vacancy after the death of Celestine in A. D. 1241; two years, after the death of Clement, in A. D. 1268; and eleven months, after the death of Benedict, in A. D. 1304? Who, also, was the little horn, if the Papacy is this horn, when there were two Popes in existence at once? No support can be found in historical accounts for the continuous and unbroken power of the Papacy from A. D. 606–608 to the present time. The one king is to "speak great words against the Most High," or "blasphemy." Is this a peculiar characteristic of the Papacy? We

have first to consider what the year-day expositors call blasphemy. Blasphemy is not, it is said, direct antagonism against God, vented in words and reproaches against him, but consists as much in pretending to know God and his laws in word, while, at the same time, His truth and teaching is completely ignored. If this were a peculiar feature confined to the Papacy, it would be a good reason for considering the Papacy the little horn. But it is not. This feature is as much a characteristic of the "*ists*," "*ians*," and "*isms*," which assault the Papacy, as the Papacy itself. If, then, this feature of the Papacy proves it to be the little horn, it proves, also, that the other sects are the little horn. We have hitherto, in the series of articles which have appeared from time to time, not noticed, in any way, the vision of John, described in Rev. xvii. The woman upon whose forehead the name is written "Mystery, Babylon the Great," is said, also, to be the Papacy seated in Rome, as it is. Here, however, there is a serious mistake made. If the reader will carefully peruse the eighteenth chapter of the Revelation he will see that the Babylon therein described is a city famous for its wealth, luxury and commerce. And it is in the height of its splendor and richness that *it is judged*. If Rome, or the Papacy, be this Babylon, it will have to alter very much from its present low position among the commercial and rich cities of the earth, before it will be judged as one of them; or, be equal to the city described by the apostle John. *When it is proved* that Rome does equal the prophetic description, *then* will be time to consider its claims to be considered the Babylon of the prophecy.

Before concluding this paper, we would earnestly ask the reader to sift for themselves the statement of the year-day expositors. On the one hand, they have the teachings of Scripture and impartial history; on the other, expositions of a theoretical kind of the Scriptures and partial history, or rather garbled history. The choice will be an easy one to the lovers of the truth, for its own sake. However fallible human teaching may be, which is not based upon the literal teaching of the Scriptures, still the word of God remaineth sure and steadfast; for, saith not the Anointed, "Heaven and earth shall pass away, but my word shall not pass away?" We, at the present time, live amidst much trouble from "wars and rumors of wars," and commercial distress. But so have other disciples in previous ages. Wars, and rumors of wars, persecution and distress have prevailed, causing them to look for the speedy manifestation of Christ, to destroy those whom they thought to be the antichrist. It is for us to profit by their mistakes. The sign given to us is clear and distinct. Happen what may, until we see ten kings appear on the old Roman Empire territory, we know that the antichrist will not appear. Let us avoid sensationalism, and hold fast to the sure word of prophecy, as unto a light shining in a dark place. Knowing this, that holy men of old spoke not from self-will or knowledge, but as they were moved by the Holy Spirit. Spiritualism, rationalism, and Roman Catholicism, are paving the way slowly but surely, for the appearance of the antichrist. "Hold fast to the faith," must be our cry, lest we be shipwrecked. For it is written, When the Son of man cometh shall he find faith on the earth?

We conclude this paper by asking particular attention to a characteristic of the king, or the beast, which, generally speaking, is ignored by the year-day expositors. No proof has ever been given that the Papacy has this characteristic feature. And yet, it is so prominent a one, that its absence would be decisive against any king being the little horn, even *if* all other features *were* present. History may be referred to again and again, but no proof of its possession will be obtained. In short, no evidence can be given from the past, or the present, to prove that the Papacy ever was in such a position, as the little horn has to be, namely, that in which "ALL *who* DWELL *on the earth shall* WORSHIP *him*." So soon as the disciples of Christ perceive a king receiving worship, even such worship as God only should receive, he will know that is *the* antichrist. Then it will be his duty to resist his claims unto death, for the penalty and reward are clearly set before us—"And I saw the lives (or persons) of those who had been beheaded because of the testimony of Jesus, and because of the word of God—even those who did not worship the beast, nor his image, and did not receive the mark on their forehead, and on their hand; *and they lived and reigned with the* CHRIST *the thousand years.*

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A REPLY TO REV. H CONSTABLE.

THE AWFUL ISSUE IF HIS THEORY BE CORRECT.

Did I accept Mr. Constable's view, I must admit that man, when he has died the common death, or "departed this life," as we commonly express ourselves, has become extinct. Body and soul, he has passed out of being. Yet only for a time. Earth's *believers* till resurrection to eternal life—earth's *unbelievers* till resurrection to eternal punishment, i. e., death in the fires of

Gehenna. I must also admit, that according to the condition in which every man leaves this earth, so is his fate irrevocably determined.

Believers,—What is, and has ever been, their proportion to unbelievers? Hundreds to millions—exceptions to the rule. The rule is, the whole world, less a comparatively few exceptions, has been unbelieving for its entire existence. And there seems no likelihood of matters mending in this respect; indeed, we may speak decidedly: "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

Our Father—God—it follows, created man foreknowing, and even foretelling, this disastrous issue! But how can I believe that the masses of mankind are thus designed for destruction, and also believe that "God is Love?"

"Oh, but man has free will, and it is his own and not God's fault when destruction overtakes him."

This, however, can at most only apply where the alternative has been fairly placed before men. Here in this age, even in these its closing days, actually three parts of our race are ignorant of the Gospel message! For six thousand years the masses of mankind have been passing away from hence—unredeemed!

Very true, it may be said; but "ignorant good men among the heathen, regenerate by the Spirit, but little instructed in truth, will be saved with all the good men who were born of the same spirit under the full light of revelation." So says the Rev. Edward White, who, I submit with all due respect, so far preaches, not Christ's but "another gospel."

Mr. White's teaching amounts to this: "The ignorant good heathen," to whom Christ's Gospel was never preached, are to be saved by a different arrangement; by grace, indeed, but not through faith in Christ. If that be so, better that we too had remained heathen. Christ need never have died, salvation being a possibility apart from faith in him as our substitute. Mr. White's "ignorant good heathen" are evidently to be saved by their meritorious works: and why might not our case have been similarly met; and "the offense of the cross" avoided? This, however, is wide of the mark. Although Mr. White is "a certain man," and although he has thus confidently drawn "a bow at a venture," yet has his arrow missed. According to Peter and Paul, whose inspired authority Mr. White will be the first to admit, "there is none other name under heaven given among men whereby we must be saved" (Acts iv. 10-12). "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). The heathen, therefore, must be saved through faith in Jesus Christ, or not at all.

I know not if Mr. Constable shares Mr. White's view, but as Scripture gives no hope for any man apart from faith in Christ, I will assume that he does not. Refusing it altogether, how does he stand? Like another Moses when plaguing the Egyptians with darkness, for he invokes over the entire world one deepening, unrelieved, and hopeless night.

"God is Love" (1 John iv. 8); yet, if Mr. Constable be in the right, He knew that the ultimate end of men in the mass would be destruction, before He created them. Nevertheless He created them. Are these things reconcilable? I may accept the declaration "God is Love" as indisputably true, because revealed in Holy Scripture; but how, taking my stand beside Mr. Constable, how am I to greet the gracious revelation with that responsive overflow of gratitude and confidence which comes only by way of realization? If Mr. Constable correctly foreshadows the Divine intention, God's world of men will eventually have been given over to death and the devil! In the face of this, what avails it that "God is Love" be true to me and a comparatively few other? My whole heart craves to apply it universally, not partially. And was it not intended to be so applied?

Mr. Constable's theory is very positive upon many points which the Scriptures avoid deciding; it actually commits the Divine Being to the extermination of the whole human family, saving the favored exceptions; for he dogmatically asserts—and I nowhere gather that he excepts the heathen—that there is no hope for any man who has not here been saved. But did Christ die to save the exceptions? Is "*Man a Tragedy*," what is being played out in the presence of weeping angels and exulting fiends? Is the creation of man in the Divine image defeated, in its issues, by the invincible forces of "the prince of the power of the air?" Has he so ruined God's plans as to render necessary the total destruction of nearly the whole of mankind? Or, worse still, has he so zealously worked in furtherance of God's plans as to bring about this fore-determined consummation? Was it God's plan in choosing a family out of mankind to create for destruction the enormous remainder? Again I say, by Mr. Constable's theory, the Divine Being is shut up to one course of action, which if taken would seem to demonstrate the creation of man a gigantic mistake; his permitted procreation a wanton cruelty; his redemption the most complete and lamentable failure.

Again: by Mr. Constable's theory, God will not only destroy his human family, but He will do so *twice over!* He will restore to life countless multitudes in order that these multitudes may, in fire and brimstone torments, be a second time deprived of life! Can this be true?

Mr. Constable scorns the puerilities of the Platonists, as he is pleased to style those who adopt views opposed to his own; but really his Saturn-like picture of the Deity suggests that he himself has been as much indebted for his theory to heathen mythology as to the Scriptures.

But Mr. Constable would doubtless try to shift the awful *onus* here from himself. I can imagine him saying, "This is God's Word, not mine; and 'O man, who art thou that replicst against God' (Rom. ix. 20)? 'Shall not the Judge of all the earth do right?' (Gen. xviii. 25)?" Unquestionably He will; but are we quite sure that this repulsive-looking theory of Mr. Constable's *is* God's Word?

I think there are good grounds for holding the theory to be, I will not say false, but not proven. I admit a human bias against it, but it arises simply from my longing to appreciate God as love,—whose "tender mercies are over all his works" (Psa. cxlv. 9). May God pardon me if I am up in arms against his truth! I would not be; but I cannot at present subscribe to this hideous scheme, which seems to me only better than the scheme of eternal torment in that it substitutes a less punishment, affecting nearly all mankind, for a greater.

Mr. Constable says,—"Life is, according to our theory, that condition in which alone choice can be made of the resurrection to everlasting life or shame: death merely sets its seal upon the choice that each man has made in life: it frees the believer from any possibility of falling, and shuts out the wicked man from any possibility of salvation."

Also: "This life is the period during which eternal life may be secured, and made our own. . . . 'Now is the accepted time; now is the day of salvation.' A man dies, he continues through the whole state of death, and rises up to judgment."

And again: "Practically and appreciably by him, the moment the sinner lies down and sleeps, that moment he wakes and rises up to stand before the judgment seat of Christ, and hear his sentence to the unquenchable fire of hell."

And again: "If life eternal is to be brought to the myriads of China, of India, and of Japan, the Christian missionary must hasten now."

And again: "The servant of Christ will have no field of labor hereafter among those who have not been saved."

And again: "This life is seen to stand upon the very threshold of the next. The twilight of its departure is at once succeeded by eternal day, or the sentence to eternal night."

And once more: "Of course we hold the souls of the wicked will die eternally in the punishment of hell."

Surely Mr. Constable oversteps all prudence in thus pledging God to the utter destruction of the great multitude of the unsaved of the present and all past dispensations; thus fatally settling a matter the Bible has not settled; thus peremptorily denying my right to hope that salvation may reach more than the comparatively few. He has written a cold, clever, cruel book, and the calm, business-like way in which he argues for the agonizing deaths in hell fire of nearly all the human family, is to me something inexpressibly shocking. He will forgive me for saying this; I hold him infinitely better than his book; but I do wonder how *he* could have written it!—*Selected.*

NOTE.—Let it be observed that in support of these harsh dogmatic assertions of the unscriptural dogma that this life is the only period during which eternal life may be secured, Mr. Constable finds it convenient to quote, and that incorrectly, *one* passage of Scripture, 2 Cor. vi. 2. In this passage, however, neither the words quoted from Isaiah, nor the added words of the Apostle, assert that now is *the* (*only*) accepted time; now *the* (*only*) day of salvation." The correct reading of the passage is,—"For he says (Isa. xlix. 8, *Sept.*) I heard thee in *an* accepted time, and in *a* day of salvation did I succor thee: behold! now (also) is *a* well accepted time; behold! now is *a* day of salvation."

THE CHRISTIAN RACE.

"*Looking unto Jesus.*"—HEB. XII. 1—13.

Under the similitude of men running in a race we are here advised by the apostle Paul to lay aside every incumbrance, and the sin which does so easily beset us, to run with patience, "Looking unto Jesus, the author and finisher of our faith." This common sense advice is given also by Peter (1st Epis. i. 13), "Gird up the the loins of your mind and hope to the end." We run for *life*, and we should run unincumbered.

The sin which most easily besets us,—the parent sin it may be called,—is that ever-recurring desire to do our own will rather than the will of God. We know that our own ways are not as God's ways, nor his thoughts as our thoughts, yet, despite of this conviction, and it may be of experience also, we are constantly beset with this sin, springing not so much from obstinacy as from pride, ignorance, or self-sufficiency. It is

natural to like our own way; but this way unless it is also God's—which can be learned chiefly from his word—is sure to lead us into evil. Self-conceit has the effect of obscuring the designs of God, and rendering us oblivious both of his promises and threatenings: it weakens us for his service, so that we run without spirit: it is more over, subversive of that faith by which we have "fled away from the corruption that is in the world" (2 Pet. i. 4). As seekers after immortality we must, then, have no will but God's will.

"Lay aside every weight." One heavy clog upon our movements consists of the cares and anxieties of life, and one pressing form of these is the necessity of providing for the future wants of ourselves and families. Well as we know theoretically, and perhaps experimentally, that God is the preserver of his people, and that he is always at hand, so that we need be careful for nothing, yet will a natural instinct, or distrust of God, or perhaps custom and bad example, draw us aside after what the world calls the "main chance"—in other words, *Mammon*. Somehow or other we contrive, like Martha, to be careful and troubled about many things. We see daily proofs of the truth of the Lord's saying, "The children of this world are wiser in their generation than the children of light," and we should endeavor to imitate these wise ones so far as to strive with our whole soul and strength, in order to the attainment of the "true riches," which we profess to seek after. Not that it is wrong to have a little forethought and provide for one's own; but an over-anxiety and carefulness, a half repressed wish and thought, that all things around us shall remain stable and secure, tend grieviously to confine our energies to this perishing state, and constitute the "weight" which we are to cast aside. They create doubts in the mind, which, like exhalations, render our way obscure, and hide from our eyes the "sun of righteousness," to whom we should look.

Another "weight," which impedes us in our course, is the undue indulgence of our appetites—that is, excess in eating, drinking, and slumbering. This weight adjusts itself so nicely to our natural strength that we are scarcely conscious of its existence. But we all carry it more or less. The indulgence of these appetites tend to foster a dull sluggish habit of body and mind, whereby our energies are cramped, our conceptions rendered poor and fruitless, and the hope set before us is obscured. By intemperance in any shape, the thoughts are forced into a worldly fleshly channel; soon the inert spirit finds pleasure in the ignoble ease of captivity—captivity to sin! Temperance in all things best preserves the vigor of the man, and will help to keep him in the best possible condition for hearing and understanding what is the will of God. "He who strives for the mastery is temperate in all things" (1 Cor. ix. 25).

We are also fearfully obstructed in our Christian course by the improper exercise of our passions. He is strong who has them under due control: "he who has no rule over his spirit is like a city without bars or gates." As for the man "who is hasty in his spirit," the melancholy truth appears on the page of Scripture, "there is more hope of a fool than of him." What self-condemnation! What misery! What remorse! do many suffer through yielding to envy, anger, or malice. What burning blushes of shame will mantle the cheek of many, when they bring to recollection some past actions of their history, when their passions led sober reason captive. If it were possible, would they not restore, at almost any price, the time now gone forever, that their course might be amended? The indulgence of the passions darkens and perplexes a man's way, and too often leaves him in such a position that he must either renounce the hope of immortality, or recommence the Christian race with diminished strength and hope. O what tyrants these passions become!—Is the reader one of their slaves?

There is yet another weight—a burdensome one no doubt—one, however, that must be laid aside.—It is this: Impatience at the vexations we meet with at every turn in this changeful world; or rather, it is a want of due submission to the divine operation and oversight. Could we get rid of this weight, we would esteem others light in comparison and easily parted with. But we must lay it aside and become patient, watchful and prayful. Patience and perseverance are twin sisters. It is here that Paul, after having cited a cloud of witnesses, who were all eminent examples of suffering patience, quits the line of direct precept and points to Jesus; Heb. xii. 1. He says, verse, 3, "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." He tells them, moreover, that their troubles are intended as chastisements, and are proofs of the love of their heavenly Father. Now, as we know that "all things work together for good to those who love God," it will be our wisdom to look upon such things as cause grief and vexation—which tend to abate pride and self-love,—to expose our ignorance to our own eyes,—as being only the gentle and merciful dealings of our great parent. "No chastise-

ment for the present seemeth to be joyous, but grievous; nevertheless afterward, it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (verse 11). If, then, we should be visited with the undeserved scorn or ridicule of our fellows, or with the loss of worldly goods; if sickness should attack and waste our frames, making us desire death rather than life; if through calumny old friends turn cold and forsake us; or if beloved relatives are untimely removed from our side;—if any events such as these do come upon us, undoubtedly we must grieve; not to do so would indicate an unnatural and unamiable disposition, alien from the spirit of Christ, who wept over both the griefs and the follies of men; but we ought to learn cheerful obedience to God's pleasure and arrangements, trusting that, with infinite wisdom and goodness, he knows better than ourselves what is good and profitable for us. He was a shrewd observer who made the road to heaven pass through the valley of humiliation.

If the trials and crosses of this life are received —as they too often are—in a repining spirit, as if we were hardly used, then, indeed, our discontent and impatience, as before stated, become a weight, threatening to stop us entirely in our onward progress. We must consider, *first*, that we are chastised in a measure, as medicine is very carefully dealt out by a skilful physician; and, *secondly*, that we are so constituted, that affliction has a direct tendency to bring into exercise the virtues which most adorn the doctrine of Christ, and make man pleasing to God—namely, patience, perseverance, hope, joy, peace, confidence, and love. There are few of our readers, probably, but can call to mind some illustration of the wholesome effects of this divine discipline, and can bear witness that out of deep suffering and sorrow there has been brought forth the quickly sympathizing spirit, ever seeking to pour into the wounded breast the wine and oil of consolation. And of such we may affirm, the spirit has been tamed and taught by adversity—rendered sensibly alive to the claims of all who stand in need of its ministrations.

In a cheerful submission to the events of God's providence, and in a patient endurance of all that his chastening and fatherly hand may inflict upon us, Jesus, the only begotten of the Father, is our exemplar. "Looking unto Jesus" will bear us up and on in every trial.

As the Captain of our Salvation, it was necessary that he should be perfected in the school of obedience; Heb. x. 7. Hence he passed through the deep waters of affliction. He became a scoff and a jest! Brutal and unfeeling men surrounded and mocked him. As it is written, "They compassed me about with words of hatred, and fought against me without a cause. For my love they are mine enemies. I am poor and needy, and my heart is wounded within me: my knees are weak through fasting, and my flesh faileth of fatness. I became also a reproach unto them." "Reproach hath broken my heart." Jesus bore unmurmuringly a mighty load of grief, keeping in view "the joy that was set before him;" to attain which joy, and that he might be fitted for his Headship, he was subjected to this trying ordeal.—*Selected.*

Christian Love.

The gracious feeling of charity, or love, delights itself in God, and in the happiness fo man. It is opposed to selfishness, which leads a person to make an idol of himself, and withhold supreme reverence from his Creator; to exclude all sympathy with has fellow-beings, and often to treat them with positive injustice and cruelty. To the absence of love for God we are authorized by Revelation to trace all blasphemy, impiety, and idolatry existing on earth; and to the absence of all love for man we are warranted by the same authority, to trace envy, avarice, malignity, and oppression in its thousand forms. The gospel of Jesus is the grand antagonist of this baneful selfishness; it inculcates and inspires affection for God and man. Love is the very essence of his religion. A selfish Christian is a pure contradiction. A Christian cannot be distitute of love for God and his fellow-creature. When living christianity is thus synonymous with love we need not wonder that *charity* is so often inculcated in the sacred volume, and so highly extolled. Looking up to God, who himself is love, the inspired writers with one voice exclaim, "O love the Lord all ye his saints." Looking abroad on the Christian world, the inspired servants of the Redeemer proclaim these exhortaions,—"Above all things have fervent charity," or love, "among yourselves." "Seeing you have purified your souls," or yourselves, "in obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently;" and the great command of our Master is, that we should "love our neighbors as ourselves;" be good Samaritans, as he taught us in his parable.

"The fruit of the Spirit is love." They who are in Jesus have his spirit, and brotherly kindness and charity are among the beautiful and heavenly products of grace. Unless we live in love we are unpardoned,—we are not of God.

Man-love springs up side by side with the love of God in the heart. Whoever loves God, and this affection is wrought in us by understanding his love for us as it is manifested expecially in Jesus, is constrained to feel kindly toward his brother. The benevolence of the gospel, is the product of the gospel. It is a love to man for God's sake; he is its spring, its support, and its glory is its aim.

A fine illustration of this truth is given by Mr. Moffat, in his work on Africa, in the case of an Africaner, whose life he records. Before his conversion, he was alike the enemy of God and man; fierce, savage, revengeful, and bloody, his name was terror, and like the lion of his native wilds, he roamed about only to plunder and destroy. But when the doctrine of the Cross melted his heart, there was a blessed transformation speedily accomplished. The lion became the lamb,—no more plundering, no more slaughter; the doctrine that moved him to love the merciful Jehovah, filled his bosom with benevolence to man. Having been born into the family of heaven, he loved the brethren with especial affection; the yearning of pure and holy philanthrophy characterized his being. Oh! happy change; when will the world be filled with hearts like his?

As soon as we discover that a wrong has been done us, we naturally feel angry, and this feeling if not crushed, will rise into revenge, and be manifested probably in some forms of retaliation in our power. We see this process exemplified in the inferior animals, when an injury has been inflicted by any of their number? and their Creator has actually endowed them with weapons, so to speak, by which to defend themselves, and chastise their enemies. The serpent has a sting, the bull horns, the tiger has claws, and in their case, in consequence of their constitution, the inflicting of an injury and an effort at revenge, are purely instinctive and simultaneous. In savage life, and in some men who are supposed to be civilized, there is a striking and sad resemblance to the inferior creatures around them; they boil with rage, utter their wrath in horrid and often fiendish imprecations, they glory in returning the wrong in an aggravated form. Even though we may have no resemblance to these excessively wicked men, we all experience, at least for the moment, a desire, it may be feeble, yet still the desire is felt, to punish the person who willingly affords us pain. Now this feeling of resentment, and particularly if allowed to assume the form of revenge, is peculiarly abhorent from the genius of Christianity. We are to forgive our enemies; to love them, to pray for them that despitefully use us and persecute us. We are to imitate our Master's example, who pardoned even the man who denied him with oaths; who, when on the cross, prayed for his murderers.

Love in the heart will expel all anger and malice, and terminate all evil speaking. Love cheers the home; love irradiates and tranquilizes the church. It is of divine power, and he that dwelleth in love dwelleth in God and God in him. Heaven is the home, the temple of love; and in proportion as we love, we know the sympathies, the joys, and even the sublime sorrows of that distant shore.—*Selected.*

The Resurrection.

How did Jesus and Paul Prove it?

"The angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And God said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

The above language Jesus referred to when he said, "As touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Mark xii. 26). By reading the third, fourth, fifth, and sixth chapters of Exodus, you will see there is nothing said about a resurrection, only in the promises God made to Abraham, Isaac, and Jacob. God made promise to them that can never be fulfilled, unless He raises them up from the dead. And with this idea Jesus silenced the Sadducees on the subject of the resurrection. In Gen. xvii. 5, God says to Abram, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Paul quotes this in Rom. iv. 17, saying, "I have made thee a father of many nations, before Him whom he believed, even God, who gives life to the dead, and called those things which be not, as though they were." God has made many promises to the fathers, Israel, and the nations, that can never be fulfilled unless He raises them up from dead. Then, all the promises that have not had a fulfilment in the past will be fulfilled in the future.

Abraham staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. Therefore, it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him, that raised up Jesus our Lord from the dead.

W. H. WHITMAN.

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THE LOVE OF TRUTH.

Too many attach little importance to investigations which do not at once produce *obvious* results. They think very little of any evils the effects of which are not immediate and direct. Such persons naturally enough complain of us. They cry constantly "Cease to meddle with things that are doubtful. Devote your energies to the extension of truths universally recognized as all important. Think and act with others. Avoid individuality. Be content to war against evils respecting the malignity of which there is no dispute. That which is not *obviously* good or bad cannot be of any real importance."

It is persons of this class we seek to benefit when we ask our readers, if they come in contact with such, to bid them consider that the *indirect* results; that thinking with the crowd is scarcely less dangerous than acting with the crowd; that it is but a pitiful ground of confidence to fall back upon, when we say "the many are on our side."

There can be no question whatever that Truth is generally in the minority; that its pursuit with any intensity is regarded by most men as folly; that passionate regard for it is generally considered as alike dangerous and unpractical. It is forgotten that the welfare of the many is inseparable from the labors of the few: that, as Prof. Jowett has admirably expressed it, "Truth is to the world what holiness of life is to the individual,—to man collectively, the source of justice, peace, and good." The very poorest and most ignorant are in this case as much interested as others; for "the healthy tone of religion among the poor depends upon freedom of thought and inquiry among the educated."

We readily grant that the course we are pursuing—that of investigating subjects which have long been regarded as settled, can never be popular. Men do not like to be told that their prejudices are as injurious to them in the study of thology as their passions; and they know but too well,—whether ministers or laymen,—that if they would be greatly esteemed among men they must accept the prevailing opinions of the religious world and reflect these back upon their admirers with all the force and beauty they may be able to command.

We feel, however, increasingly convinced that there are men amongst us of nobler stamp,—and we trust are increasing in number,—to whom the good opinion even of the best is of little moment when compared with obedience to the Master, and it is to these that the work chiefly needing to be done in our day emphatically belongs. Of such it has been said, and can never be too often repeated, that he who bears a part in the unbiassed search after truth, may feel a confidence which no popular caresses or religious sympathy can inspire, that he has by Divine help been enabled to plant his foot somewhere beyond the waves of time. He may depart hence before the natural term, worn out with intellectual toil; regarded with suspicions by many of his contempories; yet not without a sure hope that *the love of truth* which men of saintly lives often seem to slight, is nevertheless accepted of God.—HENRY DUNN.

REMARKS ON SEVERAL TEXTS.

BY HELEN ROBERTSON.

Romans ix. 3, reads, "I could wish myself accursed from Christ for my brethren," etc. In closing the eighth chapter, Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Then immediately to say, "I could wish myself accursed from Christ," seems a contradiction. The original does not require that translation. True, the preposition *apo* is often translated *from*, but it also means, for, on account of, with. So we may read, "I could wish myself accursed *with* Christ; or, on account of Christ." How was Christ accursed? It is written, "Cursed is every one that hangeth on a tree." Paul could wish himself accursed, in the eyes of the law, as Christ was, for his kinsman according to the flesh.

One more verse. Rom. xi. 11, reads, "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles," etc. God forbid, seems to imply they cannot fall; and the very next expression, they have fallen. How is it?

The two falls in this verse are from different words in the Greek. The first is *pesosi*, from *pipto*, and means to fall, to fall down dead, to fall in ruins, to become null and void. The second is *paratomati*, meaning a fall, a transgression, a casual fault. Translating it thus it would read, Have they stumbled that they should become null and void? God forbid: but rather through their fall, or casual fault, salvation is come to the Gentiles, etc. Fall in the next verse is *paraptoma*. The same word as the second one in the 11th verse.

"SANCTIFICATION."—Much is being said and written, in some quarters, on the above subject. It is a most important topic; one about which great mistakes have been made and not a few ship-wrecks by professors of it, as well as of those who have been taught they may be justified but not sanctified; and that sanctification is a "*second* blessing," attained instantaneously by an act of faith. This idea, to my mind, is a dangerous and deceitful one. It leads to the conclusion that God justifies a believing soul—i. e., accepts and approves him—while that soul has not consecrated himself wholly to the Lord. If he is not sanctified wholly to the service of God, has not the Lord something "against" him? Hear what the Saviour saith to the Church of Ephesus, "I have somewhat against thee because thou hast left thy *first love*" (Rev. ii. 4). This language shows that in that first love He had nothing against them; and He did not tell them they must seek for a "*second* blessing," or sanctification, but, "Remember from whence thou art *fallen*, and repent, and do thy *first* works" (Rev. ii. 5). In their "first love," then, they must have been possessed of the sanctification which God demands or requires as a present qualification for acceptance.

That this state may and will be improved by trial and experience, is true. But that this is done, to perfection, in any one instance of Christian experience, is not to be proved from the Bible, and is a dangerous assumption. That it may and does at some stages of our experience have a more visible manifestation, to ourselves and others, is true. But generally, this is from the discovery of some truth not previously known or perceived: for, it is by the truth that Christians are sanctified. Jesus prayed for his followers, "Sanctify them through *Thy truth:* Thy word is truth" (John xvii. 17). It is by the discovery of new truth or the more perfect knowledge of truths but partially known before, that sanctification is carried on, under the influence of the Holy Spirit. ED.

EXCEEDING ABUNDANTLY.—The Rev. Dr. Merle D'Aubigne tells how the riches of Divine grace reached his heart:

"We were studying the Epistle to the Ephesians, and got to the end of the third chapter. When we read the last two verses, 'Now unto him who is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory,' etc., this expression fell upon my soul like a revelation from God. He can do by his power, I said to myself, above all we ask, above all even that we think—nay, exceeding abundantly above all! A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I rose in that inn-room at Kiel, I felt as if my wings were renewed as the wings of eagles. From that time forward I comprehended that my own efforts were of no avail; that Christ is able to do all by his power that worketh in us; and habitual attitude of my soul was to lie at the foot of the cross, crying to him, 'Here I am, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Thou wilt even do exceeding abundantly above all that I ask."

"I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me peace as a river. Then I could comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ which passeth knowledge. Then was I able to say, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.'"

COMFORT.

Tho' love be bought and honor sold,
The sunset keeps its glow of gold,
And round the rosy mountains cold,
The white clouds hover, fold on fold.

Tho' over-ripe the nations rot,
Tho' right be dead and faith forgot,
Tho' one dull cloud the heavens may blot,
The tender leaf decayeth not.

Tho' all the world lie sunk in ill,
The bounteous autumns mellow still,
By virgin and by sea-worn hill,
The constant waters ebb and fill.

From out the throng and stress of lies,
From out the painful noise and sighs,
One voice of comfort seems to rise:
"It is the meaner part that dies."

—*Songs of Two Worlds.*

LETTERS AND EXTRACTS.

From John Alderson.

Bro. Storrs: I, for the first time, attempt to write you a line. I have been a close reader of your publications for the last five years, and must say, fully endorse your views as set forth in the Bible Examiner. I cannot express my gratitude to you for the help you have given me in understanding the Bible. The great veil which tradition and early education had thrown over the truth has been raised. I am now able to appreciate the great truth that "God is love," just and merciful, in a light that has no comparison with the former notions. My mother is a subscriber to your magazine. We prize it much. There are only three of us in this section who hold the doctrine as set forth in it.

Three years ago we were arraigned before the church, of which we were members, charged with circulating tracts and advocating doctrines which they considered hazardous to the cause of Christianity. We asked the liberty to explain some of our views to them; which was not granted, but we were given our choice not to hand out your tracts nor talk of the doctrine they contain, or else be expelled from that body. We thought the muzzle was too grievous to be borne. We are alone, surrounded by different creeds and sects. All of them fight our doctrines with a great deal of earnestness, and look on us as not being worthy the respect of Christian people. All this has no tendency to weaken our faith, but we feel we can endure any amount of ridicule for the cause of truth.

We wish very much that some one of our faith would visit us, as we never saw any of them face to face. We are situated on the East Tenn. and Va. R. R., 50 miles East of Knoxville.

Bull's Gap, E. Tenn., Feb., 1875.

Remarks by the Editor.

It gives me great pleasure to hear from the son of Mrs. Jane Alderson, and to know that he stands with his mother, firmly, notwithstanding all the reproach they have to endure. She has been a paying subscriber to the Examiner ever since its revival, four years ago. It is truly cheering to know there are those who love the glorious theme on which this Magazine dwells, viz., "The vindication of the Divine character and government;" showing that God's ways are equal and that "His tender mercies are over all His works.

Fear not, dear friends, though you are but "three" in number. Jesus has said, "Where two or three are gathered together in my name there am I in the midst of them" (Matt. xviii. 20). Blessed assurance. What need two or three to fear with Jesus with them? Do not think you are few or weak. There were but "three," in all Nebuchadnezzar's hosts, gathered together before his great image, who would hazard their lives by refusing to worship with the multitude and venture the wrath of the king with a blazing fiery furnace before them. O what fools they were thought to be! How much despised and set at nought! But soon the tide turned; and they and their God came to honor, and the king's rage against them was turned to wonder and admiration. The form of the "*fourth*" was there, but not seen till the fire attempted to devour them, but failed of its power. God will have a tried people; and when they are tried, and stand firm, "they shall come forth as gold," and their enemies shall do them homage, as did Nebuchadnezzar and his proud hosts to the three children of Israel who would not worship his god.

Stand firm, then, till the way opens for greater enlargement, which will take place, "in due time,"—God's time, which He keeps in "His own power." Our labors or sufferings will not be in vain, even though our present life should end before the fruit appears. The glory will be revealed, and we shall see it here or hereafter "in the ages to come." Thank the Lord and take courage. East Tennessee is not out of "the world" to which Christ commanded the Gospel to be preached; and in "due time" it will be heard by every "family," as God promised Abraham it should be.

From Eld. John T. Dixon.

Bro. Storrs: Through the liberality of Bro. T. Ford, of Concord, N. H., I have received the Bible Examiner for a year or more past, and will say, what I never have said in relation to any other periodical,—I never have perused a journal on Bible topics which has so *fully* solved some difficult questions as yours has! O how I do often thank God for the light—yes, real light,

not an *ignis-fatuus*,—which, you or others are shedding forth from the pages of the precious word of God.

Your opponents may cry, "Old age"—"dotage," etc., etc., but they cannot, as the old mother church would do, destroy the Bible, nor stifle investigation. I have often wished you were twenty years younger, but still I have no fears; if you sleep before Jesus comes there will be others raised up on whom the "mantle will fall." God will have the precious truths proclaimed, and His character as a God of *love* vindicated; and *all* who have never heard of Jesus, the Divine Seed, which was to bless all the nations of the earth, and to be "testified to all in due time," shall have *their* opportunity to hear the message of grace and be saved if they will.

I have babes sleeping in the dust, who were not old enough to believe, who will come up in the resurrection of the unjust (or, unjustified), i. e., not having been *justified* by *faith*, as they were incapable of that exercise, but will then have that privilege. That makes God's ways equal; and if they then reject Christ, they must be "hurt of the second death;" and then I can say, "Amen." But I cannot say "Amen" for them to continue dead forever, much more to be forever in the theological, or papal hell of torments because unbaptized, or out of the "true church," so called. Neither can I believe that all infants are saved simply because they die infants: if so, it seems to me that it should not be considered murder to kill them when born, when we see the great majority go astray almost from their birth, and when grown to adults walk in the broad road to death. If saved because they were infants, then Herod in slaying the children of Bethlehem did more to people the kingdom than many popular revival preachers, when we remember how many of their converts backslide. And the destroying of the first-born of Egypt, so far as they were infants, was a positive blessing, instead of a curse: while poor Israel lingers on to have hecatombs of their carcasses fall in the wilderness, including even Moses who was not permitted, because of one transgression, to enter Canaan.

"God, who is rich in mercy, for the great love wherewith He hath loved us," will, "in the ages to come, show the riches of His grace in His kindness towards us through Jesus Christ." Then infants, though "conceived in sin," with all who have never heard the Gospel, will have their opportunity. No stone goes into the spiritual temple until fully cut and polished. If they do not then submit to the chiseling, such will perish.

I as well as yourself, have had some not very pleasant experiences, as I have tried to preach the Gospel of grace, as I understand it. I have found some Adventists, and more than one church (with noble exceptions among them) quite as bigoted and hateful, yea, more so, than the church (Baptist) from which I separated when I first embraced the doctrine of the nonimmortality of man, and the advent near. But it is not worth mentioning when we think of the glory to be revealed and the compensation in the soon coming age.

There are more preachers than you are aware of among us who believe you have the truth; but they lack faith and trust in God to enable them to speak out fearlessly. Pray for them, that they may by Divine aid "break every yoke" and stand *free* in Christ. Thank the Lord I am not bound by any creed or society of human invention; and before I will submit to the will of man, or man-made organizations, and deny the convictions of my own heart, I will beg my bread! No: I shall not have to beg! I can work with my hands, and do work and love to; so I can stand free in Christ, by his help. O what rest and peace in that position! I do not write to churches to let me come and preach to them, and then turn my sails to catch their peculiar breeze so as to be supported by them. The Lord save us from "going greedily after the error of Baalam *for reward*."

I presume you noticed certain items of a late Conference Report of Adventists in New Hampshire! Poor old Rome has some very foolish children! Well, I have nothing but pity for such, and pray earnestly that God may keep me free from such bigotry and intolerance. Like Abraham to Lot, I say, "Let there be no strife;" there is room enough for all to work.

Go on, Bro. Storrs, in your heaven appointed work. O, it is so refreshing to look away from Conferences and Councils, and the anathemas of narrow souled bigotry and the selfishness of poor short-sighted mortals to the undeveloped glories of those coming ages where every true man of God, of real worth, will be correctly understood; where the counterfeit will be detected and gradually pass away like the dross from fine gold in the refiner's crucible. We then can afford to wait and "be patient unto the coming of the Lord."

I remember the exchange of thought on this glorious theme with our venerable Bro. Willard, of Haddonfield, N. J., when I met him in Boston. I see he speaks out his feelings in your Magazine at times. I hope he may be permitted thus to speak in some other priodicals; but I

ear he will not. I send him my Christian fraternal greeting through the EXAMINER. God bless him and his dear family, where I once enjoyed a very pleasant visit. I also send greeting to our aged Bro. Blain, and all others in this country and in England who are daring to speak out plainly and boldly, by pen and word, the truth, the whole truth and nothing but the truth as it is in Jesus.

Rocky Brook, R. I., February, 1875.

REMARKS BY THE EDITOR.

It is a matter of thanksgiving that God is raising up some men who are willing to have their "names cast out as evil" for the truths sake. Ministers too often are the last to embrace unpopular truth; and, when convinced of such truth, fear to proclaim it, because of the reproach attending it, or the want of support to which they may be subjected by an open avowal of it. How much excuse there may be for such a course I do not pretend to judge; but certain it is that they will "suffer loss" here or in "the ages to come." How near it comes to being "ashamed of Christ and his words," He alone can judge.

Bro. Dixon refers to an "Advent Conference" which recently passed "*Resolutions*" in which it condemned the introduction of the doctrine of "the ages to come" among the people, as it "caused division." Out of their own mouths they are condemned; for they have been "causing divisions" among churches, by their advent doctrines, for years. But in vain will they send out their "Bulls," for God has the men who will proclaim their convictions of truth in spite of all such Conferences or Councils. They may as well stand before the Falls of Niagara and "*Resolve*" its waters shall cease to roll on. Their efforts to stop the truth concerning "the ages to come" will be as powerless. To my certain knowledge, three or four Preachers have come out boldly on this subject within a few short months past; and more will soon get courage to do so; and the impediments intended to prevent its progress will ultimate in its greater power as it progresses; and the cob-web Resolutions will be carried away as with a flood.

FROM ELD. JOHN FOORE.

BRO. STORRS: After a long study, I have come to the conclusion that you are right: that the promise to Abraham was, that in him and his seed all families of the earth should be blessed. (Gen. xii. 3.) This was the first promise to him; and that promise was on this wise; if he would leave his country and his father's house.

The next promise was made after he had offered up his son Isaac, (Gen. xxii. 16,-18.) Because Abraham had not withheld his son, God swore, with an oath, that "in blessing I will bless thee; and in thy seed shall all nations of the earth be blessed."

Again: God confirmed the promise to Isaac, saying, "I will perform the oath which I swear to Abraham thy father . . . and in thy seed shall all the nations of the earth be blessed" (Gen. xxvi. 1-5). And again, the promise was renewed to Jacob as follows, "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14). "Christ" being "that seed" of Abraham, (Gal. iii. 16), Paul here declares that fact. Peter declares, to the Jews, the same promise made to Abraham, saying to them, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts iii. 25).

Thus we have all kindreds, and all families to be blessed through Abraham and his Seed,—Christ being that Seed. How are all nations, all kindreds, and all families to be blessed through that Seed when millions have gone to their resting places and have never heard of Abraham and his Seed? "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 4-6).

Again, little children sin not; but if we sin we have an Advocate with the Father, even Christ the righteous, who made a "propitiation for our sins, and not for ours only, but for the sins of the whole world" (1 John ii. 1, 2). [More hereafter].

Galesburg, Kansas, Feb., 1875.

NOTE BY EDITOR.—Bro. Foore, in a private note, speaks of the distress likely to come on the people in that region from scarcity occasioned by bugs, grasshoppers, and drouth the past summer, and says, "children are suffering for the want of clothing and food, and some starving to death." He also speaks of the good our tracts are doing, and wants more, but cannot pay for them. I have sent some, but want of funds prevent sending as many as I would. Who will help both in regard to clothing, food, and tracts? Let all do what they can in either case. I have hundreds of odd numbers of the EXAMINERS, of several volumes to send if I can pay postage.

FROM ABRAHAM PENNELL.

BRO. STORRS: A person who has shed off enough of his traditional teaching to sit down at the feet of Jesus, to learn of him knows some-

thing of its power. While the person who has not done this is deceived, and also deceives himself. He is like a man going along a road beset with difficulties and obstructions and does not know where it leads to, or where it will land him; and yet he thinks he knows it all. Try to convince him that he is on the wrong road, he does not want to argue that question; his mind is made up.

Ask him if he has read the sign-boards along the way? No! he has as much reading as he can attend to without that; and, moreover, he does not believe in "materialism"—"a board cannot talk." Thus he travels on. He would not change the road any way, because that would be an impeachment of his knowledge, it would also indicate his weakness and instability; and if he should change, he would become unpopular, if he should be fortunate enough to escape being turned out of the synagogue! "How can ye believe which receive honor one of another, and seek not the honor that comes from God only?"

This seems to be the condition of the mass who make any pretention to religion: and if there was no escape it would be lamentable indeed. The trouble seems to be they are in bondage and they do not realize it. They are in darkness and close their eyes to the light; sick and refuse the only remedy to cure. It appears as though people took pains to see how little of the truth and power of the Gospel they could get along with; instead of seeking the truth, and launching out into the wide and deep ocean of God's love in Christ Jesus.

Who that has got clear of the accumulation of heathen rubbish and false doctrine piled on to a pure Gospel, does not feel that he is a free man? He knows something of the difference between the true and counterfeit. I have had some experience in these things. I am not writing heresay nor theory alone. But the time is coming when it will not do to "put darkness for light, and light for darkness."

Homeye, N. Y., Feb., 1875.

FROM H. YOUNG.

"Forasmuch then as the children are partakers of flesh and blood, He also likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their life-time subject to bondage."—Heb. ii. 14, 15.

What are we to understand here by the saying —"the devil had the power of death?" It is certain the writer means to say that Christ, the second Adam, took the nature of the children of the first Adam so as to become subject to death, that dying and rising again He might destroy him which had the power of death: then our question is, What has or had the power of death? and we answer —The *nature He took*,—the flesh and blood of which He took part. And was not this nature He took destroyed by His death and resurrection? Surely it was; for this is said to be the reason why He took it, that through death He might destroy *it*, i.e., the flesh and blood He took; in which flesh was sin and death.

The devil, then, here named is put for evil—for sin—and as sin and evil is found only in the flesh, so when the flesh is destroyed the evil and sin in it is also destroyed: even so,—and thus is solved the mystery of the devil—the evil, or *d'evil*,—sin in the flesh, making necessary the death of said flesh: and the flesh and all the works of the flesh are so destroyed as to leave those who were once subject to it and its evils, and so subject to the fear of death till such time as they are delivered from this fear by a perfect understanding of this necessity. I say, when a complete destruction of all these is affected man will be left free from the fear of sin, evil, and death, which is the result of these; because when all these are destroyed, and no worse place is found for them, those once under their power will live to die no more.

Now, will any one please show me, by Scripture proof, by unshaken argument, which one of the race of Adam, who has been under the power of death just because he was a partaker of flesh and blood, is *not included* in the redemption, through which man triumphs over all this *fear* of evil, and sin, and death? because he shall, in the end, triumph over them in *fact*. Tell me which one of our race is not included in this grand scheme?

Pittsfield, N. H., 1875.

FROM ELD. C. W. LOW.

BRO. STONES: Permit me to present a few thoughts, which, of course, will be at your disposal.

A banker, quite an intelligent man, met me, in the street and said, "Elder, do you believe really and honestly that *faith* in the Lord Jesus Christ—so called—is absolutely necessary in order to be saved?" I said, Yes.

"Well, then," said he, "don't you see that *that* is the smallest thing that was ever gotten up, on a big scale?" Said he, "That is a scale or plan that produces, or effects, or accomplishes the *least* of anything of the kind that was ever devised under the broad heavens. To think

that a God of power and wisdom should devise a plan like that, when more than half of the race never heard of Christ, and a large majority of those that do hear of him will not accept him!" "Why," said he, "You might call it a complete failure, and say that *all* are lost and let that be the end of the matter."

I said to him, that it would be nearly a failure, if God's purpose to save the race were confined to this age or dispensation. There is an age to come in which they will have a chance or opportunity to be saved. "Ah," said he, "Then you are going to give them *another chance* for life beyond this, are you?" No! said I. *Your* chance and *mine* is *now*. If we fail to improve the opportunity we *now* have, we are lost. But all that never heard of Christ in this life, that had no opportunity *here* to believe in him, will have it in an age to come.

I am glad that salvation is free. I am glad that Christ died for all. I am glad that God is not "willing that any should perish, but that all should come to the *knowledge* of the truth." And if he be "no respecter of persons"—all will have an opportunity to obtain that knowledge, either here or hereafter. One mortal sinner, made of the same dust, in the sight of God, is of as much *value* as another; and if he saves one *here*, and another *hereafter*, it is nobody's business but his own, from the fact, no one is wronged or injured by it. And the one saved here, and the one saved there are both equally blessed and happy throughout the ages. But by such salvation the salvation here and there the grace and mercy of God is more fully and clearly seen.

Fredonia, N. Y., January, 1845.

ABRAHAM SHARRICK, DARIEN CITY, N. Y., writes: I send you five dollars to pay for my EXAMINER; the remainder to help you to send to the poor so they can read the good things which the word of God teaches concerning our hope of the future: that Christ is coming to destroy the works of the devil, and to bring "great joy to all people;" to save the world—not to destroy it, —coming to bring back again our friends from death to reign with Him on the earth, restored to its Eden state. This will be a great contrast compared with the hope taught in these days, that Christ died only for a few and all others to be tormented eternally; we will not say "in fire," for that would be enough to make all people hate God. I have been about 55 years endeavoring to serve God, and always tried to follow the light as it appeared to shine before me, and have been happy and blessed of God in so doing. But the blessing I felt from time to time, was only joy in the present; it did not give me any as to the hope of the future like that I now possess.

Dr. F. BROWN, Athol Depot, Mass., writes: This morning it came into my mind how much God has been doing for poor me, the past year, by you and Bro. Blain's labors. It was Bro. Blain who sent me, about a year ago, your paper and a few tracts, which opened my eyes. I could not believe, for the past two years, that the unfulfilled prophecies were given under such conditions that they never should or could be realized. I see it now, and my heart is full of joy or thanks for these glorious God-honoring and His character vindicating views entrusted to us. God bless you, and give you and Bro. Blain means enough to spread the truth.

NOTE BY THE EDITOR.—The joy, peace, and love brought to every heart that embraces the *faith* of "the ages to come" is inexpressible. This comes to me from all writers who enter firmly into the belief. For one, I never knew the fulness of these graces before as I have since I became fully established in this faith. THE LORD BE PRAISED.

S. S. CALL, Hesper, Iowa, writes: It is astonishing to see to what an extent prejudice and preconceived opinions sway men's minds. Some places, where I attend meetings, with Advents, they will not grant *any* liberty, for fear I will speak of the goodness of God. They seem to be afraid to represent God as a God of *Love*. The single eye will not do. It seems they must present his wrath, and the terrible destruction that will accompany Christ's return to this earth. I tell them, that does not sound like Gospel. It certainly is not "glad tidings to all people;" neither can I see how any Christian man or woman, can pray for the Kingdom to come in that way. How could they look, on such a scene, and sing, "glory to God in the highest?" They could not finish the last sentence, "Peace on earth, and good will to men." But I will not dwell on inconsistencies; suffice it to say, they are easily seen and pointed out; this is what troubles them; i. e., the Scriptures we bring to prove the ages to come. I am endeavoring to do what little I can, both in season and out of season.

PHOTOGRAPHS.—M. C. HARRIMAN, WARNER, N. H., will furnish PHOTOGRAPHS (Card size), of Dr. LEASK, Editor of "The Rainbow," and of Rev. H. H. DOBNEY, Maidstone, England, also, of Archbishop WHATELY, free of postage on the receipt of 25 cents for each. They are very finely executed. I presume he will furnish them large size, in India Ink, at his usual charge for such work, viz., $4 per copy. Each of these Photographs have been copied from English ones. He will also furnish that of the EDITOR of this Magazine at the same rates. If any person has a photograph that they wish *copied* into either of the above sizes they can depend upon the work done to their satisfaction. Try him and see. I have proved him in the matter.

GEO. STORRS.

Bro. G. B. STACY, Amelia C. H., Va., wishes me to say, that his article on Baptism, published in the Bible Examiner "*Extra*," last summer, "can be had at a small cost."

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO FEB. 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Dr. B. B. Schenck, Mary Kinsman, E. Wolcott, Eliza S. Wescott, Dr. F. Broon, G. B. Stacy by Geo. W. Young, Geo. Davis, Amos Sanford, E. Owen for E. S. Diman, S. S. Call, Mrs. M. A. Battersby, G. B. Stacy, H. B. Dickinson, Edward Archer, J. T. Dixon, Mrs. T. W. Haskell (The money did reach me), Abraham Shariek, S. W. Hoyt, Ambr. Rondthaler, S. Battey, W. H. Maule, C. W. Low (all right), Mrs. R. Brinkerhoof, H. Young (2), Dr. E. Perkins, E. C. Curtis, Charles Angle, W. F. Fanestock, Edward Turner, Eld. Jacob Blain for J. Loton and others, H. Brittain, Robert Kerr, John Coombe, Eld. J. Parry, Eld. J. Lewis, Miss Emily Page (Thank you), J. B. Eggleston, John Foore, Helen Robertson, Dr. R. Willard, Mrs. W. W. Webster, Howard Carter, Mrs. J. P. Perkins, D. B. Salter, R. L. Partridge, B. E. Merrick.

PARCELS SENT TO FEB. 25.

Dr. Nelson L. Willard, B. E. Merrick, J. B. Eggleston (Bound Exr.), Eld. John Foore, Mrs. Mary Kinsman, Geo. Davis, S. S. Call, H. B. Dickinson, Mrs. F. W. Haskell, James Battersby, Eld. C. G. Allen (2 par.), Isaac Ferguson, O. L. Smith, C. W. Lyndall, Freeman Gladding, John Coombe (by Exp.) E. C. Curtis, G. W. Smith, Edward Turner, W. F. Fanestock (2 par.), Robt. Kerr, Miss Emily Page, Mrs. C. J. Camp, Walter Stickney, L. L. Johnson, Henry Stone.

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GEO. STORRS, 72 *Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, APRIL, 1875.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

The Lord's Supper:

Or, Christian Passover.

The Lord's Supper, or, Christian Passover, is not a priestly institution; though that class of men, generally, claim to be the only authorized administrators; yet, as I believe, with no Scriptural authority for their assumption. Like the Passover, which Jesus celebrated the night before He suffered, it is a personal, or at most a *family* concern. Any Christian family is competent to celebrate the Lord's Supper without a priest's assistance; or, an individual *alone* may do it, if separated from a family. Join with Christian brethren and sisters if convenient; but such association is unnecessary to the validity of the Supper, if necessary, many Christians must be wholly deprived of it from their circumstances. If, then, you are isolated, "keep the feast" alone not doubting you will have Christ with you, and feel that He is your "passover."

As to the time of doing it, I am satisfied the anniversary of our Lord's death is the true and only proper time; but let every one act as seems proper to themselves. I am satisfied, also, that the first or second full-moon after the Spring equinox is the true anniversary. Certainty as to which full-moon perhaps cannot be arrived at: but either may be used according to your judgment in the matter.

The Lord's Supper will be celebrated at my residence, 72 Hicks Street, Brooklyn, N. Y., on the evening of the 19th of April, commencing at 8 o'clock. Any friend of Jesus will be welcome to be with us. Ed.

EDITOR'S NOTES.

To our Friends.—More than half of the present volume has now been issued. It is essential that those who intend to aid its continuance, financially, should remit as early as possible.

Post Office Changes.—"Unstable as water, thou shalt not excel," said Jacob of Reuben. So one may say of our Postal Laws. It is difficult to keep the run of what is to be paid on matter deposited in the Post Office; for we hardly get settled how much and how it is to be paid before some new law goes into effect and all is confusion again. By a recent law, all transient matter, such as books, pamphlets, magazines, newspapers, proof sheets, printed cards, maps, handbills, etc., must now be pre-paid one cent for each "*one ounce* or fraction of ounce." This makes the postage just *double* what it has heretofore been: but the wise lawmakers in Congress, have voted themselves a renewal of the old "Franking privilege." Well, a stable government is not far off; and "a King shall reign and prosper, and execute judgment and justice in the earth" (Jer. xxiii. 5). Let all persons mailing matters of the above description be careful to see it is fully pre-paid, otherwise it will not be forwarded and your matter and labor are both lost.

Pamphlets.—I have been unable for some time past to supply calls for a few of my pamphlets. I can now furnish any of those advertised on the last page of this Magazine: which please see. Do not send for any not named there, as I have no means of supplying them.

☞ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 18.

An Offer.—Any person sending me *four new* subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, *bound;* which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

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Yet Another Offer: For one new subscriber, with $3, I will send the entire present volume of the Examiner, and the *bound* one of the previous year, i. e., Vol. 18.

Bible Examiner, Volume xviii., is *bound* and ready to be sent to purchasers. It is put up in neat plain binding at $2.25; also, in morocco, with plain gilt finishing, at $3. 25; sent in both cases free of postage. Persons wishing either please let me know. If not prepared to pay now I will reserve them a copy a reasonable length of time.

He who cannot forgive others breaks the bridge over which he himself must pass.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX. NEW YORK, APRIL, 1875. No. 7.

CORRUPTING THE WORD OF GOD.

Some time since a good brother, who thought to do God service, made an effort to do away with the idea that there is mercy in store for such as die in unavoidable ignorance of God and Christ, and he fixed on Matt. xiii. 48, "Cast the bad away." He concluded his remarks as follows:

"Faith says, on the authority of the Judge, they will cast the '*bad away*.' 'They shall be as though they had not been.' Of course, these classes cannot be put through another process, anyhow, with a view to their restoration. No, no. Other texts teach other points of truth; but nothing can deny this, and leave the least foundation for faith in the Bible as the word of God. For they 'cast the bad away.' If the good are to be gathered home and be the children of the kingdom, so surely the angel harvesters will 'cast THE BAD away.'"

The above writer *assumes* what he should have proved, but has not, viz., That the "bad" in the text are so bad that they shall be utterly destroyed, and hopelessly so: and that these bad are of the same class as those spoken of in the text, who "shall be as though they had not been;" and that these last named are destroyed in his sense of that term.

Not one of these items has he proved; and the fact can be made plain to candid minds, that he has "corrupted the word of God" by his assumptions; not indeed intentionally, but by inattention and the force of previous opinions.

1. The bad in Matt. xiii. 48 are those "gathered" in the Gospel *net*. The other text is spoken of "the heathen;" of course, not in the "net" spoken of. To combine two such classes together, as if they were one and the same, is not "rightly dividing the word of truth;" not to say "handling" it "deceitfully." On the text in Obadiah 16, I can now only say that the destruction of their *nationalities* is what is spoken of, and not, necessarily, of their *personalities*.

2. Leaving that subject, let the inquiry be as to the sense of the text, "cast the bad away." It has been shown, in the EXAMINER heretofore that the bad spoken of are such as have been gathered in the Gospel net; it therefore has nothing to do with others. Thus the subject is at once narrowed to a small compass: it relates to those who have heard the Gospel and have been drawn into its net: in other words, it relates to professors of the religion of Jesus Christ, or the Gospel of "the kingdom of heaven." It is to that our Lord compares "the net." Let us then keep within the subject. In Matt. xiii. there are seven parables; of which the parable of the *net* is the last. In them all our Lord is speaking of those, and those *only*, who hear the news of "the kingdom of heaven;" for He says, in them, "The kingdom of heaven *is like*," etc. Who, then, has any right to apply His language to the millions on millions who never have heard that good news? Is it not "corrupting the word of God" to do so? It certainly seems so: how far guilt is involved in such a course, God will judge, and not man.

3. The next inquiry is, Who are "the bad" spoken of in this parable? It is manifest, they are such as have been "gathered" in the net; or, *professed* Christians. Outside of them the text does not allow us to travel in search of those doomed to be "cast away." This point is so clear that it needs no arguing to a candid mind.

4. Now the question is, What is it to be bad? Is it not to misimprove the gifts and grace bestowed upon us? Men by taking on them the name of Christ, profess to become subject to Him in all things. He calls them to walk in the "Narrow way," to "take My yoke upon you and learn of Me." By the Gospel of "the kingdom of heaven" He is preparing a *Bride* for himself; and none can come to that honor who are not Christ-like—in perfect harmony with the Bridegroom. Others, whatever their professions may be, and how much soever they may have said, "Lord, Lord," are "bad;" that is, unfit to be of the Bride: they are "cast away" from that high honor; they correspond with the man who "had not on a wedding garment" (Matt. xxii. 11). In that case, the "servants had gathered together both bad and good"—all that come must put on a wedding garment; but one man had neglected this, though he was among the "gathered" by the "servants." He was addressed not as an *enemy*, but as a

without man's aid, or the aid of any of the four Gentile monarchies, or their fragmentary governments, and in spite of their opposition in the latter times. Small in its first appearance, but it was a stone taken out of the ancient Royalty, kingdom, or mountain of Israel; and it was that, to whom God had promised to give the "diadem and crown" which had been taken from "the high" mountain, or kingdom of Israel; but the four earth-born monarchies were first to complete their rule, and show how perfectly incapable the best of them were to govern the world, and give peace and prosperity to the earth. Nor was this the only reason why there was a delay in the re-establishment of the kingdom which had been overturned. A body of associate rulers were to be prepared, to be united with the "King" who would "reign and prosper, and execute judgment and justice in the earth" (Jer. xxiii. 5). When that number of associates is completed, or made up, then is the time for the Stone power to commence the smiting process, which is to ultimate in the entire demolition of the earth-born governments, symbolized by the image upon the feet—the last, or subdivisions of the fourth body of rulers on the earth. The smiting process, it is not likely, is instantaneous, or all completed at once. It may be partially accomplished before the full manifestation of the chief Ruler and his associates. That point is the crisis, when all the "corrupters of the earth" by their unholy rule, will be cut off and rooted out of the earth; and they being all "broken to pieces," will disappear, as "the chaff which the wind driveth away."

"The mountain of the house of the Lord" is to be re-established on a permanent basis, under immortal rulers, so that the kingdom "shall not be left to other people," nor ever pass away. This fact is often referred to in the Bible. The Lord saith, "It shall come to pass in the last days, the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it" (Isa. ii. 2). Here is the "stone" exalted into "a great mountain and filled the whole earth" (Dan. ii. 35). The "dominion is from the river [Euphrates], to the ends of the earth."

Micah bears the same testimony that Isaiah ii. does, and in nearly the same words. (See chap. iv. 1, and onward.) Isaiah, speaking in the name of the Lord, utters nearly the same language of Dan. ii. where, speaking of the people of Jacob, the following language occurs—"thou Israel, my servant Jacob, whom I have chosen . . . fear thou not; for I am with thee . . . Behold all they that were incensed against thee shall be ashamed . . . thou shalt seek them and shall not find them . . . they that war against thee shall be as nothing . . . for I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee . . . I will make thee a new sharp threshing instrument" (the stone cut out of the mountain) "having teeth; thou shalt thresh the *mountains*" (the Gentile monarchies, or the rulers symbolized by the image, Dan. ii.) and "beat them small, and shall make the hills" (the subdivisions of the last kingdom of Dan. ii.) "chaff: thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them" (Isa. xli. 8–16). All this is a perfect parallel to the description of the smiting, Dan. ii.

The return of the kingdom to Israel's King is thus spoken of, Zech. viii. 3, "Thus saith the Lord, I am returned to Zion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and *the mountain* of the Lord of hosts the holy mountain." Here is the "great mountain," Dan. ii. 35, and it will "fill the whole earth," making but one empire for all the inhabitants thereof. Here comes in, in its fulness, the prophecy of Isa. xxv. 6–8, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, and wine on the lees well refined: and he will destroy in this mountain (under this government) the face of the covering cast over all people, (which has so long kept them in the bondage of superstition, bigotry, traditions, and will-worship), and the veil that is spread over all nations (by the claims and acts of "lords over God's heritage," both civil and ecclesiastical.) He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, (Ruler) we have waited for him," etc. Read to the end of the chapter. Here again is the Stone, now become a mountain, filling the whole earth.

Another figure is employed in Isa. xi. "A rod out of the stem of Jesse, and a Branch shall grow out of his roots . . . with righteousness shall he judge the poor . . . he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins; and faithfulness the girdle of his reins . . . they shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

Here is the same result as in Dan. ii. and here

the mountain kingdom is established over all the earth. The "rod," or "stone" has attained to universal dominion and displaced every vestige of the image kingdoms, and the Mountain kingdom, or body of rulers, succeeds to universal empire over all the earth. In that day, "The moon shall be confounded and the sun ashamed when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23). It is that time God will "set my King upon my holy hill of Zion;" and the "kings and judges of the earth," who have refused submission to him, and have persecuted those he was preparing to "reign with him," will be "broken with a rod of iron," and "dashed to pieces like a potter's vessel" (Psa. ii.).

Here, again, we have the same result as in Dan. ii. 35, 45. The same events are symbolized in Rev. vi. 12–17, and xi. 15–19; also xix. 11–21; which, please read.

Some further remarks on the stone, to determine beyond a doubt who, or what is intended by it in Dan. ii. may be of use. The LORD said, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation," etc. (Isa. xxviii. 16, and onward.) "The stone which the builders refused is become the head stone of the corner; this is the LORD's doing:" etc. (Psa. cxviii. 22). This stone, not only the Jewish builders of government refused, but it has been refused by all the image governments of earth; and they have sought by every possible means to destroy it, either by utterly rejecting it, or only tolerating it when its principles were corrupted, or its professed adherents compromised its claims with the claims of the earth-born image worshippers.

This last text, (Psa. cxviii.) our Lord Jesus applies to himself, Matt. xxi. 45; and Peter said, Acts iv. 2, speaking of Christ "raised from the dead"—"This is the stone which was set at nought of you builders;" and Paul quotes the text Isa. xxviii. 16, and applies in like manner, Rom. ix. 32, 33. Our Lord Jesus saith, "On whomsoever this stone shall fall it will grind him to powder" (Luke xx. 18); thus fully representing the breaking in pieces of the image governments, as stated Dan. ii. 34, 35, 44, 45.

But a remarkable testimony is given of this stone-power, in Gen. xlix. 24, speaking of Jacob, it is said, "From thence is the Shepherd, the Stone of Israel." There can be no doubt this prophetic utterance related to the then future "Shiloh," or Messiah. He is first presented as a Shepherd, to care for, protect, and provide for his flock. Then he is the "Stone of Israel," in due time to break in pieces the oppressive image dynasties, and destroy them from off the earth, the saint's inheritance; because God has determined that "The kingdom and dominion, and the greatness of the kingdom under the whole heaven (not above it), shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii. 27).

This is the kingdom which "the God of heaven shall set up, which shall never be destroyed," and which "shall stand forever;" sweeping away all other rule on earth (Dan. ii. 44).

As to the exact means God will employ to bring this kingdom to its full maturity, so as to fill the whole earth, I do not know; and there has been sufficient speculation about it to make "the wise" more cautious in views on the subject. That the work will be accomplished in God's own good time, and by such means as He shall choose, we need not doubt. Because we cannot fathom the whole programme, we need not be disquieted or doubt the perfect fulfilment of all that God has spoken; for His word will "not return void, but will accomplish that which He" hath spoken.

Let us, then, wait for developments. Faith accepts the testimony God has given; and where the means to accomplish may seem inadequate and unlikely to bring about the end specified, we may rest assured that infinite wisdom and power is at no loss to fulfil all that God hath spoken. Here let our faith rest, keeping our eyes open to see the salvation of God. ED.

THE STATE OF THE DEAD.

Some of our English friends seem to be puzzling themselves and one another on the above subject, and the *pros* and *cons* are very much in earnest in the matter. They, doubtless, understand the necessity of their much disputation in relation to it. Happily for us, in this country, that subject was pretty well settled before the present discussion on "the ages to come" commenced. Few, comparatively, among us, who are believers in the second personal advent of our Redeemer, accept the idea that *dead* men are *alive*. Such an idea, we, most of us, think would make a resurrection an absurdity and an impossibility. The general tenor of the Scriptures takes cognizance only of the present and the resurrection life. That a few texts may be strained to uphold the opposite idea is true, and so a few can be made to sustain inherent immortality; but the general scope of the Bible is at

variance with both, and makes a future life and immortality to depend on the redemptive work of Jesus Christ. But for His death and resurrection there would be no future life for any child of the first Adam; and but for a spiritual union with Him by faith there would be no immortality to any man.

All resurrection from the dead—whether of saint or sinner—is of grace, through the redemption there is in Christ Jesus, the second Adam. The first Adam brought death on the entire race; "As by the offence of one" (the first Adam) "judgment came upon all men to condemnation" to death; "even so by the righteousness of one" (the second Adam) "the free gift came upon all men unto justification of life" (Rom. v. 18). The Apostle adds, "For as by one man's disobedience *the* many" (i. e., "the all men") "were made" (or, accounted) "sinners, so by the obedience of one shall *the* many be made" (accounted) "righteous," so that no man can be holden in death by the first Adam's offence; the life lost by him is to be restored to all men irrespective of the character of the individual; but in that restoration immortality is conferred only on such as have been previously brought into a spiritual union with the LIFE-GIVER, the second Adam. Death is "abolished," annulled, (2 Tim. i. 10). "abrogated," so that no man can be held in it; all shall "come forth" (John v. 28). And all resurrection is of grace; it is a "free gift:" none are raised in a hopeless state, —or simply to die "the second death:" but "The face of the covering cast over all people, and the vail spread over all nations," God will then "destroy," and "death He will swallow up in victory" (Isa. xxv. 7, 8).

Thousands, millions on millions have gone down in death in unavoidable ignorance of "the only true God and Jesus Christ." These, of course, have never had a probation for *eternal* life; the *vail* has covered them, and it was impossible for them to exercise *faith* the only condition on which eternal life can be secured. This "work of faith" no man can work without the light of the knowledge of the true God and Jesus the anointed Redeemer. Such knowledge cannot be obtained in the death state, nor the work of faith be performed there; for, "There is NO WORK, no device, nor KNOWLEDGE, nor wisdom, in the grave" (Heb., *Sheol*—the state of the dead) "whither thou goest" (Eccl. ix. 10). "The dead praise not the Lord, neither any that go down into silence" (Psa. xv. 17). "For *Sheol* cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth" (Isa. xxxviii. 18). Here the testimony of three kings of Israel—David, Solomon, and Hezekiah—agree that knowledge and work are both impossible in the death state, or in *sheol*. The effort to escape this conclusion, is based on the assumption that the "Old Testament saints had not so clear views of that state as we have." But an apostle tells us those "Holy men of God, in old time, spake as they were moved by the Holy Ghost" (2 Pet. i. 21). This being true, no inference drawn from the New Testament can set aside the plain testimony of the Old Testament saints without impeaching their inspiration and Peter's also.

I say, "no *inference* drawn from the New Testament; because there is not one plain testimony in it that literal dead men are in a conscious state —that they have knowledge or can perform any work good or bad: all is inference in that direction; and that inference, so far as believed, makes the resurrection a fancy, because it makes it impossible; for if a man as man, is not dead, then as man there cannot be a resurrection. The prevalence of the idea that the dead are in a conscious state has well nigh destroyed all faith in the resurrection. On this subject of the resurrection DR. ADAM CLARKE speaks as follows:

"The doctrine of the *resurrection* appears to have been thought of much more consequence among primitive Christians than now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it. So apostles preached; and so primitive Christians believed: so we preach, and so our hearers believe. There is not a doctrine of the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."—*Practical Notes* or 1 Cor. xv. Did Dr. Clarke know the cause of this defection from primitive teaching and faith? Perhaps not; but it is easily seen, viz., The inherent immortality of the soul, and its necessary accompaniment—conscious state of the dead. They are twin doctrines: they stand or fall together: by rejecting one, you virtually reject both. ED.

If every man would reform himself the world's reformation would be accomplished.

Childishness in Religion.

"And Jesus called a little child unto Him, and set him in the midst of them, and said—Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 2, 3.

"That we be no longer children, tossed as waves and carried about by every wind of teaching, in the sleight of men, in craftiness that leadeth to the system of error; but being followers of truth in love, may grow up into Him in all things, which is the head, even Christ."—Eph. iv. 14, 15, Alford's Translation.

Between these words of the Master and of the disciple there is no real discrepancy, for while the former exhorts to child*like*ness, the latter expostulates against child*ish*ness. And need it be said that childlikeness and childishness are very different and even opposite characteristics. It is childlike to be teachable, for example, but it is childish to be "carried about by every wind of teaching." It is childlike to manifest in our words and conduct "the harmlessness of the dove,"—thus "in malice being children;" but it is childish not to possess something of the "prudence of the serpent"—so "in understanding being men." It is childlike to have strong faith, but it is childish to allow our faith to be shaken by imaginary dangers. Peter was childlike when on the lake of Galilee he said, "Lord, if it be thou, bid me come unto thee on the water;" but he was childish when, "seeing the wind boisterous, he was afraid, and beginning to sink, cried, saying, Lord, save me" (Matt. xiv. 28–30). The Lord ever delights in the childlikeness of His people, but He only bears with their childishness.

The day in which we live seems to us to exhibit an increasing and portentious prevalence of religious childishness; and that this is no hasty or uncharitable conclusion will, we think, appear very clearly, if we contrast some of the more marked indications of this spiritual immaturity, with some of the most prominent phases of modern Christian experience.

(1) One very distinguishing feature of religious childishness is externalism,—by which we mean the craving for and independence upon outward aids for the maintenance of the spiritual life, or the awakening of religious emotions not necessarily spiritual at all. Sacerdotalism with all its arrogant claims, sacramentalism in its magical efficacy, sacred symbolism, the supposed sanctity of special places, things, and times, splendid or theatrical ceremonial,—these are at once the toils and the toys of religious childhood; the toils in which by the "craft and subtilty of men" it is caught and held in bondage, and the toys with which it amuses itself after the manner of children. The man who cannot persuade himself of the Divine forgiveness, unless he receive the assurance thereof from a priest; the man who cannot realize the presence of Christ, unless it be supposed to be localized in a morsel of bread which the eye can see and the hand hold; the man who cannot pray as fervently in the open field or in his own quiet chamber as in the solemn temple or before the uplifted crucifix; the man whose devotion must be stimulated by priestly vestments, and clustered lights, and chanted psalms, and smoking incense,—this man may be a Christian, but assuredly he has not advanced beyond the stage of spiritual childhood. For since "Faith is the substance of things hoped for, the evidence of things not seen;" and seeing that as believers we are called upon to "walk by faith, not by sight;" it must surely follow that just in the measure in which we are emancipated from the need and desire for all that is external, sensuous, and visible; have we attained to spiritual manhood, and inherited the blessing pronounced by Christ Himself upon those "who have not seen and yet have believed."

Very instructive, in this aspect, is the contrast presented by Judaism and Christianity. The former, as divinely adapted to the needs of spiritual childhood, was a religion of rite, ceremony, and sacrifice. Its blood-stained alters, and white-robed priests, and symbolic temple furniture, were but the pictures and models by which God condescended to teach His little children, and, as by a schoolmaster, lead them to Christ. But Christianity, as divinely intended for the development of spiritual manhood, knows nothing, essentially, of ritual or sacrament, beyond its simple initial rite, and commemorative feast. Its sacrifices are those of the broken and contrite spirit, of praise and thanksgiving; its priesthood one common to all who share the unction of the Holy One: its only earthly temple the renewed heart, and its Shekinah the indwelling life and light of the Spirit of the Lord.

A relapse, therefore, from the spirituality of Christ's religion to the externalism of the earlier economy, and an exaltation of its "weak and beggarly elements" such as we now see in the great Ritualistic movement amongst ourselves, would be, in itself, a striking and sufficient con-

firmation of our conclusion as to the extensive prevalence in the present day of religious childishness.

(2) But again; REVIVALISM may, we apprehend, be regarded as another indication of religious childishness. In thus characterizing it we would consider it, however, not so much as a means of influencing, awakening, and bringing under the power of the Gospel the ignorant, thoughtless, and vicious,—though even so the physical excitement, crude and partial presentation of Divine truth, use of terrorism as among the most powerful and constraining motives, and what we must venture to call the spiritual indecency very generally associated with it, are, we think, elements of weakness and mischief, probably inseparable, yet greatly to be deprecated,—but rather as a supposed periodical necessity for the quickening of religious sensibility and recovery from spiritual declension, in the case of those considered to be already in possession of the Divine life. Thus regarded, not only does the very use of the term "revival" necessarily imply previous weakness, immaturity, or decay, but the influence of such a season of spiritual agitation and stimulation is not only too commonly of a very temporary character, but its after effects oftentimes exhibit a painful and instructive analogy to those produced by the excessive use of stimulants upon the bodily health,—as inducing an induration of the conscience, and an increased and even hopeless insensibility to all spiritual influences whatever.

The action of Revivalism is essentially abnormal, spasmodic, and violent; like that of the lightning, the tempest, and the earthquake. But not thus are the mightiest and most potent forces of the spiritual, as of the natrual world found to work; they are calm, constant, and without noise or commotion. The amount of real power exerted by the thunder-storm or the earthquake, though they strike terror through a neighborhood or destroy a city, is as nothing compared with that of the sweet and noiseless sunrise which bathes a hemisphere in its splendor, quickens the vegetation of a continent, and while calling "man to his work and to his labor," awakens the feathered choristers of the heavens, and warms the cattle upon a thousands hills. It was not,—to use the old but ever available Scripture illustration,—in the "great and strong wind," though it "rent the mountains and break the rocks in pieces;" nor in the "earthquake," though in its awful grasp the solid earth reeled like a drunkard; nor in the "fire," though before its scorching breath the forests withered, and the hills smoked as with sacrificial offerings; but in the "still small voice," that the prophet recognized the most convincing intimation of the power and presence of the Almighty. And even so, it is not the Revival—though it sweep over a nation or convulse a city—but to the Divine and unfailing energy, constant and effectual at all times, and in all places, of Him who in His risen and glorified humanity is the life-giving Spirit; that we must ever mainly look for the bestowal and increase of that Divine life which is the Father's gift in Him.

Let it not be said that we would deny or ignore the genuine and blessed results of modern revivalistic movements,—for that after all deductions have been made there do remain such, we hold to be unquestionable,—but while thankfully appreciating these, we cannot close our eyes to the true character of such movements in general. It is not simply, as has been truly said, that "the religion so produced is self-conscious, dogmatic, and swift to speak." That "revival converts are so often disputatious, harsh in judgment, ungenial in temper," and sadly wanting in the peculiarly Christian graces of modesty, gentleness, and self-distrust. But that the type of Christian character thus produced and perpetuated is essentially immature and childish. It may be accepted as an axiom that an age of "revivals" is not an age of sound and robust Christianity, and hence their frequent recurrence at the present time affords to our mind no dubious evidence that it is a time of much religious childishness.

(3) Another very reliable evidence of the religious childishness of which we speak is TRADITIONALISM, —by which we mean a blind and unreasoning adherence to certain doctrines or opinions, not because we have carefully and candidly examined into their evidence and been persuaded of their truth;—thus complying with the apostolic injunction to "prove all things and hold fast that which is good,"—but simply because they are embodied in the creed or catechism of our sect, were believed by our fathers, or have been in times past professed by ourselves; to say nothing of such meaner and baser motives as the fear of endangering our reputation for orthodoxy, considerations of worldly interest, or unwillingness to own ourselves mistaken,—since these would call for the application of a severer term than childishness.

Now, between, "traditionalism," thus defined, and the "externalism" of which we have already spoken, there exists a closer and more real connection than some of the most zealous maintainers of the former would be at all disposed to admit. Nevertheless, it is a fact that a merely traditional theory of the Atonement, for instance, may be to us nothing better than a material crucifix; or a superstitious bibliolatry than the worship of the host; and that while we regard with complacent scorn the idols of the senses, we may ourselves bow as slavishly before the idols of the mind.

It should ever be remembered,—for the fact is most important,—that there are in the world dead religions as truly as there are dead languages; and that one of the most conclusive proofs that Christianity is not to be classed among such, is found in its undiminished power to adapt itself to the varied needs, increasing knowledge, and deepened moral consciousness of men. The tree clothes itself afresh each returning summer with new foliage, but it is not this year precisely what it was,—in form and development,—last year, and still less what it was ten years ago. It has grown; it has adapted itself to the prevailing influences of wind and climate to which it has been subjected; it exhibits unmistakable indications of greater age and fuller maturity; and this power of growth, this adaptability to circumstances, this advancing maturity, are the infallible evidences of its life. Lacking these, it might confidently be pronounced to be dead. And just so is it with Christianity, or rather with the Divine and ever-living truth of Christianity. For as Dean Alford has well said, "Christianity is one thing —the Gospel, or the Christian revelation is another. The Gospel, or Christian revelation, is, as to its great truths, always the same. It has been given us once for all in the life and sayings of our Divine Master, and of those whom He specially authorized. It is the foundation. It is, in one word which includes all, Jesus Christ Himself,—other foundation than whom none can lay. But *Christianity* is the building raised upon that foundation; and this may, and indeed must be, very variously constructed. Not only will it vary in worth of material and in power of endurance, according to St. Paul's well-known illustration; but it also will and must vary according to difference of times, climates, national temperaments and habits; nor less so according to the prevalence at this or that time to certain currents of thought, and inquiry." For in relation to theological thought, as well to social economy, are the words of the great poet true,

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways."

Christ is one,—"the same yesterday, to-day, and for ever;" but Christianity, which is the manifestation of His Divine truth in our frail and mutable humanity, is like the "tree of life," of which we read in the book of Revelation, which not only "bare twelve manner of fruits," but "*yielded its fruit every month*,"—affording to every age, as to every individual soul, its needful and appropriate spiritual nourishment.

Alas, alas! that religion which should, ideally, be the illumination of the loftiest ranges of human intellect by the brightening dawn of a Divine inspiration; too often proves itself, practically, the clouding of the calm heights of reason, and the obscuration of that Divine light, by the glare and smoke of the fires of human passion, fear, and fanaticism kindled in lower regions. Alas, alas! that when we ought to have attained to the strength and maturity of Christian manhood, we should continue so commonly to exhibit the weakness and frowardness of religious childishness.

(4.) Another form of religious childishness, and it is the last to which we shall now refer, is found in THEOLOGICAL PANIC. "The Church is in danger!" "The Bible is in danger!" "Christianity is in danger!" How often have such cries as these been heard: how often are they still heard amongst us. But have those most ready to utter them ever reflected that they are in fact not nearly so much the expression of their zeal for Divine truth, as the evidence of the weakness and childishness of their own faith therein? What! the Church in danger, when Christ has said that He "will build it upon a rock, and the gates of hell shall not prevail against it?" What! the Bible in danger, when Christ has said, "Heaven and earth shall pass away, but My words shall not pass away." What! Christianity in danger, when Christ has said, "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand."

And yet, let but a needed reform be commenced, and the cowardly cry,—"The Church is in danger,"—is at once raised by those whose worldly interests may perchance be affected.

Let but a new scientific theory be broached, and Christians shudder lest the foundations of their faith should be shaken. Many examples in proof that this no overdrawn picture might be adduced. One, and that among the most recent, may suffice. Some months ago an eminent physician, who had on a previous occasion fluttered the theological nursery, wrote an essay advocating, on sanitary and economical grounds, "Cremation," or the burning of dead bodies instead of burial. How this suggestion, should it ever be acted upon, could really affect any article of the Christian faith it was not easy to see; but the dislike and even horror with which it was regarded in some religious quarters, indicated a lurking suspicion that it was somehow inimical to religion; and this fear was openly avowed when a bishop of the Established Church—and he not the least distinguished of his mitred brethren—preached a sermon recently in Westminster Abbey, in which, while indignantly denouncing cremation, he expressed his conviction that "the very first fruits of its adoption would be to undermine the faith of mankind in the doctrine of the resurrection of the body, and so bring about a most disastrous social revolution, the end of which it was not easy to foretell."

Surely such an exhibition of religious childishness as this would be ludicrous if it were not lamentable. Well may a writer in the *Spectator* say: "If this be so,—and we are not sure that there may not be something natural in the Bishop's alarm,—it is the severest reflection on the superficiality and poverty of Christian faith which can be well imagined. Surely by this time at least, Christianity should have ceased to be dependent on the mere atmosphere of social usage for one of its cardinal faiths, should be able to dispense with any form of burial sincerely believed on good grounds to be hurtful to the health of the living generation, and should be found equal to moulding the new form, whatever it may be, so as to represent with equal distinctness the old faith. If it cannot do this, it must have lost all its living hold on the heart of society, and itself need a regenerating change. It is, no doubt, perfectly true that just as the human body itself sometimes moulders away without any change in its outward aspect, till at a touch or a breath of air it suddenly crumbles into dust, so a great faith will manage to keep up all its old dignity and majesty of appearance till some trifling disturbance tests its reality, and you find it suddenly vanishing beneath a touch. But surely that is not so now with the Christian faith, and it is hardly a sign of an earnest individual faith in Dr. Wordsworth himself to teach so strenuously that it may be so."

In nothing, however, is religious childishness more characteristically displayed than in its inability to distinguish between the relative importance of the dangers, real or imaginary, which excite its apprehension. As a child is terrified by every barking dog and strange object, while it neither knows nor cares that the atmosphere through which it is passing is laden with the miasma of a deadly pestilence; so does religious childhood amuse itself with its toys, cling to its dead and almost putrefying dogmas, and become panic-stricken in regard to questions which, whatever may be their importance, touch not the essential facts of Christianity, while it seems scarcely to be aware that at the same time the great mission of the Redeemer, the possibility of any Divine revelation; yea, the very personal existence of God, are being widely called in question. And the evil of all this is immeasurably increased by the fact that,—speaking not ourselves as alarmists, but simply as echoing the deep convictions of the most sagacious statesmen, the most far-sighted thinkers, and the most deeply-taught Christians,—we seem certainly to be approaching a great spiritual conflict in which such religious childishness will be a disastrous and even fatal weakness; in which, indeed, nothing can avail us but a manly Christianity, girding itself with the whole armor of God, "strong in the Lord and in the power of His might," and realizing afresh that now, as of old, "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the worldly rulers of this present darkness, against wicked spirits in high places."—WILLIAM MAUDE, Ed. of *Our Hope*.

THE COMING KINGDOM.

BY W. H. SPENCER.

As Abrahamic children, and heirs with him to an inheritance incorruptible and undefiled, and that fadeth not away, we look for a divinely-established kingdom to supplant all rule and authority in the present sin cursed world.

As modern professedly orthodox Christians have spiritualized Abraham's inheritance into an ethereal immaterial home "beyond the bounds of time and space," so they have also spiritualized the Divine promise of the establishment of

a just and righteous government in the earth to be a kingdom in the hearts of believers.

To the true child of God nothing appears more antagonistic to the obvious import of God's word on the subject, or more subversive of the divine plan of redemption, than the idea that the promised kingdom, which is to supplant all earthly governments, is a kingdom in the hearts of believers. To the candid Bible student it is only necessary to point out the fact that the promised kingdom is not now in existence, nor has yet at any time appeared. Instead of appearing during our Lord's life and ministry, "The Nobleman was to go into a far country," and receive the kingdom and then return; and having given his servants gifts to trade with during his absence, he said, "*Occupy till I come*" (Luke xix. 11–14).

In the model of Christian prayers,—a model from the divine lips of the Master,—we are taught to pray, "Thy kingdom come" that His "will may be done in the earth as it is in heaven." None can consistently pray for a thing to come which already exists, hence, Christ, does not enjoin us to pray for the kingdom be to established in the hearts of his believers. Again when the kingdom does come God's will is to be done on earth as it is done in heaven. His will is to be done supremely and universally. All antagonism to it will cease to exist. This indeed will be the condition of the world when Abraham and the heirs according to the promise inherit the earth; when "the meek shall inherit the earth, and delight themselves in the abundance of peace."

Daniel, Israel's favored prophet, saw this Divinely-promised kingdom in vision symbolized by a "stone." In explaining Nebuchadnezzar's wonderful dream to him (Dan. ii.) which had baffled the skill of all the astrologers and wise men of Babylon. he says to him: "Thou sawest till that a stone was cut out without hands which smote the image upon the feet that were of iron and clay, and brake them to pieces." And the prophet adds: "In the days of these kings (i. e. the kings symbolized by iron and clay) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 34, 44).

Two facts, in these words of Daniel must not be overlooked, *First*, That this kingdom, when set up is indestructible in its nature; it "shall stand for ever." And, second, it is to supplant all other kingdoms by absorbing them, or consume them, as expressed in the prophetic language. This will appear from other considerations.

Of the *universality* of this kingdom it is said: "He (Christ, the King) shall have dominion from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him, all nation shall serve him." "The Lord shall be king over all the earth in that day, and there shall be one Lord, and his name one." Without extending these quotations, as might easily be done, this testimony is sufficient to confirm this idea that the consumption of the kingdoms of this world as described by Daniel, is not their *destruction*, but their subjection to Him who shall be King over all the earth. To show the universal obedience to him by all governments, it is said that all kings shall fall down before Him, and all nations shall serve Him.

To the *indestructibility* and consequent eternal duration of the promised kingdom, we have already referred and for further confirmation needs but brief mention of the testimony which supports it. Daniel declares "His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

When Gabriel announced to Mary the birth of the Messiah he said: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David: and He shall reign over the house of Jacob for ever: and of his kingdom there shall be no end" (Luke i. 32, 33). No comment we might offer could possibly make the truth we are contending for more prominent than these Divine testimonies; and they are but a tithe of what might be adduced.

The phrases "kingdom of Israel," "kingdom of God;" and "kingdom of heaven," are used in the Bible interchangeably. (See 1 Chron. xxviii. 4, 5; xxix. 23; Matt. viii. 11, 12; Luke xiii. 28, 29.) This theocracy has been overthrown (Ez. xxi. 25–27), and will continue in this overturned condition until "the times of restitution," when He will come whose right it is to reign, and when this rightful heir to David's throne returns from heaven, he will rebuild the tabernacle of David which has fallen down, and establish his rule upon Mount Zion.

As we thus see that the establishment of a Divine and universal government upon earth is a matter of Christian expectation, the question very naturally arises, When will the kingdom come? We are tired of man's rule, and are anxious for God's to begin. We are tired and sick of tyranny, injustice, and political corruption, and long for God's righteous government to be established to secure to us universal peace and national purity. But this government will not

come until Christ the King comes. That long looked for and blessed era of peace, purity and righteousness will not begin until the times of the Gentiles are terminated by the return of Jesus from heaven, and the times of restitution commence. Hence, the *tokens* of the coming of Christ are also the tokens of the coming of the kingdom. The two are inseparable. God has not taught us to pray daily for the kingdom to come, and left us in complete uncertainty of the time of its coming so that we cannot tell whether it is near at hand or far in the future. Lights of prophetic truth stand out brilliantly on the horizon of time, affording us unmistakeable and trustworthy reckonings. And the clarion notes ring out from every quarter by God's faithful watchmen: "Behold the kingdom of God is at hand." The pellucid glimmerings of the Sun of Righteousness are already breaking through the gloom of earth's corruption. Truly we may not be mistaken. Various lines of prophecy find a converging point in our times. The four great monarchies of earth have had their rise and fall; and now we see the last and divided state of Gentile monarchy, composed of elements like iron and clay which cannot be mingled, awaiting final consumption by the Stone kingdom, soon to be established in enduring power and righteousness. And there is daily fulfilled before our eyes all the fearful forms of iniquity foretold to occur in the last days (see 1 Tim. iv.; 2 Tim. iii.) As one of God's watchmen expresses it: "Crimes that our fathers knew not of are common among the nations. Licentiousness riots fearfully, perpetrating deeds without a name, so that it is 'a shame even to speak of those things that are done of them in secret.' Drunkenness staggers along our streets. Blasphemy pours itself forth, till we shudder and close the ear against its horrid sounds. Murder has broken loose, and every day our newspapers are telling some horrible tale of bloodshed; man slaying his fellow man, in fiendish hatred, or more fiendish love of gain; none spared: the parent slaying his children, and the child his parent, the husband the wife, the wife the husband; no sanctity of relationship is any safeguard from the poison, or the bullet, or the knife, or the more brutal hammer. Oh, what a cry of innocent blood, blood which a righteous God will yet avenge!"

But for the fact that all these harrowing pictures of the great immorality of our times show the fulfilment of the Divine predictions regarding the last days, and hence afford conclusive evidence that the kingdom of God is at hand the outlook would be gloomy in the extreme.

Rochester, N. Y.

Belonging to a Church.

BY H. H. DOBNEY.

[*Continued from last month.*]

And now how shall we state in a word the object that Christ (or God in Christ) has in securing men as disciples? Various scripture writers put it variously; but, (to say the same thing in other and every day words,) is it not—to make us good and, at last, perfectly good? Understanding thereby intelligent goodness, "feeling educated up to the dignity of principle," and that righteousness is the back-bone of all true goodness. We may sometimes prefer to speak of "holiness," of "righteousness;" "Be ye holy, for I am holy; "the kingdom of heaven is righteousness, joy, and peace in the Holy Spirit." The Father would fain have his children bear his own likeness, and Christ be the "first-born among many brethren." We are thankful for the Gospel "with variations," but the key note is ever the same. Perfect goodness is the white light which results from the harmonious proportion of what the analytical prism shows as various colored rays. In other words, goodness is the synthesis of all moral qualities. In one relation it reveals itself as righteousness; in another aspect, as holiness; here, as patience, forbearance, compassion; there, as anger and opposition. For many reasons, among which the chief is that the relation to persons is paramount. Love is the favorite word with Wisdom. Then, "God is Love." And as Christ was the Life made manifest, what would he declare to be the Alpha and Omega of (for want of a better word) religion? "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the First and Great commandment. And the Second is like unto it: Thou shalt love thy neighbor as thyself." So speaks the Master. And he adds a comment: "On these two commandments hang all the law and the prophets." Let us open our hearts to this breath of heaven. As we yield to it the sun of righteousness arises on our souls, with all that is balmy and healing and gladdening and invigorating in his beams.

"The laws and the prophets" would stand in those days for "the scriptures," "the volume of revelation," so far as it was then written. When the book at length gradually received its still nobler additions, and, ultimately assumed the permanent form in which it blesses the world to-day, would not the Master's word be still as true for the Christian as it had ever been for the Jew? Do not, i. e., the Gospels and Epistles,

quite as really and as much as the law and the prophets, "hang on these two commandments," which, in reality, melt into one? That is, again, has the whole blessed book any higher or other function than to be a means—one means—in the hand of Him who is ever working, of bringing men to God, who is Love, that all men may love Him as their Father, and one another as brethren? that, ultimately, all that is exaggerated or false in individuality, all selfishness, the mere self-life, should be absorbed, swallowed up and lost in a glorious world of love and light; and men redeemed from the many Protean forms of evil, at last stand faultless before God—the divine ideal realized—ready, after so many marvellous a history, hand in hand with him who loved him and gave himself for him, to enter on a new cycle of blissful activity and manifold blessedness for which he was created;—is not this the consummation that is revealed to us? And then is not Bible, Providence, everything that God employs, a means to this end? Was it not for this, ultimately, that a long series of prophets heralded the coming of Christ? that the cradle of Bethlehem, and the cross of Calvary, and the borrowed and forsaken tomb of Joseph of Arimathea, with all that lies between, are divinely made the *omphalos* and radiating centre of the life of humanity? Take the sublimest act of divine condescension and love, take the Incarnation of the word, the manifestation of God in Christ, and was not this a means to an end? And what was the end but that there might be a new moral creation, a new world, "a new heavens, and a new earth wherein dwelleth righteousness,"—"a multitude which no man can number" redeemed to love, holiness and heaven? in other words, that God's universe might be flooded with the sunshine of goodness: goodness, i. e., of course, of every type, masculine as well as femenine; creature goodness reflecting the divine goodness, manifold, rich, strong, glorious.

In the degree in which any religious, or *quasi*-religious, institutions really help towards this end, they are good; in the degree in which they fail of it or hinder it, bad. Test the machinery by the object for which it is invented. Men are not for the sake of churches, but churches for the sake of men. That word of Christ's, "man was not made for the sabbath, but the sabbath was instituted for the sake of man," covers a great deal of ground. Too often the end is forgotten, lost sight of, in punctilious care for what is, at best, the means. Not unfrequently the end even is utterly sacrificed to the means. The chemist has a certain test for gold; surely there is a satisfactory test for churches. And this cannot be a theological one; still less an ecclesiastical one; how much less a numerical or statistical one. If the kingdom of heaven is best promoted by one of many churches being selected by the state for numberless preferential advantages; if priestly pretentions fostered, and state-endowments and honors provided for all who will profess certain creeds and pray certain prayers, with social disadvantages for all whose consciences forbid; I say, if this is the very wisest and best means that can be devised for bringing us all to love God with all our heart and our neighbor as ourselves, methinks it is a pity that so many fail to see it. And, on the other hand, if this, that, or the other disputable point of doctrine, or ordinance or mode of worship, is to be made a ground of separation, and for gathering together little knots of men, glorifying themselves, not on what is catholic, what is eternally good and true, but on what is distinctive, sectarian, denominational; I say, if this be that divine thing which could almost bring down to our English land the chorus of exulting angels who once made night musical over the plains of Bethlehem, why, again, it is a thousand pities that an increasing number of us who would fain be devout and reverent and loving and good, not only fail to see it, but are getting more and more blind to the beauty of sectarianism and impatient at its presence.

What remains then? I submit, a gladder, more single-eyed and loyal-hearted recognition of the end; such a calmly glad adoption of that, as the one thing needful, as will consciously or unconsciously govern, as by a divine instinct, the choice of the rejection of the various means that are offered. The gathering of individuals into "Churches" is at best but a *means*, not an *end* in itself.

The Undesirableness of Death.

"Too precious in the eyes of Jehovah.
Are his saints, to give them up to death."
—*Boothroyd's Translation.* PSALMS CXVI. 15.

I. DEATH is the capital punishment for sin. It is also sin's wages. (Rom. vi. 23.) Hence, it is the divinely inflicted penalty for what God hates. Death entered by man's rebellion. (Rom. v. 12, 17.) It is the huge shadow cast over all life. Judged by its origin how can death be lovely? Judged by its ghastly mysteriousness how can it be desirable? Judged by its relation to sin, how can it be a blessing? Were death desirable would not the good who are named in the Scriptures have longed for it? Most certainly

they would. Again and again we should have been told how they longed to die; how valueless is our mortal life. But they did not long for death. They never clothed death with blessedness. They never fell in love with the destroyer. They never spoke nor wrote rapturously in detail of what they would do, or be, or enjoy when they were dead. On the contrary, they yearned to live. To the Hebrew mind, death was a mighty dishonor. It was associated with all that is dreadful, dark, hateful, and sorrowful. The living dog's estate was deemed happier than that of the dead lion. (Eccles. ix. 4.) So all Bible history of human feeling represents the ancient view of death. All men coveted life. To live was regarded as the highest, chiefest good.

II. Thus testified patriarchs, prophets, and every class of men. Unquestionably, the sentence of death fell on the ears of the first human pair like a knell. (Gen. iii. 17.) With what strange emotions of grief and horror they must have gazed on the face of dead Abel. (Gen. iv. 8.) Jacob spoke mournfully of his going down into the grave. (Gen. xxxvii. 35). Moses would fain tarry longer among the living. (Deut. iii. 25.) Job used the most sorrowful language respecting death, and appeared to see only gloom and darkness in the grave. (Job. x. 21, 22.) David exulted when rescued from disease and the tomb. (Psa. cxvi.) Hezekiah wept and pleaded for dear life. (Isa. xxxviii. 2, 3.) Both these servants of God could endure chastisement, but abhorred to die. Jeremiah without doubt, denominates the grave the land of the enemy. (Jer. xxxi. 15; Matt. ii. 18.) The mother's in Israel refused to be comforted when their little ones were slain; their labors seemed to be utterly lost to maternal love. "Thou shalt die and not live," was one of the most terrible messages ever brought to a king's ears by a prophet's lips. (Isa. xxxviii. 1.) All souls dreaded "the terrors of death." Indeed, Bildad uttered the general sentiment of the people when he termed death "the king of terrors." (Job xviii. 14.) It was regarded as a great privilege when Enoch and Elijah were not suffered "to see death." (Heb. xi. 5.) To be put to death was the most sweeping, exterminating anathema of the Hebrew law. It extinguished all hope. Death was a gloomy tyrant, an insatiate devouring monster. The only hope was that ultimately God would "swallow up death in victory." (Isa. xxv. 8; 1 Cor. xv. 54.) And God assured us that he would do this. With a shout of triumph, Hosea announced the end of death's reign as one day sure to come. (Hosea xiii. 14.) Death and the grave shall be plagued and destroyed. So much for the old view. All men had one voice concerning the common foe.

III. There is not a single eulogy of death to be found in the Holy Scriptures. No one spoke of it with desire. In a single case, one of a human experience of tenfold misery, the victim, in whom all love of life was destroyed by his sufferings, coveted to die. (Job. xiv. 13.) It constitutes the one exception. But no one spoke rapturously of dying; all spoke deploringly; all evaded the summons as long as they could, and he who lived the longest was deemed most blest. Long life, even in mortality, was esteemed a gracious favor from God's hand. Early decease was mourned, old age was venerated. Death was hated by good and bad alike. And there is no hint that to love death is a special grace; on the contrary, the Holy Spirit allowed and sanctioned the universal detestation, as if God himself hated the hateful thing. This life-long fear of death we are told subjected all men to a perpetual vassalage from which the Lord of life came to deliver the unhappy race. (Heb. ii. 14, 15.)

IV. To live to see Christ was Simeon's yearning desire. (Luke ii. 28–30.) Christ on the cross nullified the bitter power of death. The cross destroyed the believer's slavish fear of death. (Heb. ii. 14, 15.) Nevertheless, death continues to reign, and Christianity never teaches us to love it. "Save us from dying, rescue our dead from the tomb," was the ceaseless cry of Israel in the Saviour's ears. Mary and Martha chided the Lord for permitting their brother to die. (Jno. xi. 21.) Lazarus sprang joyously from the open sepulchre at the Saviour's call. The widow of Nain (Luke vii. 11–15), and the ruler Jairus (Mark v. 41, 42), thankfully, and with gladness, kissed their risen dead. John was evidently envied by the eleven apostles when it was supposed that he should not taste death, but wait the Master's return. (Jno. xxi. 22, 23.) Peter heard his decease announced in sad silence. He never referred to it in terms of longing desire. With Jeremiah, the apostle calls death the enemy of the church. (1 Cor. xv. 26.) And the plain English of his teaching is, "I do not desire to die; I wish to live and see Jesus come back from heaven; I groan in myself for full redemption at the resurrection day." (Rom. viii. 23.) And instead of death being a blessing, we are told it was of God's mercy that Epaphroditus was saved from dying. (Phil. ii. 27.)

V. Jesus himself, the perfect, sinless one, did not covet to die. He did not dote on the cross, he "endured the cross." (Heb. xii. 2.) Made under the law, in common with all men before him he feared death. The Father's love banished

that fear; the Father's power while it kept him not from dying, yet saved him from perpetual death. Dying in gloom and darkness most profound and terrible, his song of comfort was, I shall rise and live again. Shrinking from contact with the destroying enemy, he was assured by the hope in which his flesh reposed, and consoled by the divine promise, "Thou wilt not leave my soul (or me) in hades." (Psa. xvi. 10; Acts ii. 31.) He conquered death; not by pushing it away from him, but by rising from under its power. And the glory of our Lord's present life on the eternal throne is, that "death hath no more dominion over him." (Rom. vi. 9.) His grandest assumption of individual power is, when he triumphantly exclaims, "I am he that liveth and was dead: I am alive forevermore; I have the keys of hades and of death." (Rev. i. 18.) It is the shout of a mighty conqueror.

VI. Thus Jesus, the Holy Spirit, patriarchs, prophets, apostles, utter one voice, tell one thing. It is a vehement hatred of death. It is the one world-wide curse that invaded man's Eden, and that shall one day be swept for ever away. Luther ever coupled death along with the devil. Baxter wrote death was penal, and it was not characteristic of Christians to desire to die. He boldly expressed his undisguised abhorrence and fear of death. He yearned to survive to behold the last advent and never die. Irving styles death an unloved enemy, "the capital curse of God." Anderson calls it "man's mortal curse." Chalmers describes it as being "a condition of unnatural violence." All living beings flee death's loathsome embrace. Every one feels, every one knows that "All that a man hath will he give for his life." (Job ii. 4.) Life, life, life is the universal longing cry. And so the divine words of promise, "There shall be no more death" (Rev. xxi. 4), constitute one of the grandest, gladdest announcements found in the sacred volume. It is a sublime pean of victory sounded in advance. It predicts the epoch of all life. In the eternal kingdom, writes Dr. Cumming, "all life shall live, and all death shall die." Yes, death, in company with the vilest enemies of God and the Church, is chased out of the world and flung into the lake of fire. Death dies in Gehenna. (Rev. xx. 14.) This is the last of death. Amen.

VII. Finally: there is one thing that is desirable. One event in which centres all the hopes of the church, and around which clusters all the good of the mighty future. And that is the second coming in majesty and glory of our Lord Jesus Christ. To live and see it is a characteristic of the holy. In the words of Pollock it has been the "day long wished for by the good," ever since Patmos echoed to the yearning prayer of John. "Come, Lord Jesus, come quickly." (Rev. xxii. 20.) No Christian who understands Christ's doctrine will dread that day. Luther's "Let him come with his last judgment!" and Doddridge's "Let that day come with all its horrors," find an echo in a million of hearts. Barnabas, Ignatius, Polycarp, Tertullian, Cyprian, Cyril, Jerome, Augustine, Tyndale, Bradford, Latimer, Ridley, Piscator, Knox, Melancthon, Bullinger, Brightman, Cradock, Milton, Alleine, Rutherford, Viucent, Bunyan, Henry, the Mathers, the Wesleys, Watts, and a thousand other eminent saints, desired to live till the coming of that day, and Richard Baxter spoke for them all, when he wrote, "The thought of the coming of the Lord is most joyful to me." We can never be reconciled to death. We can be to the Lord. Death is hateful; but our Lord and his appearing are to be loved, It is not merely an expectation of his appearing that secures the crown. The crown is for those who love his appearing. (2 Tim. iv. 8.) It is a crown of immortal life. Love his coming. Be ready for it. So doing, you will live with the Lord throughout the endless ages to come. D. T. T.

—*Selected.*

The Ministry of Angels

Ours was surely a beautiful world and one of great promise, at that time, "when the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7); and God himself pronounced it "very good" (Gen. i. 31). Whilst we think of the riches, beauty, and innocence of the world which then was, we are tempted to ask, What was the cause of joy in those morning stars and sons of God? In the earth they could see a specimen of the Creator's handiwork, sufficient to call forth their highest admiration and give them more exalted ideas of His unlimited wisdom—a delightful home well fitted to be the abode of God's children. But the sight of the material world, beautiful though it was, could not *of itself* have been productive of joy in the *true* sense of the term. In that noble pair who were the crowning masterpiece of creation, the heavenly hosts could discern the likely beginning of a race of intelligent and holy beings not unlike themselves, with whom they could hold sweet intercourse, and who, in common with them, would most lovingly adore the one Father in heaven and on earth.

Was it in such a contemplation as this that they sang together, and shouted for joy? Humanly speaking, such joy would doubtless have

been premature. Among the mental deficiencies of men are those of sufficient forethought and foresight, guiding and controlling the faculty of anticipation. Now supposing the sons of God had not the inspiration of prophecy, yet, living in the light of God's countenance, they would not be without those powers of mind so necessary to man's well-being. Left then to their own thoughts of that guileless pair in the garden of Eden, living in ignorance of "the knowledge of good and evil," but yet liable to partake of its bitter experience at any moment, what was there to rejoice the hearts of celestial beings? They could not be oblivious or ignorant of possibilities: and if not, we may be sure the purposes of the allwise and beneficent Father would not be unknown in his family: and the history of those purposes would *at least* show clearly the awful contingencies to which the whole creation was liable. Why then did the morning stars sing together, and the sons of God actually *shout* for joy, when the world had yet to show itself worthy of its Creator? My conclusion is that the cause of their joy was the light of prophetic knowledge—as much as afterwards at the birth (Luke i. 13, 14) of the "Heir of all things," who, not withstanding, became a "man of sorrows, and acquainted with grief."

It was the will of God that the end of this world should far transcend its beginning in glory. And even if there had been no sin, we may safely conclude that the present ages would have been instrumental in leading to the ages of eternal and unconditional life; when the tree of life in the garden of Eden would have become the absolute property of all. Speaking of this end and consummation in our blessed Redeemer, the epistle to the Hebrews refers to some old prophecies, namely (chap. i. 6), "Let all the angels of God worship him:" (ver. 8) "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom," etc.: (chap. ii. 7, 8) "Thou crownest him with glory and honor, and didst set him over the works of thy hands." In connection with our world, if God has declared "the end from the beginning, and from ancient times the things that are not yet done" (Isa. xlvi. 10), the praises of angels must always have anticipated "the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power" (Heb. i. 3).

We cannot read much of the Scriptures without being struck with the great amount of knowledge regarding the future which the angels possess, and with how very much they are concerned in the affairs of current and future history. The law, prophets, and apostles testify that the angels are not only the faithful friends of man and much interested in his welfare, but also worthy of knowing and carrying out in many respects, the love of God in his plan of redemption. (Gen. xxii. 15–18; Acts vii. 53; Dan. viii. 13, etc.; xii. 1, etc.; Luke i. 26; ii. 9; xv. 7, 10, and others.)

Peter could well affirm that "the sufferings of Christ and the glory that should follow" were among the things which "the angels desire to look into" (1 Pet. i. 11, 12). Meantime, "they are all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. i. 15). And the time is coming "when the Lord Jesus shall be revealed from heaven with his mighty angels" to perform his acts of mercy and righteous indignation. (2 Thess. i. 7, 8; Matt. xiii. 41; xxiv. 31.) And one great honor which awaits God's tried and faithful children is, that Jesus shall confess them as his before the Father and before the holy angels. (Matt. x. 32; Luke xii. 8; Mark viii. 38, etc.)

That those heavenly beings have pleasure in the finished work of our Saviour, and that they love him with a love which is free from any spark of jealousy, is most manifest. If "he verily was foreordained before the foundation of the world" (1 Pet. i. 20), what greater joy could the angels have than in contemplating the inestimable beauty of this world with its mighty Lord and Redeemer in the company of his chosen disciples purified in their Master's sufferings, and whom he has purchased with his own blood. The triumph of good over evil is truly a glorious victory and one of joy.

That God should pronounce the fair world he had just made "very good," that the morning stars and sons of God should rejoice over it as a home of blessed destiny; and yet that Satan, by corrupting its innocence and marring its beauty, should thereby cause God to abandon it to utter annihilation by fire, notwithstanding his redeeming love, is an unworthy reflection on the Divine wisdom. "Thus saith the Lord that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else . . . Look unto me, and be ye saved, all the ends of the earth" (Isa. xiv. 18, 22). The joyful songs of the angels will not have been in vain. On the other hand, the latter glory of the earth is clearly enough, *not* the result of Satan's overthrow—the very reverse being implied in the presence of the Tree of Life in paradise. Besides our assurance that God is not the author of sin, I think we may infer that sin and evil were not

matters of so-called predestination from the fact that the saints were chosen to life eternal *before*, whereas the "Lamb was slain" *from* "the foundation of the world." (Eph. i. 4; Titus i. 2, and Rev. xiii. 8; see also Heb. ix. 26.) The joy of the angels therefore looks to the destruction of sin, and the decreed and final state of perfection.

But in viewing the world as a home of eternal bliss, the sons of God could not be indifferent to the awful picture of disaster, suffering, and death, ready to be revealed. And neither they were, as their love for the human race has sufficiently shown. Their apparent silence on the matter will be explained if we consider the *bearing* of evil on our present life and future salvation; a few thoughts on which are all that need be given here. We read that "no chastening for the present seemeth to be joyous, but grevious: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them who are exercised thereby" (Heb. xii. 11). Many passages to the same effect point out the purifying influences of affliction. Our bonds of affection and love are thereby materially strengthened. So are our acknowledgment of God as the author of all blessings (appreciated most when a loss has been felt) our complete dependence on him at all times, and our loving submission and resignation to his will at whatever cost. These are valuable lessons of experience which the uncertainties of life and the ravages of time are continually thrusting before us.

The sorrows of a Christian may be other than those common to man. If we take up our cross and follow Jesus, we may come into collision with our neighbor and be hated and tormented by those whom we would seek to befriend. Our consolation in these circumstances, is that "Captain of our salvation" was made perfect through like sufferings, and so shall we. Though present afflictions are hard to bear, they shall eventually prove the greatest source of joy. (Rom. viii. 17.) In every variety of trouble, the language of Paul will apply—"Our *light* affliction, which is but for a moment, worketh for us far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) At the worst, it is really but as the bruising of a heel compared with the fatal bruising of the head (Gen. iii. 15), as time will prove.

In all the vicissitudes of life, the love and ministry of angels appear to me important and suggestive, "We that are strong ought to bear the infirmities of the weak." When a poor man is weary with his burden, it is no small comfort to have the cheering encouragement of one who can discern ahead the light of the desired haven of rest. An invalid likes to feel, as it were, the freshness and vigor of a strong man who can rejoice in a patient's pleasures and give the help of his strong arm. At other times, when the presence of such an one would not be acceptable, for he cannot sympathize with afflictions he has never felt or tended, suffering nature finds comfort and hope in the gentle voice and hand of age and tried experience. How thankful should we be to our God of compassion and tenderness, that the mighty angels of his choice are to us "ministering spirits." Sinful, unclean, and poverty-stricken though we may be, how blessed to know that the angels are interested in us, and will rejoice over even "*one* sinner that repenteth, more than over ninety and nine just persons who need no repentance." (Luke xv. 10.) In our hours of depression and sadness, when we feel as if no man or angel, of himself could help us, in the exceeding riches of God's grace we have an High Priest who can be "touched with the feeling of our infirmities," having himself passed through like trials. Angels ministered to Jesus, as they now do to his disciples. (Matt. iv. 11; Luke xxii. 43.) But the "fellow-feeling" which led him to death, found no sympathetic response from the world. To that love which was never quenched, may *we* ever respond.

When we pray "Thy will be done on earth as it is in heaven," we form our conception of heaven from the holiness and perfect obedience manifested by our Saviour; but what we know of angels tends to enlarge and confirm our knowledge respecting the unity of God's family. For example, their devotion and love towards Christ and his flock are altogether free from envious jealousy or pride—so strong indeed is it. What are *we* that we should be called the *sons of God* even as they, and that the *only begotten* Son of God should call us *his* brethren" (Heb. ii. 11); and yet the angels are filled with joy at the prospect! They are kind to us meanwhile, and we have evidence that their actions are no passive obedience to the will of God. O how full of becoming dignity does their innocence and goodness appear to us, and how delightful to contemplate! "Behold how good and pleasant it is for brethren to dwell together in unity! The Lord Jesus, of whom the whole family in heaven and earth is named," exhorted his disciples to love one another. "By this shall all men know that ye are my disciples, if ye love one another." Diversities of character and abilities, or of knowledge, should not lead to ruinous divisions, but to "diversities of operation" (1 Cor. xii. 6). necessary to produce a building harmonious in all its parts and "fitly framed together." A

consistent manifestation of the Divine love *will* commend itself to the notice of reasonable men. See with what unaffected simplicity the angels work. As far as we can judge, they do not fear the apparent obscurity and insignificance of their services to God and men, *provided* they glorify God. Even as we perceive the goodness and wisdom of God in his messengers, the world should behold the grace and truth of Jesus Christ in those who serve him.

In appreciating, among other blessings of old standing, the joy and love of angels, let us strive, in the love of Christ, to be worthy of their distinguished society and of that hearty welcome they will give to all the saints; and to anticipate that time when the will of the Father shall be done on earth as it is done in heaven; when Messiah's kingdom shall proclaim, "Glory to God in the highest, peace on earth, good will toward men." GEO. B. FINDLAY.

—*The Rainbow.*

THE COMING CONFLICT.

The interpretation of unfulfilled prophecy in the light of current events, is among the most perilous enterprises on which the student of the prophetic page can embark, and rash ill-judged attempts in that direction have, perhaps, done more to prejudice the whole subject in the minds of many devout and intell gent Christians than anything else that could be mentioned. Nevertheless, "the signs of the times" can never be safely disregarded; it can never be right wholly to ignore them; nor will they be overlooked by him who, as good old John Newton said, "reads the newspaper to see what his Father is doing in the world." "God is in history" as truly as in prophecy; in point of fact, the one is continually passing into the other. God is in your life, reader, and in mine,—Oh! that we did but realize it more fully!—as really as He was in the life of Abraham, of Daniel, or of Paul. God is working *now* in our world as mightily as He did in the days of Noah, of Moses, and of Cyrus; and to the same righteous ends,—the deliverance of His people and the destruction of His enemies. We may be permitted, then, without attempting to indicate the definitive fulfilment of any particular prophecies, and still less to determine the day and the hour of that *sublime event* which is at once the birth and consummation of prophecy, of history, and even of creation; to look calmly around us, and mark soberly yet carefully the aspect which Europe at this moment politically and ecclesiastically presents.

We trust we shall not be regarded as trespassing on the domain of party politics,—with which in the pages of "OUR HOPE" we have assuredly nothing to do,—if we frankly confess that we have never been among those who regard the Present Minister of England as a great statesman. But at the same time, no one who has attentively watched his extraordinary career can doubt his possession of a marvellous faculty of forecasting. With a prescience which almost amounts to an instinct, Mr. Disraeli is as sensitive to the pressure of public opinion as a barometer is to the meteorological influences. Whether this prescience of his is as trustworthy when extended to the wider area of Europe, as it is with the kingdom in which he has always lived and about whose secret springs of action he knows so much, is a question which time alone can decide. But it is much in his favor in this respect, that he is pre-eminently cosmopolitan,—not so much an Englishman as a Jew. Now we are not alarmists,—most strongly do we deprecate the sensational school of prophecy,—but nevertheless the remarkable words uttered by the present Premier in his speech at Glasgow on November 22nd, 1873, as well as similar ones on several other occasions, have seemed to us worthy of attentive consideration. On the occasion refered to Mr. Disraeli said:—

"There is another point to which I wish to draw your attention, namely, *the contest commencing in Europe between the spiritual and temporal power.* Gentlemen, I look upon it as very grave, as pregnant with circumstances which will greatly embarrass Europe. A religious sentiment is often very generally taken advantage of by political causes which use it as a pretext; and there is much going on in Europe at the present moment which, it appears to me, may occasion us soon much anxiety in this respect, that I myself look upon as the greatest danger to civilization, if, in the struggle that is taking place between faith and free thought, the respective interests should only be represented by the Papacy and the Red-Republicans. I may say that *we have before us the prospect of struggles—perhaps of wars and anarchy, ultimately—caused by the great question that is now rising in Europe,* and it will not easily be in the power of England entirely to withdraw itself from such circumstances. . . . The position of England is one which is indicated, if dangers arise, of holding a middle course upon these matters. It may be open to England again to take a stand upon the Reformation, which 300 years ago was the source of our greatness and our glory—and it may be our proud destiny to guard civilization alike from the withering blasts of atheism and from the simoom of sacerdotal usurpation. These things may be far off, but *we live in a rapid age, and my apprehension is that they are nearer than some suppose.*"

Well, time has passed on. That which seemed

a mere rhetorical extravagance a year ago, has become a dark shadow which is hovering over Europe, something like the death-mist of the cholera when it creeps over the Ural mountains and stretches westward its awful pall. Even as we write (November, 1874) Mr. Disraeli's great political rival, Mr. Gladstone, has given to the world *his* opinion, in a pamphlet the importance of which can hardly be overrated. Speaking of that "constant fire of denunciations and complaints" kept up by the Papacy, with which we are all familiar, Mr. Gladstone says:—

"When the tone of these denunciations and complaints is compared with the language of the authorized and favored Papal organs, in the press, and of the Ultramontane party (now the sole legitimate party of the Latin church) throughout Europe, it leads many to the painful and revolting conclusion that there is a fixed purpose among the secret inspirers of Roman policy to pursue by the road of force, upon the arrival of any favorable opportunity, their favorite project of re-erecting the terrestrial throne of the Popedom, even if it can only be re-erected on the ashes of the city and amidst the whitening bones of the people. It is difficult to conceive or contemplate the effects of such an endeavor, but the existence at this day of the policy, even in bare iden, is itself a portentious evil. I do not hesitate to say that it is an incentive to general disturbance, a premium upon European wars. It is in my opinion, not sanguine only, but almost ridiculous, to imagine that such a project could eventually succeed; but it is difficult to overestimate the effect which it might produce in generating and exasperating strife."

Having listened to these warnings, then, we look abroad upon Europe,—And what do we see? Nothing very definite, perhaps, but abundantly sufficient to justify the apprehensions expressed and to furnish food for grave reflection. There is certainly a gathering of dark and ominous clouds, a density of the atmosphere, and a consciousness as of potent though unseen agencies at work, which cause men to pause and look forward anxiously, even as the Indian traveler in the night time peers into the unkown jungle path, lest a wild beast should be lurking there and spring out upon him.

In the first place, assuredly very remarkable, and most significant to the student of prophecy, is the ecclesiastical and religious turn which public affairs have taken throughout Europe. In Germany, in France, in Switzerland, in Belgium, in Spain, it is the same; and even in England ecclesiastical and religious questions are quite the most "burning" questions of the day. The air is filled with the din of theological strife —men *must think* about religion, no matter how little influence it may have on their heart and life. Again, we cannot but perceive that Europe is rapidly being transformed into a vast armed camp. When the German Landsturm Bill becomes law, the German forces, without the second class of the Landsturm, which may not be organized for the present, will amount, it is said, to nearly two million of men. The Prussian army, when its present military system is developed, will approach three millions. France has already, at least on paper, a total of about one million. Giving the other Powers, then, an aggregate of only two millions of men, we reach the conclusion that within a few years the armies of Europe will muster some *eight millions of men* trained with the most consummate skill, and armed with the most destructive weapons of war the world has ever seen.

For what are these mighty hosts being gathered? Is it, as Mr. Disraeli anticipated, for a life and death struggle between Ultramontanism and Infidelity? Shall we say that, so far as the continent of Europe is concerned, "Prince Bismarck has proclaimed war on behalf of Protestantism against the Papal assumption of infallibility, and that the hosts on either side of this internecine war are gradually separating themselves to prepare for the Armageddon which is speedily to follow?" Time will show; far be it from us to assume the prophet's mantle; but we cannot shut our eyes to great facts such as we have mentioned, nor yet to many smaller but scarcely less significant ones which it would take long to enumerate. Suffice it to say that numberless indications combine to assure us that Europe is even now in the throes of a new and fundamental religious revolution. A revolution which this time is not instigated by monks and priests, tired of the chicanery of superstition in which they have been brought up, but by rulers and peoples. For many years past a storm,—we believe the final one,—has been darkening over that blood-stained and apostate Church of which Lord Macaulay predicted that it might be flourishing in more than its prestine state, at the other side of the world, when a traveler from New Zealand should be sitting on a broken edge of London Bridge sketching the ruins of St. Paul's. France drifted into scepticism three-quarters of a century ago; Italy has become a great and united State, and proclaimed itself in theory and in fact superior to the Papal power; Austria has torn its concordat to pieces; in Spain the struggle, really instigated by Ultramontanism, has gone against that party; and lastly, Germany, in its own "blood and iron" way, has placed its heavy foot not only on the neck of Ultramontanism, but

upon that of Papal authority of whatever kind. What shall be the end of these things?

In this brief paper our object is simply to indicate tendencies, not to predict or verify events. But we cannot conclude it without quoting a single passage from the Book of Revelation, leaving the reader to draw from it, and from the preceding remarks, what conclusion he may please: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons, working miracles, which go forth unto the kings of the whole world, to gather them to the war of the great day of God Almighty" (Rev. xiv. 13, 14).—WM. MAUDE, *Editor of Our Hope.*

INTRODUCTION TO THE GOSPEL BY JOHN.

BY N. H. PALMER.

Forasmuch as many had taken in hand to set forth an orderly declaration of the historic facts in the life of Jesus Christ, it seemed good to the apostle John, at a later period in the history of the Church, also to record many things—many of the Master's miracles and discourses not noted by others, that the Church might have a perfect exhibition of the Christian religion.

Previous, however, to his entering into a detail of the facts and events of Christ's ministry he carries us back to the source of all things, to the profoundest regions,—regions altogether divine, and points us to the original and first cause —to the divine Power that originated all things. John i. 1—5. He here calls us to contemplate life in its most universal aspect: to trace it from its fountal source to its visible manifestations in creation. As Moses, in his history of the creation goes to the beginning and origin of all being and life, so the beloved disciple, full of the Spirit's inspiration, calls us back to the same point of departure: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

There is an assumption in this inspired lingual formula, of the eternal existence of the personal God, in the abstract unity of His essence, with a positive affirmation of the concrete relationship of the Word (*Logos*,) with a specific reaffirmation of the eternity of this relationship.

The person of whom this is affirmed is Jesus, the Christ, the Revealer of God. For as man reveals himself in language discovering his sentiments and designs by the intervention of words or speech, so God makes known his character, attributes, purposes and laws by Jesus, His Son. We know nothing of the Father but as the Son has revealed his purposes. In the first promise to the sinning pair; in the tender of the covenant to Abraham; at the burning bush; in the giving of the Law when wrapped in a mantle of cloud and fire the Lord spoke to Israel in thunder tones; and in the mission of all the Prophets, "God was in Christ reconciling the world to himself."

Having assured us that the Word existed eternally in the association of the Godhead the apostle affirms His active agency in the production of all things:—"All things were made by Him, and without Him was not anything made that was made." This is expressed more at large by Paul in Col. i. 16, 17. The apostle John afterward penned this utterance: He is "the beginning of the creation of God" (Rev. iii. 14.) He is not himself a part of creation, but he is the inceptive source from whom all things date their beginning. Afterwards John saw him seated on a glorious throne, and the Elders worshipped him, saying—"Thou hast created all things, and for thy pleasure they are, and were created" (Rev. iv. 11).

As the Word is the fountain of being, so is he also the spring of life: "In him was life." In his eternal relation as the Word (*Logos*) he has an original, underived life; "He has life in himself." *He is "the Prince of Life."*

The sum of the divine testimony is this:—Jesus, the Word, the Revealer of God, is eternal and divine; he is the Creator of all things; the essential condition of all tangible being, and fountain of all life. Life in its most universal aspect,—in its profoundest depths, and original idea existed in the Word as its fountain, inception and beginning.

The inspired apostle, John evidently contemplates the Man Christ Jesus in three distinct conditions. 1. In his antecedent relation as the Word (*Logos*). 2. His incarnation as the Son of God, though a man; and 3. His glorified state as the Lord of life and glory.

In Jesus Christ as the Word he seeks and finds the origin and explanation of that divine power that works in the saints,—a solution of the real nature and origin of a divine life in man. All life has its inception in the personal Word—the manifested God. "In him was life:" its manifestations, derivations, and inflections are infinitely varied in mode and character, but the highest and divinest derived life, of which we

have any knowledge, is exemplified in the regeneration, or new creation of redeemed men in this life, to be perfected in a glorified state in the ages to come.

The historic facts of the life of Jesus the Christ afford an exemplification of the process by which this divine life was manifested to the world and reaches men as individuals and as a society. The nature of life itself transcends our powers. All we can affirm is that it is an efficient power underlying all its manifestations. This hidden law had its primal being in the Word, and in his pre-existent relation as such he is the source of all *natural life*, vegetable, animal, and spirit; and the natural life of man.

We will now very briefly consider the historic process of this new life.

In order that the Son of God might be a spiritual Saviour, "the Word was made flesh and dwelt among us," "full of grace and truth." He was "made of a woman," made "under the law" to take out of the law them that were under its "curse." As all men in natural conditions were appointed to die, He likewise took part in the same, and was crucified, dead, and buried. But having life in himself, and having the power to lay it down and take it again, it was impossible that he should be holden of death. He therefore saw no corruption but was raised from the dead the third day, exalted to the right hand of power, and is alive again forevermore.

In consequence of His resurrection he has introduced into the world a new humanity, and become a second Adam or head of the races of men; and as a quickening spirit he is the author of a new life. To be in him is to stand in the power of a divine life.

Spiritual life in man is then a divine vitality derived from Christ as a crucified and risen Saviour. That Jesus might be a Saviour in the Christian sense it behooved him to suffer, die, and be buried, and rise from the dead, and be glorified.

Paul affirms, "We preach Christ crucified," and only as crucified, "the power and wisdom of God." "God forbid that I should glory save in the cross of our Lord Jesus Christ:" the cross a symbol of his sacrificial death, by which he became the author of eternal salvation.

[*To be concluded next month.*]

The Two Covenants.

BY HELEN ROBERTSON.

"This is my covenant unto them, when I shall take away their sins."—Rom. xi. 27.

The first covenant God gave to ancient Israel as natural men, in their sins, with their carnal hearts; and they *could not* keep it. "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed *can be*. So then they that are in the flesh cannot please God." "The natural man receiveth not the things of the Spirit of God, they are foolishness unto him, neither can he know them because they are spiritually discerned."

The same law holds good with Jew and Gentile. They have both proved that there is none righteous. God can not do any more with the Gentiles than he could with rebellious Israel, until He, individually, takes away their sins, creates a clean heart within them, and writes his law of love upon those hearts; not with ink, but with the Spirit of the living God. Thus they are introduced into the Christ, and begin a new life; henceforth not to walk as other Gentiles in the vanity of their minds.

Judah and Israel are God's peculiar covenant people; and yet they have never had the advantage of this glorious *new* covenant that was to be made particularly with them; but have been "shut up," *by God*, "in unbelief." Is it to remain so? Are they never to have the benefit of all this glory at all? Yes, He is yet to have mercy upon all: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah. After those days, saith the Lord, I will put my law in their inward parts; and write it in their hearts: and I will be their God and they shall be my people." This new covenant is promised *to Israel and Judah* in the Old Testament, (see Jer. xxxi. 31–34), and fully repeated to the same Israel and Judah in the epistle to the Hebrews; which epistle we believe is particularly to that people.

Isaiah also speaks of the time when "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Also, of the covenant and the spirit that are to be given them and the words which are not to "depart out of their mouth, nor out of the mouth of their seed, nor of their seed's seed, saith the Lord, from henceforth even forever." Here are men in the flesh with children and children's children, many generations. What could be plainer! "thus saith the Lord" attached to it, too. Then is said to them (to whom?—to Jacob, dwelling in Zion when the Redeemer comes to it,) "Arise, shine; for thy light is come." Who has come? The Redeemer, their Messiah has set his feet upon the Mount of Olives, and the glory of the Lord is risen upon them. "For, behold, the darkness shall cover the earth, and gross darkness the peo-

ple: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. lx.)

We conclude from reading the *sure* word of prophecy,—*sure*, and therefore unconditional,—that the new covenant will not by any means be done with when Jesus comes. True, the church, the people taken out of all nations for his name, is now enjoying its blessings, but the full glory is coming after the Redeemer comes.

It might seem strange, at first thought, that God would make a covenant with Israel knowing they could not keep it. God knew it, but they did not; so He took that wonderful method to teach them their own weakness, and prepare them finally to receive Him who "is the end of law for righteousness to every one that believeth."

The Lord help us all to learn of that meek and lowly One, and so find rest in him, and finally be saved through him in his blessed kingdom.

A Few Thoughts.

BY M. C. HARRIMAN.

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world." —John xvi. 33.

This and many other similar texts teach us, it is our lot to be afflicted in some way in this present life; and it is necessary for our well being, and glory hereafter to be tried during this present time, and to overcome, that we may be found worthy to reign with Christ, therefore it is not for us to try or expect to evade severe chastenings now; but because we must receive the rod, it does not (thank the good Lord) prevent us having many seasons of rejoicing; and I, in my humble place, have of late had a glad portion dealt out to me. I never could believe in the God-dishonoring doctrine of endless misery. But once, being ignorant of God's word, had nothing substantial with which to refute such an infamous theory, neither had I any particular disposition to do so; my friends believed it, and I cared but little about it, and therefore was willing to be rid of it the easiest possible way.

At last I was shown by a few, whom I had reason to respect, what seemed to me to be a better, or at least a more reasonable plan; more in harmony with a God who called himself "Love." I was led to examine quite thoroughly and became convinced of its justice and mercy, and therefore accepted it as truth; and it was a great help for a few years.

In searching the Scriptures I accepted the doctrine of the soon coming of our Master, and was quite interested in time in 1866 and 67. But during all this time I had been much interested in many of the prophecies not usually well explained. I knew that some carried them on into a future age. It was all dark to me, but light came; slowly unfolded its bright wings; and as it came it left with me the genial influence of more love; love, not only for myself and a few friends, but a growing love for *all*. "Christ died for all." "While we were yet in sin, Christ died." Blessed; this is not selfish; this shows no partiality. "To be testified in due time to all." Glorious; can this be the God of whom I have heard such report in many years gone past? It is the God of the *Bible*, however much misrepresented; a God of *love*; for his plan includes *all*.

At length Bro. Storrs published his "Vindication" in full. Bro. Blain's "Hope for our Race," was sent me. The Examiner came laden with glad tidings. What a glorious flood of light! "Old things had passed away, and behold all things had become new" to me! The Bible was a new book; the plan of salvation a new plan; no man to be lost unless by his own choice, after having a knowledge of the truth. This was grand and glorious; this was joy then.

But to return to those who gave me the first lesson of no life out of Christ. They remained in the light they then had; one, at least, of the number strongly, if not bitterly, opposed the doctrines I believed to be true. Time passed on. At last one was convinced in part, and did not shrink from the cross of acknowledgement. Then another came forward with an offering. Finally, the third, like the spring of a leopard, sent a message to acknowledge past error, and advocate present truth. *God's due time had come.* It may have taken long to tell it; but this is my late cause of rejoicing. It indeed cheers the heart to see old friends, from whom we have been parted for years, accept the truth we love so much.

However poor, unprofitable or mean we may feel, the Lord has some joy in store for us even here: therefore let the little ones take courage, for we know not what an instrument we may be in his hands to carry light to some honest heart. And that all the honest ones will sooner or later, in God's own good time, see, understand, and accept this glorious light, I have no doubt.

And as they come, let us rejoice; and the angels in heaven will rejoice. Soon may we all together rejoice, for God is good.

Warner, N. H., March, 1875.

An Inquiry: our English Friends.

A friend asks me, "What do you make of Constable's remark on page 200 of 'Our Hope,' that, 'If we connect the resurrection of the wicked with redemption as its source, we will find it extremely difficult, if not absolutely impossible, to deny Origen's theory of universal restoration?'"

I have never read the article from which this extract is taken; hence so far as I say anything it must all relate to this quotation in its isolated state. It will therefore in no sense be a review. Any resurrection of the dead—saints or wicked—most assuredly has its "source" in the "redemption" by Christ: for, "By man came death, by man also came the resurrection of the dead" (1 Cor. xv. 21). Again: "For if through the offence of one, (*oi polloi*) the many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto *the* many" (Rom. v. 15). Dr. Bloomfield, in his critical Notes on the New Testament, edited by the late Prof. Stuart, of the Theo. Institution, Andover, Mass., says, on this text, "The Apostle observes, that if God's justice, in the infliction of punishment, was *general* in its effects, much more has his goodness been *general* in freely bestowing mercies through the Gospel:" and he adds, —"*oi polloi:*" not many; but "the many i. e., all mankind."

How it is possible for any one to show a resurrection of any dead ones, except through the "redemption" by Christ, "as its source," it will be "extremely difficult, if not absolutely impossible" to accomplish. Christ says, "I am the resurrection and the life" (John xi. 25). Again He says. "I have the keys of hell (*hades*) and of death" (Rev. i. 18). How then is any human being to come out of death's dominion except through the redemption by Christ? God has given his Son "power over all flesh;" and "the Father judgeth no man, but hath committed all judgment unto the Son." If, then, all men are to be raised from the dead, *that* is in the redemptive plan, and in that plan Christ is the executive officer or Agent. He affirms, "All that are in the graves shall hear his voice, and shall come forth." If the *law* holds men in death, it must be *grace* that delivers them, if delivered at all. But to say, men are delivered from death, by grace, for no other purpose than to be judged and to die the second death, it will be found "extremely difficult, if not absolutely impossible" to prove, to say nothing of the absurdity of grace being concerned in such an abomination.

Let the fact be admitted that all resurrection is of grace, and another fact also to be granted, that there is no such thing as a resurrection unavoidably followed by a second death, and there is no occasion to affirm that "Origen's theory of universal restoration" must be accepted as true. But even that theory is far more honorable to God and his government than those theories which consign the mass of the race to death without a resurrection, or raising them from death simply to destroy them in the lake of fire, because, by unavoidable ignorance of "the only true God and Jesus Christ," they are not believers, or had never exercised *faith* in the Father and Son, of whom they had never heard, or only heard of in a false and repulsive light, calculated to inspire dread and hatred rather than confidence and love.

Let our English friends admit the glorious truth, that "Christ gave himself a ransom for all" men, "to be testified in due time" (God's own time) to all men, and that due time having come to only a few in this and the ages past, and understand that God's redemptive plan cannot be carried out without the resurrection, not only of the saints, but, of all who have died without that knowledge by which alone they could obtain an endless life, and they will not fail to see that the unrenewed or wicked dead must have a revival from the dead, in some of "the ages to come," or God's counsel and plan is defeated; for, He has "made known unto us the mystery of his will, according to his good pleasure which He hath purposed in himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him" (Eph. i. 9, 10.) Ed.

Free Agency.

BY ELD. JACOB BLAIN.

Bro. Storrs: I propose to send to the Examiner, from time to time, short remarks on various subjects which I find in reading many different works. I have become convinced that the *nature* and *purpose* of our Maker in endowing us (and likely all created moral beings) with free agency, is not fully understood by most Christians, and so I send a few remarks I find on that subject.

A reviewer of Dr. Cowles, who is an orthodox writer, makes the following criticism on his work on the Pentatuch:

Dr. Cowles says, "The history of Joseph shows how skillfully and how mightily God manages the wicked, making their wickedness work to evolve abounding good." But if God can bring "abounding good" out of sin in one case, why not in ten, a hundred, a million, in all? "The case evinces the consummate skill of God in managing the free moral activities of men with out the least infringement upon their *free agency* and moral responsibility." But if He can manage the "free moral activities" of Joseph's wicked brethren, "without infringing upon their free agency," so as to punish, and at the same time save them from temporal death; why not manage all sinners in the same way, and punish and save them from eternal death? Which is it, the disposition, or the power, that is wanting?"

I will add a little to the above remark: The ideas of Dr. Cowles are corroborated by what is said of Pharaoh and the murderers of Christ, who acted as freely as Joseph's brethren, and so as to the acts of all men. That freewill is overruled by God, when and where he pleases, is a truth plainly taught in the Bible. See one proof in Acts ii. 23: "Him (Christ) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Compare this with Eph. i. 11, "In whom (Christ) we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Freewill is overruled or changed by *motives* being presented to the mind in God's mysterious way. To lead to repentance more light is given, as to Saul when on his way to Damascus; and by his Spirit giving men to see and feel their sins and lost condition, and by "opening the heart to attend to the word," as the Lord did that of Lydia, Acts xvi. 14. Men talk very unwisely when they say, as many do, that God will not *force* any to believe and repent, neither in this age nor one to come. Is He not able to give *more light* than He has ever yet seen fit to give, both to the unconverted in Christian lands, and to the heathen? That He will do so in the ages to come is plainly taught by the prophets; and give it both to the living and to the risen dead.

That God will thus give light and the mass of our race will voluntarily repent and be finally saved, either as "kings and priests," or as happy subjects, is the great subject being discussed and proved in the BIBLE EXAMINER and by "*Our Hope*," published in England by William Maude. No reform, or religious matter now being agitated in the Christian world is of equal magnitude, unless we except the general uprising against the horrible doctrine of endless torment; and then. these views are among the strongest weapons to kill that gross error, as they present parts of the Bible which overthrow it. In doing away with that doctrine we need a Bible *system* which shows *when*, *where*, *and how* the many threatenings in the Scriptures are to be fulfilled without being endless in their effects,—a system showing how "every one can receive according to the deeds done in the body" in this, and past dispensations. When we learn from the prophets what Christ is to do when he comes the second time, and in the ages to come, men will see no need of a *hell*, nor of "*world burning*," for God to deal out just punishments and rewards.

Brethren, search more, and think more on our reform and you will see it worthy of greater efforts to spread it than have ever yet been made. Not to boast, but to provoke to emulation" (Rom. xi. 14), I will briefly state what my own feelings have led one to do for our cause. Four years ago, having obtained a land warrant for service in the war of 1812, I had $600 in the savings bank, laid up to live on when laid by, from age or sickness; but it is mostly gone, and I am left largely in debt to my printers. Heretofore I have given an account in the EXAMINER how it has been expended. But the great peace I enjoy in my own mind has richly paid me for all the sacrifice I have made, both in means and hard study. It is true my comfort is some checked by being in debt, yet I trust this drawback will only be temporary and I shall go on my way rejoicing. We often see letters in the EXAMINER showing us what solid peace is obtained by the few we have been able to reach with the truth, and if we love our brethren in Christ as we should, it will wake us up to use efforts to give the same peace to many. The bold and able letter of my long loved friend, Eld. John T. Dixon, in the last EXAMINER, with other preachers whose faith in God's providence and increased light leads them to avow the truth openly, give me new courage and hope that we "labor not in vain."

Buffalo, N. Y., Mar., 1875.

LETTERS AND EXTRACTS.

FROM DR. R. WILLARD.

BRO. STORRS: Thank the Lord for the medium of communication through your monthly, for it reiterates the glad tidings of great joy which shall be to all people. "for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Does the Christian heart grow weary of waiting for Jesus to fulfil these

glorious promises, and begin to doubt its consummation? Judging from a human standpoint little has yet been done among the nations of the earth, and idolatry and superstition rules the day despite of human efforts thus far. But John says that he saw an angel who had the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Is this future? It so strikes me; and the angel's declaration to the shepherds must be fulfilled in due time. Now if the Lord comes soon as is expected, will the fulfilment of these promises not work into the coming age or ages? It so seems to me. O, it is glorious to think of missionaries, filled with the spirit of holiness, having a pure Gospel to preach, not to a few, but to all indiscriminately! That Gospel will not be selfish or sectarian, for it purports to be universal, reaching to all the families of the earth.

We naturally hold ourselves above the idolatrous nations; but when they receive the gift of the Spirit, we shall all be one in Christ Jesus. No sectarian walls can intercept our communion and fellowship, whereas, now, our creeds and interests, are many. But I am thinking that we are getting into the twilight which harbingers the kingdom so long prayed for, by the waiting ones; and I trust that they have not prayed in vain, for the promise is sure, and with some I find it is not merely a vague ritual, but a crowning expectation. I see that the glories of the coming kingdom are being felt by many of the little ones who are not afraid to speak out, despite of sectarian popularity. But let the Spirit speak through whom it will, for the wonders of the ages to come cannot be ignored by the simple hearted, who estimate truth above reputation; and allow me to identify such as are willing to sell all to secure the pearl.

I am glad to hear from our esteemed Brother Dixon, and thank him for his kind remembrance. May the good Lord make him a polished shaft in the quiver of His agencies.

Inclosed please find a little to help send items of Christian consolation to the stricken ones of Kansas.

The Lord direct us all, I pray, and keep us in the way of truth and righteousness.

Fraternally, Yours.

Haddonfield, N. J.; March, 1875.

Geo. B. Stacy, Amelia C. H., Va., writes: I must say, my heart is charmed, but especially with Bro. Dobney's articles on "Belonging to a Church." Not that I would deprecate the other excellent matter. But this one has carried me away captive. It expresses my own convictions so much better than I could express them that I cannot but express my personal gratitude for it. It is the best gospel sermon I have ever read out side of the Bible. And I would that it could be thrown out, as a simple fly-sheet, by the million for universal distribution. I mean the present article, minus the quotation from Manning. That portion of it is complete in itself, and would do more to bring souls to Jesus than any other human production I ever read. It eclipses all the preachers of the day, and would supersede the nonsense they dole out from week to week to weary listeners. O, that the people could catch the spirit, the power, the holy fire of Bro. Dobney's article. They would rejoicingly break the fetters the clergy have so cunningly moulded for their spiritual instruction and education, and come with gladness and joy as begotten souls to Christ their life; that the Christ might live in them and they in Him.

From Charles Angle.

Bro. Storrs: Seventeen years I have been on the Christian race ground; neither did I start on it full of excitement. I discovered, while at my labor, that if the Bible was true, I was a sinner, and would have to "go to hell." I made up my mind, if God had provided any way whereby I could obtain eternal life, the remainder of my days should be employed to secure that life. I had not been to meeting for many years, and then lived some distance from a meeting. But there was a neighbor living near who claimed to be a "Disciple." I went to his house and told him that we must go to meeting. He said that he could not go to the meetings of the sects. Said I, then we must have meeting in your house, for Christ has said where two or three meet in his name he would be in their midst. The next Sunday we began meeting; four in all. I think it was one of the most simple and meek meetings that was ever held in the State of Michigan. Neither one of us had ever said, Lord have mercy on me a sinner, in public, neither dared we. We sung, we read, wept, we talked; we made up our minds to serve God; and we continued our meetings every Sunday until the house could not hold the hearers.

Two whole years we continued this meeting. I then moved away from that place, and myself and wife joined the Protestant Methodists. We lived with them four years, then moved to another place, and joined the "United Brethren." While passing through those three different named churches, I was an immortal-soul believer,

and in all those three churches they urged it upon me that I should be a class leader.

While in the United Brethren's church, I proposed that we would search the Bible to see if it taught that the Jews would ever be restored. The Preacher came down on me terribly, and told me that I was offering new things, and it would only bring the whole church into controversy. So those that greeted me in the forenoon as "brother Angle" would not speak to me in the afternoon. Six years of my pilgrimage I had company. Eleven years I have been searching the word of God; and, for the last three years, God has helped me to see many new and beautiful things, being delivered from the rubbish of prejudice.

As I look back and see what my poor mistaken brethren have done to me, I praise God; for, if I had remained with them, I should have been just as much in the dark as they are, about "A never dying soul to save, and fit it for the sky." I have had very many controversies, and thought it was perfectly right; for, I thought that great controversies were "contending for the faith that was once delivered to the saints." But I have found by experience the truth of what Paul said, 2 Cor. vi. 15, "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" I have given up all disputing with half-way brethren; for, "Without controversy, great is the mystery of godliness."

Paul says, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk of whom I have told you often, and now tell you, even weeping, that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things" (Phil. iii. 17–19). If we look around us and see how professed Christians are following the beloved Paul, it will surely cause us to weep. The things of this world have bound them so closely that they are striving to serve "two masters;" and as the devil claims to be very rich, they wish to serve this old master, and want neither the mystery, Paul's advice, nor that of any other, relating to the truths of godliness. I said, the devil claims to be very rich, and he is a great student of the Bible, and knows how to use it even with the Son of God; for he invited him to try his confidence in God, on the pinnacle of the temple, by saying "Cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up," etc. But not content with defeat, he shows Him "all the kingdoms of the world and the glory of them," and said, "All this power will I give thee and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore will worship me all will be thine." Thus he claims the ownership of all this world; therefore very rich. There was another devil, some thirty years before this; for he "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." This devil intended to kill the King, but he failed; but the other rich devil thought to work in a more cunning way by offering all things; that is the way he is to work now upon my poor half brethren.

O that I could do something, in the name of Jesus, that would arouse their attention to see the mysteries of godliness. The devil claims to be rich, and so do his followers. If he has any followers that are not rich, it is not their fault, for they would do anything to become so. For, "food and raiment, with contentment," is not what they are seeking after. The adversary is very proud; and so are many professors of religion, for their whole effort seems to be to obtain good farms, nice houses, beautiful horses and carriages, fine clothing, gold rings, etc. Yes, their master wants them to be the first in society; Jesus had not where to lay his head. O, what a contrast between Christ and Belial! Yet there are some of my half brethren who are preaching, and telling the people all about the "seven heads and the ten horns;" and that the Lord is just ready to come; and they themselves are trying to "lay up something for a wet day." Just like the infidels; and, by their appearance, I cannot tell them from infidels. Father forgive them, for they know not what they are doing.

Prairie Ville, Mich.

FROM ELD. H. ROCKWELL.

BRO. STORRS: I say, All hail to Bro. John T. Dixon, of R. I. Glory to God in the highest: light is advancing: truth is coming to the front: horns are falling off: rough-shod hoofs are growing smooth: gags voting out. I bless the Lord for the day in which we live. Eld. Dixon's letter, in the EXAMINER for March, is such an one as I have long and earnestly prayed to see, till my faith had almost failed: but such are God's methods of bringing light out of darkness, and strength out of weakness, and confirming the faith of his children, by showing them wondrous things out of His law.

Glory to God; altho' sick and almost worn out with the trials and toils of this bitter life, and supposed I had written my last for the EXAMINER, yet I would wish to have my dying tes-

timony in favor of Bible truth. I have endeavored, though in weakness, to let my light shine in the dark places of the earth; but often, from the scornful front of a long line of opposing so called "friends," my heart has been greatly pained; when asking them to subscribe for the EXAMINER I have met with frowns and reproachful reply, "You had better look for a more reputable business than to try to palm off Storrs' demented nonsense on enlightened Christian people."

Well, thank the Lord, not many mighty; not many wise: not many rich are called; but the poor have the Gospel preached to them: and all that have been unavoidably deprived of it, in this life, must have it proclaimed to them in the ages to come.

Hold on, dear Bro Storrs. The EXAMPLAR as a lamb was led to the slaughter, and as a sheep before her shearers is dumb, so He opened not his mouth. The follower moves noiselessly along in his heaven appointed work, having learned, long ago, that if this work be of God, ye cannot overthrow it: but, if it be of man it will come to naught of itself. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. I can do but little except to wait to hear the cry—as in 1811 the old Fulton Ferryman cried, while about to cross the river the last time—"Hurry, all that are going over; it is the last boat." Yours, in love unfeigned.

New Britain, Conn., March, 1875.

NOTE BY THE EDITOR.—Let us remember, brother, that there was ONE "Who that for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Thus shall we be kept from "being wearied and fainting in our minds."

ELD. S. W. BISHOP, Eatontown, N. J., writes: I feel an anxious desire to see you. I want to consult you as to the future connection with the great truth God has been so merciful as to show me. There is before us a vast field of investigation; one will employ the minds of all Searchers after truth all along the progressive course of the "endless succession of ages." The more I know of this stupendous plan, the more glorious it is to me; and though it may cost us all something to fully embrace this great system of Divine truth, yet it is cheap enough though it may cost us all our earthly good. It is but little I can do to further the interests of the truth, but that little I have an earnest desire to do. I wish, at least, to be fully identified with this great and glorious truth, and I esteem it a privilege indeed to be associated with those who believe it, and are laboring to advance its interests. I still crave an interest in your prayers; for, although I am improving in health I am not very strong.

NOTE BY THE EDITOR.—Let our friends remember BRO. BISHOP in his long sickness. I hope he may be able to go forth with renewed strength to "preach the faith which once he destroyed" (Gal. i. 23), or, tried to; but the Lord prevented, and now may he prove indeed a "chosen vessel" to work for God, and let friends invite him to visit them as early as possible; it will do him and them good.

FROM POLLY G. PITTS.

BRO. STORRS: I take my pen again to try and tell you and God's precious ones, how much I rejoice in the BIBLE EXAMINER. I am so glad that the Lord is holding it up as a light and blessing to so many, yes, many. How glad I was to read Bro. Bishop's communication in the Feb. number; my mind runs back to the time that brother wrote his article, "Our High Priest," in the "Herald of Life," a number of years ago. O, how I felt while reading that article; could he not see that Christ was made a "Priest *forever*, after the order of Melchizedec? "("Forever," when applied to God or Christ, is as long as God or Christ exist), and that He was not made a priest after the law of a carnal commandment, *but after the power of an endless life?* Then the priesthood must be as endless as the power of an endless life. Will Christ be ever less powerful? No; bless his holy name. He says, God hath given him power over all flesh, that He should give eternal life to as many as Thou has given him. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Then all flesh shall have that knowledge as sure as Christ uttered that prayer. Without that knowledge, man has not his true probation, or trial.

O my brother let us rejoice that so many of the excellent of the earth are becoming God's free men, and God is setting their feet into the large room where David's feet were set. How much God has done for me through the BIBLE EXAMINER; how precious the names of the old tried ones; yes, all the names. I can say with the poet,

> "Fight on old soldiers of the cross,
> You have struggled long and hard for right,
> You have counted all things here but dross,
> Fight on, the crown will soon be given."

O! that blessed stand-point. "God is love."

How much comfort, and reconciliation I have enjoyed since I took it. Like Bro. Dixon, I send my Christian and fraternal greeting to all the readers of the EXAMINER.

Your sister in the Lord.

Fredericsburg, Iowa, Mar., 1875.

DR. S. WILKINS, Kansas, writes: Thinking the readers of your excellent Magazine would be pleased to learn something of "the faith once delivered to the saints," permit me to say that Bro. John Foore, of Galesburg, this State, commence a meeting Feb. 20, and continued it to March 3d, during which time he preached 22 sermons and baptized twenty persons in the name of the Lord Jesus. We now number 28 members, who anxiously look for the kingdom of God to be set up on the earth, by raising the righteous dead, changing the righteous living, and gathering the children of Israel, and making His saints "kings and priests" to assist in blessing all the families of the earth through "the restitution spoken of by the mouth of all the holy prophets since the world began" (Acts iii. 21). Bro. Foore has surely "put on the whole armor" of faith, persevering in proclaiming the Gospel of the Kingdom of God to be set up on the earth after the coming of "One like the Son of man in the clouds of heaven." "Come Lord Jesus, Come." Amen.

Indian Hills, March, 1875.

DANIEL W. FIKE, Garrison, Benton, Co., Iowa, writes, that he is "in great need of the necessaries of life, such as food and clothing. This is my condition. I need help; for the winter has been long and cold. Who will aid one of God's poor?" Such is the substance of his appeals.

This brother's case has been mentioned in the EXAMINER once before, some months since; but it seems no help has been afforded him. It is impossible for me to judge of such cases, as, personally, I have no knowledge of the person who makes the appeal, but brethren who have such knowledge should inquire into the case, and if help is really needed, either help themselves, or appeal to others to aid in destitute cases. Remember, "It is more blessed to give than to receive."

L. S. MONTROSE, Farmington, Me., writes: I do love the EXAMINER, because it so honors our heavenly Father in showing his great love to our race. I do believe every child of Adam's race who has not heard of the love of God and his Son Jesus Christ, will hear of it in the ages to come, and every promise God has made will be literally fulfilled. May our Father in heaven strengthen his children and fill them with his love.

WHAT ARE YOU DOING FOR THE LORD?—I met a little boy the other day, hauling a big baby in a wagon.

"Little boy," said I, "what are you doing for the Lord?"

He stopped and looked up, and in a moment said:

"Why, I am trying to make baby happy, so she wont cry and disturb my sick mother."

That, indeed, was a good work. I am sure it pleased Jesus. He loves to see the children helpful to each other and their dear parents.

THE true church is manifold. The first Adam had but one wife; and so the second Adam is the husband of but one,—the Bride, the Church. And as the body cannot have two heads, neither can the head have two bodies. Christ is the head of the one Church, the combined, symmetrical and compact of believers, whose names are registered on high.

OBITUARY.

BRO. STORRS: I write this to inform you of the death of Bro. FRANK NELSON, of Sutton, one of the Lord's chosen, a true, pure and upright man, fearless in his belief and in the utterance of his convictions of truth. He has been strong in our glorious light for about two years, although he has been able (owing to his lungs) to proclaim the glad tidings but very little. He was one of the very few in this vicinity who have given anything like a fair investigation of the subject of future age probation. He examined fairly, accepted knowingly; and thanked God for the blessed light. Many true friends mourn his loss, although not sympathising with him in belief, but acknowledge him to have been pure in heart; and it is such who "shall see God."

He was consigned to mother earth February 23d, and now sleeps in Christ to await the resurrection morning.

When awaking from the dust,
With ten thousand of God's chosen,
He shall meet the heavenly host;
And endowed with endless kingship,
He will ever reign with Christ.

Bro. Nelson had been prostrated by a severe attack of lung fever, and was doing well, but it left him weak, and an ulcer breaking on his lungs he had not the strength to throw off the matter, causing immediate death. A brother

writes me that he died peacefully; but that the scene at the bedside was heartrending. He leaves a wife and three children to mourn his loss. M. C. HARRIMAN.

Warner, N. H., March, 1875.

ENGLISH CORRESPONDENCE.

H. BRITTAIN, in sending me a parcel of his pamphlet on the "Alliance of Roman Catholicism and Protestantism against the Kingdom of God," writes as follows:

DEAR SIR AND BRO.: In sending you the pamphlets on "The Alliance of Roman Catholicism with Protestadtism against the Kingdom of God" I shall be glad of your support and also the support of all co-workers for the kingdom of God.

It has already caused strong opposition and support to be expressed toward myself privately. I have been warned that if I place too much reliance upon the authority of the Bible, it will end in educated persons finding out that the Bible is more or less doubtful as to some of its component parts. And then, if doubtful in one it may be in all. The result,—Bible religion will come down with a crash. Another opponent cannot see anything in it.

This, then, if we accept the dictum, is to be the end of our labors,—a crash, simply because we prefer the word of truth before all else. We are persuaded, however, that the word of God standeth sure.

On the contrary, a nobleman, noted by those who know him, for his research into scriptural subjects, has kindly testified to me his appreciation of the pamphlet, on account of the valuable truths it contains. And many other friends also.

I with many here, had got thoroughly dissatisfied with the attempts made by the historical commentators to explain everything in the light of their theory or theories. Their repeated failures in fixing dates, or names, or places, did not seem to make them cautious. The historical facts they presented were, in very many cases, incorrect and cannot stand investigation. There was no alternative but to put this school of commentators on one side and make a clear start in the examination of prophetical subjects. It will be perceived by the careful reader in what manner I have succeeded. I am aware it will make sad havoc among the many fanciful theories that have been rife of late years. The truth is, however, more precious than aught else. There are many who hold the same position I do, and who sympathize with you and all workers in the cause of our Lord Jesus Christ.

Wishing you all prosperity and courage in this name and cause, I am,

Yours, faithfully,

H. BRITTAIN.

Birmingham, England.

"THE ALLIANCE OF ROMAN CATHOLICISM WITH PROTESTANTISM AGAINST THE KINGDOM OF GOD. By H. BRITTAIN," *Birmingham, England.* Price 6 cents.

The above named pamphlet, which was noticed as "Forthcoming," in the Jan. EXAMINER, has made its appearance. Two hundred copies are received and will be for sale by me, at 72 Hicks street, Brooklyn, N. Y.

The following extract, from page 4, will give an idea of the object of the work, which must be of interest to those interested in prophecy and the Kingdom of God. ED.

"The question now raised, is, with regard to the Kingdom of Christ or of God, Has the Roman Catholic Church kept to the written and the unwritten word when enunciating the good news of the Kingdom of God? And, whether Protestant churches, spite of their secession from that church, have not followed to a greater or less extent in its steps?

"In order to be free from any misunderstanding, it is to be noticed at once, that, by common consent, the Kingdom of God here spoken of, is the one about which the prophet Daniel gives us information in his second and seventh chapters. The assumption of Romanist and Protestant is, that this kingdom has been set up, and that the church is the kingdom. Now, in the face of the assumption, it is self-evident that if this be so, one of the churches, claiming to be the Kingdom of God, must be the legitimate kingdom, and all the other churches not so, or else, all alike are in a false position. The Roman Church, claiming to be the oldest by right of descent, has persistently claimed to be the true kingdom, to the exclusion of all others; and, being the true kingdom, demands allegiance from all who profess to be called Christians; and, also, that the head of the church, the Pope, should be obeyed by Christians, for he is the representatives of Jesus Christ. This claim is a sound and reasonable claim, if the assumption be true. Once let this truth be self-evident, and we are bound to submit to the claims of the church."

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO MARCH 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Abram. Pennell, D. B. Salter, Edw'd J. Turner, Lizzie A. Harrison, Eld. N. H. Palmer, Mary A. Earl, John Coombe, Eld. S. W. Bishop, J. R. Shaffer, N. D. Wight, H. Brittain, Mrs. F. W. Haskell, Eld. A. W. Bradford, Eld. J. Blain for Helen Stewart, E. A. Lewis, Eld. J. Lewis, M. C. Harriman (2), H. Young, M. Whitaker, Eld. Blain for W. K. Cain, H. C. Hutman, Tallman Grover, A. F. Cressy, John Foore for Thos. Payton and Dr. S. Wilkius, Mrs. E. T. Hooker, R. Willard, Sr. (thanks), B. S. Mills, Johnson Whaley, Eld. A. W. Bradford, A. C. Jones (paid to end of this volume), D. W. Fike, Eld. H. Rockwell, Charles Hope, L. S. Montrose, Polly G. Pitts,, Maxon Randall, Lucretia B. Lamb and H. P. Hall, Mrs. D. O. Hopkins, Eld. J. Blain for M. P. Addus, Mrs. S. C. Webster, Israel Putnam, D. J. Ellsworth, Mrs. R. E. Ladd, D. B. Salter for Wesley Sill, L. A. Butler, Wm. M. Darrow, John G. Wilson, T. W. Richards, Mrs. F. W. Haskell, G. B. Stacy for J. H. Morris, Chauncey Cushing.

PARCELS SENT TO MARCH 25.

Mary A. Earl, J. Coombe, Jennie R. Shaffer, Eld. A. W. Bradford. Mary Duigius, H. C. Hutman, Dr. S. Wilkins, Thomas Payton, Johnson Whaley, Eld. John Foore, Eld. Jacob Blain, H. Brittain, Eld. H. Rockwell, Mrs. D. O. Hopkins, L. S. Montrose, T. W. Richards, Mrs. F. W. Haskell, B. Sweet, D. B. Salter, Ed. Turner.

To Clubs.

THIS MAGAZINE will be sent to *one address*, for Clubs, at the following rates:

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10	"	"	"	"	12.00
15	"	"	"	"	15.00
25	"	"	"	"	22.00

These offers are made to encourage individuals to get up *clubs* in every place possible. The money to be sent me, in advance, by a Postal Money Order on Brooklyn, N. Y. If sent otherwise, to be at the risk of the sender.

P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of $1 each for the volume. Please try it. Some already are taking 25 copies.

The Bible Examiner is a Monthly Magazine. *Terms*, 52 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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No. 5.—THE NON-RESURRECTION DOCTRINE: *Its Origin, Causes, and defects.* 75 cts. per 100.

No. 6.—"A SECOND CHANCE TO BE SAVED;" and ABRAHAM, AND HIS SEED: *The Work they have to Accomplish.* 8 pp.; 75 cts per 100.

No. 7.—WHY EVIL WAS PERMITTED. A Dialogue. 16 pages; $1.25 per 100.

Vol. XIX. No. 8. Whole No. 296

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, MAY, 1875.

All Communications should be addressed to No. 79 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

Lectures.

I am willing to go any reasonable distance, for one Sabbath, to lecture on "*The Government of God over the Human Race.*" I ask no compensation, except that my traveling expenses be paid, and a suitable place be provided in which to speak. Any respectable hall will be preferred rather than a place occupied by any sect or party; for I am identified with none, but speak on my responsibility to God alone. GEO. STORRS.

Brooklyn, N. Y.

EDITOR'S NOTES.

TO OUR FRIENDS. —More than half of the present volume has now been issued. It is essential that those who intend to aid its continuance, financially, should remit as early as possible.

PAMPHLETS.—I have been unable for some time past to supply calls for a few of my pamphlets. I can now furnish any of those advertised on the last page of this Magazine: which please see. Do not send for any not named there, as I have no means of supplying them.

☞ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 18.

AN OFFER.—Any person sending me *four new* subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, *bound;* which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

Also: Any person now receiving four or more copies of this Magazine shall receive a copy of Vol. xviii., *bound*, if they will *add* five copies to their number and send me five dollars.

Yet Another Offer: For one new subscriber, with $3. I will send the entire present volume of the EXAMINER, and the *bound* one of the previous year, i. e., Vol. 18.

BIBLE EXAMINER, Volume xviii., is *bound* and ready to be sent to purchasers. It is put up in neat plain binding at $2.25; also, in morocco, with plain gilt finishing, at $3. 25; sent in both cases free of postage. Persons wishing either please let me know. If not prepared to pay now I will reserve them a copy a reasonable length of time.

Correspondence.

GEO. P. ELLIS, Sen., Springfield, Iowa, writes: *Friend Storrs:* I never knew anything of you or the doctrine you teach until three or four years ago when a friend asked me to read some of your publications, which pleased me much, and I have continued to read ever since with more interest every time I read on the subject. I was brought up under the teachings of "orthodoxy;" and, until I was 25 years old, believed in endless torments. But Universalism forced me to give up that horrid doctrine. When I commenced investigating your views, I was a constant reader of Universalist publications; but for the last year I have given them up and read only the BIBLE EXAMINER. I am now 58 years old, and I intend to continue the investigation of the subject as long as I have the opportunity; for nothing looks so scripturally reasonable to me.

ELD. JOHN FOORE, Galesburg, Kansas, writes: I feel to praise the Lord for the truth I learned in the investigation of the EXAMINER and those tracts I received from you. The subject of the blessings that are to come through Abraham and his Seed to all the families, inheritance of the land of Canaan will be possessed by Abraham. O, what a glorious enlargement on Bible truth it has given me! How I now sympathize with the "orthodox" in their blindness and with their doctrine of endless torments to be inflicted on three-forths of the human family; and with those Christadelphians and advent people that would burn up all the wicked at the second advent of Christ; and the *one* age brethren, that see no salvation only for the few that will be saved out of this and the next age, notwithanding Paul says, "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." Again, that the Seed of the woman should bruise the serpent's head; and "by one man sin entered into the world, and death by sin; so death passed upon all, in that all have sinned; even so the free gift came on all" as long as one son or daughter of Adam's race remains in the death state; and I believe there is only one "sin unto death;" that is the sin against the Holy Ghost.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 4, 6.

Vol. XIX. NEW YORK, MAY, 1875. No. 8.

The Christian Passover:

Or, The Lord's Supper.

As announced in the Examiner, this feast was observed at my house on the evening of April 19th, (the true passover eve this year), by my family and a few friends, among them our aged Bro. Rockwell. Though he is very feeble, and in his 81st year, he had come from New Britain, Conn., (a hundred miles), such was his "*desire* to eat this passover with" us before his pilgrimage should end. Our sitting together around our table that evening was one of great peace and comfort, and I trust of profit. We had expected our aged friend Dr. S. B. Barlow, of New York, to be with us: it was his birthday, and he had not, I believe, ever before had such an opportunity, and wished much to be with us; but his health and the weather prevented. The next morning I received the following note from him:

"April 19, 1875.

"My Dear Friend: I find myself this morning quite unable to come and be with you this evening. I shall, therefore, improvise a Christian Passover in my own household at 8 to 9 P. M., with bitter herbs and a glass of *pure* domestic *wine*. O! how I wish the churches throughout the world would adopt this most evidently proper and profitable ordinance; adapted to produce the best effects upon all who could enter into it with right feelings, which it would eminently tend to produce, more than the common way of keeping the ordinance of the Lord's Supper, as I am apt to think. I this day fill up and complete my 77th year. *Soli Deo Glora.** Amen."

—Dr. Barlow has been a steadfast believer of the views of life and immortality, promulgated in the Examiner, for many years; but has never united with any *organization*.

* "To God alone be glory."

God's Promise and Oath.—No. 1.

Saith the "Apostle to the Gentiles," "An oath, for confirmation is an end to all strife" (Heb. vi. 16). Such was the fact set forth in the Divine law given by Moses; and it is a remarkable fact that God confirmed his words, both of promise and threatening, by an oath; and it is equally remarkable that men of *faith* continually appealed to such an oath as the ground of their confidence both in the Old and New Testaments. Paul saith, "God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it with an oath; that by two immutable things, in which it was impossible for God to lie," etc. (Heb. xi. 77).

Without a careful examination of the Scriptures, the subject of the oath of God, and its security for a literal accomplishment of that which was spoken, cannot be properly realized. To apply these oaths of God as if uncertain as to their literal fulfilment, or the words spoken not meaning what they express, is a most dangerous work, and bordering on blasphemy. If God's promises, confirmed by an oath, are not to be taken literally, according to the plain sense of the of the words, then what is the value of the oath? Is it, in that case, of any more value than a Heathen Oracle? Those oracles might be interpreted in one way or in another directly opposite to suit events. So some men seem to treat God's promises, confirmed with an oath.

Let us see in what light the Scripture testimony places this matter. It is a maxim among men, that "such a man's promise is as good as his oath." Why? Because he has a character for truth and honesty that is above suspicion. If this can be said of the *creature*, man, how much more of the *Creator*, God? Yet He has condescended to human weakness so far as to confirm His promises by an oath; so that there cannot be a failure, and giving ground that no man of faith need stagger at any promise of God, however seemingly impossible the thing proclaimed.

The first promise of God (which was "as good as an oath") is found, Gen. iii. 15, in which it is

clearly stated that the seed of the woman should destroy the serpent power, whatever that power was or is. This clearly embraces the destruction of the evil introduced into the world by Adam's transgression; for thus Paul reasons, Rom. v. 19, "For as by one man's disobedience [Adam's] *the* many were made sinners, so by the obedience of one [Christ, or "the seed of the woman"] shall *the* many be made righteous."

This proclamation in Eden was next made to Abram, Gen. xii. 3, thus; "In thee shall all families of the earth be blessed." This promise was renewed to Abraham, Gen. xxii. 16–18, and confirmed by the oath of God, thus: "By myself have I *sworn*, saith the LORD . . . in thy seed shall all the nations of the earth be blessed." This was again confirmed of God, Isa. xiv. 23, thus: "I have sworn by myself, the word has gone out of my mouth in righteousness, and *shall not return*, That unto me every knee shall bow, every tongue shall swear."

Gen. xxvi. 3, 4, God thus speaks to Isaac: "I will perform the oath which I sware to Abraham thy father . . . and in thy seed shall all the nations of the earth be blessed." The oath to Abraham embraced a multitudinous seed and the possession of the land of Canaan, as well as the "one seed" in whom, or by whom "all the families of earth," or "all nations" were to be "blessed." Let us see how men of faith regarded God's oath in relation to the literal possession of the land of Canaan.

Saith Moses, "Because the LORD would keep the oath which He had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the hand of Pharaoh, king of Egypt," (Deut. vii. 8). Previous to this, Joseph's faith, at his death, had been manifest in this language: "God will surely visit you, and bring you out of this land (Egypt,) unto the land which He sware to Abraham, to Isaac, and to Jacob" (Gen. l. 24). Moses, after the people of Israel left Egypt, referred to this oath of God, saying: "When the Lord shall bring you into the land . . . which He sware unto thy fathers" (Exo. xiii. 5, 11; see also xxxiii. 1).

Moses plead this oath when God had threatened to destroy Israel for their murmurings at the report of the spies sent to spy out the land, who had said, the land could not be possessed by Israel, there were "giants" there. These spies were types of modern unbelievers; lacking faith in God, they discourage others; so the Lord told Moses He would smite the people and make of him a great nation. Was Moses pleased with the idea? No: said he "If thou shalt kill all this people, as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which He *sware* unto them," etc., (Numb. xiv. 15, 16).

The LORD, for the rebellion of some of this people, "Sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware unto your fathers" (Deut. i. 8, 34, 35). Did this oath of rejection have a literal fulfilment? When about to pass over Jordan, 38 years after, "There was not left a man of them" (Numb. xxvi. 65). We must be careful not to trifle with the oath of God, or say we do not know what it means. The literal construction of His words is the only safe rule, where God has made oath to a statement.

In Deut. vi., Moses speaks three times of "the land which the Lord *sware* unto the fathers." That *oath* was ever present to his mind, and made him "strong in faith, giving glory to God."

In almost every chapter in Deut. Moses refers to this *oath* of God unto the fathers; and in not one instance does he put any other sense on the oath than that of a literal one. Moses was a man of faith, and no quibbler with words because he could not see *how* a thing was to be done. It was enough for him that God had said it should be and secured its fulfilment by an *oath*. Well would it be for us all if we had like faith in God's word and oath.

Joshua takes up the theme where Moses left it, and God said to him, "Be strong and of good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them" (Joshua i. 6.)

Now let us see how far the promise and oath were literally fulfilled. "And the LORD gave unto Israel all the land which He sware to give unto their fathers; and possessed it and dwelt therein, And the LORD gave them rest round about, according to all that He sware unto their fathers . . . There failed not aught of any good thing which the LORD had spoken unto the house of Israel," etc. (Joshua xxi. 43—45).

Now if the LORD gave unto Israel all *the land* which He sware to give unto their fathers," Abraham, Isaac and Jacob, "and they dwelt therein," it was not the *fancy* "new earth;" the land was the veritable earth as it is: and "the fathers," Abraham, Isaac, and Jacob, will yet literally dwell therein, as God's oath cannot

fail—it is "impossible for God to lie." When that promise and oath of God is fulfilled to "the fathers"—as it will be—the promise and oath of "all families of the earth" being "blessed," in Abraham and his Seed, will have just as literal a fulfilment, whether sleeping now in the dust of the earth or living on the earth. "Is anything too hard for the LORD?" (Gen. xviii. 14). Sarah may laugh at the apparent impossibility, but God will yet make it manifest to the laughing Sarahs, and they will give up their unbelief. ED.

RESTORATION: RESTITUTION.

The true sense of those terms must determine what application they are to have.

1. *Restoration* signifies, "The act of restoring or replacing in a former state, or the state of being restored; recovery; renewal; revival."

2. *Restitution* signifies, "The act of restoring what has been lost, or what has been wrongfully taken from a person; restoration; return."

Thus it is manifest, it relates to *the past*. Thus if I take an article from A., and after awhile give it to B., that is neither restoration nor restitution. It must be a return of that which was taken away, or its full equivalent, to the person from whom it was taken, or it is not restoration nor restitution.

Adam's race were subjected to death, "not willingly but by reason of Him who hath subjected the same in hope" (Rom. viii. 20): and it is expressly added, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (verse 21). Here is restoration, restitution, into as good a condition as that their father Adam was in before he sinned; and a better one, because "where sin abounded, grace did *much more* abound" (Rom. v. 20). Every son and daughter of Adam has had or will have a better chance for "living forever" than Adam had. Nothing short of this can be restoration or restitution to those who have been "made subject to vanity, not willingly," [or, by their own act], but by the act of God. He is pledged to see that they lose nothing by this subjection to vanity; it shall be only temporary, unless, they, by a wilful rejection of the *Remedy*, make it permanent, or eternal. But such a rejection of the remedy can only take place *after* the remedy is made known to them and they are placed in a condition to use or improve it.

Restitution requires that to Adam's *posterity* death should be abolished, because they were made subject to it "not willingly," or by their own act; and, because this subjection to death was not for any act of their own. "Our Saviour Jesus Christ, hath *abolished*," (annulled, abrogated) "death," (that death to which Adam's posterity were made subject), "and hath brought life and immortality to light through the gospel," (2 Tim. i. 10); which gospel began in Eden and was confirmed unto Abraham with an oath, in which it was "impossible for God to lie," (Heb. vi. 18); and restitution destroys the power of that death, so that no man can be holden of it, except by a known and wilful rejection of the LIFE-GIVER, or God's *remedy* made and provided for all the race.

To call that restitution which places some one else in possession of blessings of which another has been deprived without his own fault, it seems to me is clearly a *misnomer*—a calling it by the wrong name. If a man's house is taken from him, "not willingly," or by his own consent or fault, and in some future day is given to another man, there is no idea of restitution or restoration, and no one could justly call it so. It comes much nearer to a *robbery*, marked with additional guilt in giving it to one who had no claim on it. Restoration would give it back to the original, from whom it was taken.

When God told Abemilech to "restore" to Abraham "his wife," suppose he had given her to some one else. Would that have been restitution?

Here we see, to restore is to give back to the original owner. The law of restitution given by Moses required this; and to give it to some one else would only make the condemnation greater. Zaccheus understood this law, and said to Jesus, "If I have taken anything from any man by false accusation, I restore him four-fold" (Luke xix. 8).

If you purchase a machine of the inventor, and it gets out of order, and runs badly, but he promises to restore it, yet allows you to run it, and delays making his promise good, is he not justly bound to make good all the loss you sustain by his delay? and has he made restitution unless he does do it? I think not. His business was to have restored it at once, unless he intended to make you full restitution for any loss you might sustain by his delay.

The machinery of the natural world, or the mundane system, has run well for 6,000 years: but that of the moral has run badly during that

time, and thousands of millions have suffered loss; not by their own fault, for they never had the means needful to avoid it, and never heard that there was any *remedy;* but the CREATOR spoke in the ears of Eve, that her seed should provide a remedy; that there should be a restitution; and he confirmed this promise by an oath to Abraham, leaving no ground to doubt that the remedy would be as broad as the damage done; and thus every child descending from Eve would have at least as good an opportunity to "live forever" as Adam had before he sinned. Nothing less than that could be called a restitution. To such a state I think, the Bible teaches every man, woman and child has been or will be brought by the restitution; and that will be worthy the name of restitution; God will be glorified thereby, and the second Adam will have the glory of being the RESTORER of what the first Adam lost for his posterity; and "in the ages to come," those who have accepted or do accept God's *remedy* will have access to "the tree of life," (*restored*), "and eat thereof, and live forever." Praise ye the LORD. ED.

AN EXPLANATION ASKED.

What shall we understand by the texts in Matt. vii. 13, 14, and Luke xiii. 23, 24? W.

We are apt to suppose the view taken of a text by the wise and learned of the past must be the correct one, and we hold their view with a sort of holy reverence; so that another exposition is looked upon as dangerous, if not infidelity itself. All serious efforts to change a theological view of long standing, have been met by a determined opposition, either from a kind of holy horror of change, or a natural reluctance to apply the mind to a personal investigation as to what is truth, arising from indolence or a morbid fear of a dreadful calamity as the result. Such a disposition show a weakness of faith in God and revelation which hinders a growth in knowledge.

I would have no man hastily abandon a theory or doctrine which has long been received by the wise and good as truth; yet longevity is not proof of the truth of such doctrine, as all Protestants must allow, or condemn themselves. Why, then, must any man cling to the idea that the texts, which I am asked to explain, teach that the great mass of the human race are finally to be lost? Is there no way to reconcile seeming contradictions in the Bible? That apparent contradictions do exist, no student of Scripture will deny. These appearances arise only from the imperfection of our knowledge; for the infinitely wise God does not and cannot contradict himself: harmony, the most perfect, runs through all His utterances, and, when thorough understood, we shall see it so.

The texts now to be considered have been, for centuries past, thought to teach that very few of the race of Adam will ever be saved; that the great mass will be hopelessly lost, past any recovery. If that is their real meaning, it will harmonize with the general tenor of the Bible, the known character of God, and the proclaimed scheme of human redemption.

As to the texts themselves, they read as follows:

"Enter ye at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. vii. 13, 14). "Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke xiii. 23, 24).

The connection in Luke shows the thing to be gained is *heirship* to "the kingdom of God;" and that is what the "*few*" gain, and what the "*many*" come short of. The salvation proposed in all the former dispensations, and in the present one, is a salvation *out of* the mass, to inherit the kingdom of God; not *as subjects*, but as *heirs* with the elected head, Christ Jesus, as kings and priests, to "reign on the earth" (Rev. v. 10), in "the kingdom which the God of heaven shall set up" at the end of earth-born governments (Dan. ii. 44). *That* kingdom was the main thing in all the preaching of Christ and the apostles; first to the Jews, and then to the Gentiles. But very few of the Jews accepted the offered heirship; and hence God "did visit the Gentiles to take *out of* them a people for his name" (Acts xv. 14). The theological idea of the "conversion of the world" is a true and scriptural one; but the time and manner of that conversion is where the theory is at fault. It is not to be done till "the kingdom the God of heaven shall set up" is established on earth; and this will not be till the MESSIANIC reign—Christ and his heirs (the "few") who have been prepared in this and previous ages, "to sit with him on His throne" (Rev. iii. 21) "shall take the kingdom" (Dan. vii. 18).

The salvation spoken of in the texts I am asked to explain, relates not to the final destiny of the

race; but to the "few" who are to be prepared as the *bride* of Christ, and to share in his glory when he shall "take the kingdom" and commence to reign on his own throne; after which comes the "conversion of the world," or the mass. But an objector may say, "The mass go in the way that leadeth to destruction." That is true in the past and present dispensations. But is it true that the destruction is without remedy? That point is assumed, but not proved. Let God speak: "O Israel, thou hast *destroyed* thyself; but in Me is thy help" (Hosea xiii. 9). Destruction is not necessarily remediless; and other portions of the Scriptures must decide whether Jesus is speaking of such a destruction in the texts under consideration.

The apostle tells us, "The living God is the Saviour of *all men*, *especially* of those that believe" (1 Tim. iv. 10). There is, therefore, both a special and a common salvation. The first embraces those who are called out from the mass, are prepared by a course of discipline, called the "strait gate and narrow way," to inherit the kingdom as joint-heirs with Christ" (Rom. viii. 17). These *suffer*, now, in this life, "with Christ," and "shall be glorified together" with Him. These make sacrifices for Christ and his truth, which the mass, even of professors of religion, never make and will not make; hence, though they are among the "many called" do not attain to the state of the "few chosen" (Matt. xx. 16). In this respect they have gone in the "broad way," and "suffer loss" (1 Cor. iii. 15); and, like ancient Israel have "*destroyed* themselves; but it is not a remediless destruction; "for they shall be saved, yet so as by fire," if they believed in Christ.

The point of destruction, and yet of salvation, may be illustrated by the use of the potter, in the word of the Lord to Jeremiah. "Behold, the potter wrought a work on the wheels; and the vessel that he made of clay was marred in the hand of the potter;" (i. e., destroyed, or was rendered useless for the particular purpose he designed it); "so he made it again another vessel, as seemed good to the potter to make it" (Jer. xviii. 3, 4). God said, concerning Israel, "Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel."

This representation shows us that a people may be destroyed in one sense, and yet saved in another. Israel did not become "a kingdom of priests" as they might have done, (Exo. xix. 5), and, in that respect, destroyed themselves; and yet they might be saved in another sense. So, those called to the honor of kings and priests to God and the Lamb, by refusing to enter the strait gate and walk the narrow way, may and will find themselves destroyed so far as relates to that high honor, but may be wrought into other vessels of less honor, as "in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor," (that is, less honor); "if a man therefore purge himself from these, he shall be a vessel to honor, sanctified and meet for the Master's use," etc. (2 Tim. ii. 20).

Our Lord never taught that men could or would obtain a part in the heirship of the kingdom of God who should not deny self and take up their cross and follow Him; yea, "count all things but dross" that they might be found in Him," and "partake of His sufferings" that they "might attain unto *His* resurrection;" that of immortality and incorruption. Saved they may be from final death; but not saved as "kings and priest's to God and the Lamb" to "reign on the earth." These honored ones are the "few," while the others are the "many," who prefer to walk in a less cross-bearing way, and accept a lower reward than what was set before them as the prize of their high calling.

After the kingdom of God is established on the earth, then comes the long looked for "conversion of the world:" then will there be a righteous government over "all people, nations, languages and tongues" (Dan. vii.); for, "a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. xxiii. 5): then will "God pour out His Spirit upon all flesh" (Joel ii. 28); and before Jesus "every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father" (Phil. ii. 11). Then onward, in "the endless succession of ages" (Eph. iii. 21) will the work proceed till "the whole earth is full of the glory of the Lord," as He has sworn it shall be (Num. xiv. 21).

In the texts, Matt. vii. 13, 14, and Luke xiii. 23, 24, our Lord Jesus was presenting the difficulties of becoming His joint-heirs to the kingdom, and that only the "few" would be willing to enter the strait gate and travel the narrow way that leads to such exaltation; while the masses, if believers in Jesus at all, chose a broader way; not so self-denying; and, like the rich young man, are only "not far from the kingdom," but never become heirs, because not will-

ing to make the sacrifice which "the strait gate and narrow way" demand; yet Jesus's love is extended even to them as it was to the rich young man, who "went away sorrowful," though it is said, "Jesus beholding him, loved him" (Mark x. 17).

The remarks of Jesus, after this young man left Him and went away sorrowful, showing that "*heirship*" to the kingdom of God was the object sought, but he thought the gate too strait and the way too narrow; the sacrifice more than he could make. Jesus said, as the young man left him, "Verily, I say unto you, That a rich man shall hardly enter the kingdom of heaven: and again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. xix. 23, 24).

The "few," then, spoken of, are such as at the risk of the loss of all early prospects, such as men generally prize highly, choose the strait gate and narrow way, and are content to be, like their Lord, "despised and rejected of men" that they may inherit the "honor that cometh from God only." ED.

AN INQUIRY.

I wish for light on Eph. iv. 8, in which Christ, it is said, "led captivity captive, and gave gifts to men." F.

The marginal reading is, "He led a multitude of captives." It matters little, however, which expression is used. I understand the expression to indicate that His ascension was proof that He had unlocked the gates of death of all the race who had been or might be its captives; and "calling things that be not as though they were" (Rom. iv. 17), the apostle exclaims, "He led the multitudes captive who were in captivity" to death; that is, None can be held in death's bondage, but "all shall come forth" (John v. 28), delivered by Him who ascended on high, manifesting His victory over death and *sheol*,—the death state: for, He now has "the KEYS of death and hell" (*hades*; Rev. i. 18).

Some persons suppose that Christ actually led a multitude of risen saints, of the Old Testament, on high when He ascended; but I cannot accept that view, as the fact; if a fact, it seems to me, would be more clearly stated, if true; and Paul speaks of Christ *alone* as "the first fruits" (1 Cor. xv. 23).

After His ascension, He gave various gifts to men, "For the perfecting of the saints . . . for the edifying of the *body* of Christ" (Eph. iv. 11, -13). Also, He gave and is still giving those gifts which are needful for the carrying forward the work of destroying *devil* that has, for a time, oppressed the world, but is to be, ultimately, perfectly removed, and God shall say, "Behold I make all things new" (Rev. xxi. 5); and the exclamation "IT IS DONE" (verse 6) is heard in heaven and earth. ED.

THE DEAD HEATHEN.—"I can't believe that dead heathen and their children will be raised to have the gospel preached to them."

So speak some, even among those who believe in a probabtionary age for "the left of the nations" after the second advent of Christ. It seems to me if they can satisfy themselves that Christ "gave himself a ransom for all," that "He tasted death for every man," and that this fact is "to be testified in due time," it ought to remove all doubt on the subject. God is not trifling with the understanding He has endowed us with. To suppose that Christ became "the head of every man" (1 Cor. xi. 3), "tasted death for every man" (Heb. ii. 9), "gave himself a ransom for all" (1 Tim. ii. 6), and yet will let millions on millions, of the same persons for whom He died, eternally perish in death, without ever giving them any knowledge of the fact of His death and resurrection for their redemption, is a stretch of faith or unbelief to which I am not able to attain. If others can, I regret it, but will not at present condemn them. Time and light may yet work wonders for them and me as it has already in the past. ED.

Motive is the secret spring of the world's activity. The actions of men are like the hands of a clock, the movements of which the eye can follow; but the motives which determine those actions, like the works of a clock, are quite hidden from us. Yet we know that without these the hands could not move, nor unless these are properly regulated by the sun; if the clock is to keep correct time its works must be regulated by the sun; if the man's life is to exhibit obedience to the Divine law, his motives must be controlled and regulated by the sun of Love.

MRS. R. A. PALMER, Epsom, N. H., writes: I like your Magazine: it brings good tidings and great joy to those who sit in darkness. God will give light before he will condemn. He is love. The judge of all the earth will do right. Praise His name. Yours in hope of soon seeing Jesus the Saviour of the world.

A Chronological Curiosity.

An unknown friend sent me a pamphlet entitled, "*The great Pyramid: its Science and its Prophecy.*" I have read it carefully several times, and consider it a *great curiosity;* and, after consulting a judicious friend, concluded to give it to the readers of the Examiner as such. I intended to divide it, but if the subject is of any interest, the reader would feel disappointed to wait a month for the most interesting part of it; so I give it all in one number. That the present dispensation is within a few years of its end I have not doubted for thirty years past, but have never, in those years, had any faith that the day, month, or year, could be known by any prophetic period in the Bible; yet I have said, God might by some other means, possibly, make the event known to His church a short time before the second advent of our Saviour to reign on the earth; which advent opens the next dispensation.—Editor.

THE GREAT PYRAMID.

Professor C. Piazzi Smyth, Astronomer-Royal for Scotland, has, within the last few months, published a remarkable work of over 500 pages, with 17 explanatory plates, entitled "Our Inheritance in the Great Pyramid," which appears to have a remarkable bearing on science, as well as some of the leading Prophetic events of the world, but more especially in connection with Israel.

Professor Smyth, in a small pamphlet recently issued, containing some correspondence with the Royal Society of London, says: "The Great Pyramid is the highest and holiest subject that can ever occupy a scientific Society, supposed now, according to an increasing body of evidence, to have been erected under the eye of Melchizedek, and according to a design furnished to him by Divine Inspiration."

The Great Pyramid stands in latitude 30°, at the centre of an arc which sweeps the Delta of Lower Egypt. Isaiah appears to allude to this massive monument in the following language: "In that day shall there be an Altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt" (Isaiah xix. 19, 20). This witness testimony of the Great Pyramid, according to the Astronomer-Royal, was only to be made manifest in the Latter Days, and in accordance with what God had purposed upon mankind.

The Great Pyramid also stands in the geographical centre of all the land portions of the globe. Its base covers over 13 square acres, and it is built upon a rock levelled for the purpose. The four corner stones are let into the main rock, and the four sides of the building face exactly the four cardinal points of the heavens.

The Sacred Cubit.

The ten-millionth part of the earth's semi-axis of rotation is 25 Pyramid inches, or 25,025 British inches; which was suggested by Sir Isaac Newton, in his days, to be about the correct length of the Sacred Cubit employed by Moses. Prof. Piazzi Smyth regards it as more than probable that the British inch was once the exact 25th part of the Sacred Cubit, and precisely the same as the Pyramid inch, but that through centuries it has deteriorated in length by a very small decimal.

The length of a base side of the Great Pyramid is 9,130 Pyramid inches; and this number divided by the Sacred Cubit, or 25, gives exactly the number of days, hours and minutes in the solar year; and by measuring the four sides, it gives the leap-year, there being precisely that difference in the length of one of those base sides.

Height of the Pyramid.

The vertical of the Great Pyramid being 5,813 Pyramid inches (484 feet) is the radius of a theoretical circle, the length of whose curved circumference is exactly equal to the sum of the lengths of the four straight sides of the actual and practical square base of the building; and as the date of its building has been determined, by its star-pointings, as well as by internal measurements in Pyramid inches, to be 2170 B. C., it therefore displays science three thousand years in advance of its own time.

The blocks of white limestone casing-stones, which once covered its entire four sides, forming a level and smooth surface, were nearly 5 feet in height, 8 feet in breadth, and 12 feet in length, and joined together with a film of cement no thicker than a sheet of silver paper.

Prof. Smyth supposes that the founder of the Great Pyramid knew both the size and shape of the earth exactly, and intentionally chose the unique diameter of its axis of rotation as a reference for the standard of measure in that building.

Distance to the Sun.

Mr. William Petrie, C. E., has computed from the Great Pyramid, the distance to the sun at 91,840,000 miles; while, a few years ago, one group of Astronomers computed the distance to be 91,500,000, and another group give it as 92,500,000 thus the Pyramid sun-distance, falling between the computations of those two groups of modern Astronomers, is perhaps as nearly correct as human science will ever determine.

The mouth of the entrance-passage is about 49 feet above the ground on that side, and descends by a very small bore, leading in a straight line to a subterranean rock-chamber 100 feet below the centre of the base of the whole built monument. This subterranean chamber is 46 feet long by 28 broad, the sides and ceiling of which are finished, but there is no attempt at a finish of the bottom.

The ascending-passage, leading from the entrance passage to the Grand Gallery, has its junc-

tion with the entrance-passage at the distance of about 1,045 inches from its mouth, and is 47 inches in height, and 41 inches in breadth, and is at an elevation of 26 degrees. The Grand Gallery being 28 feet in height, is seven times the height of the passage leading thereto, and is also at an elevation of 26 degrees.

Near the entrance of the Grand Gallery, there is a hole or passage, which descends almost perpendicularly to a natural grotto in the rock beneath the Pyramid's base, and from thence the passage descends still lower until it forms a junction with the descending entrance-passage, a short distance above where the entrance-passage leads into the subterranean rock-chamber, which chamber is over 140 feet beneath the lower end of the Grand Gallery.

The Grand Gallery leads to the Ante-Chamber adjoining the King's Chamber. The doorway into the Ante-Chamber from the Grand Gallery is only 42 inches high, as is also the height of the doorway entering the King's Chamber from the Ante-Chamber, while the wall of the doorway into the King's Chamber is 100 inches thick.

The Ante-Chamber.

The Ante-Chamber is 116 Pyramid inches in length. 65 inches in breadth from east to west, and 149 inches in height. The grand symbol in this little chamber on the south wall is its division into 5 perpendicular spaces; while on the east and west walls there is a granite leaf, with a boss on each leaf. Here we have the Sacred, or the Great Pyramid's own, Cubit divided into 5 in the shape of this *boss* on the granite leaf, just 5 inches broad. "And further, that fifth part of that cubit of the Great Pyramid's symbolical design is divided before our eyes into 5 again; for the thickness of this remarkable boss is 1-5 of its breadth. So there you have the division of the Sacred Cubit into 5 x 5 inches."

The King's Chamber.

The King's Chamber is shielded from the outside heat and cold, by a thickness of nowhere less than 180 feet of solid masonry. The principle of 5's is a grand tendency in the Pyramid, and is carried out even in its temperature; that is one fifth the distance between the freezing and boiling points of water above the former. The temperature of the King's Chamber is 50 degrees, which is the mean temperature both of all lands inhabited by man, and the most suitable degree to man.

The size of the King's Chamber, in Pyramid inches, is 412 in length, 206 in breadth, and 230 in height. In this chamber there is a stone coffer of the same commensurable capacity as the sacred Ark of the Covenant, the fourth part of the cubic contents of which is equivalent to the quarter corn measure of the British farmer.

The division into 5, of the wall courses of the King's Chamber of granite, sized to an equal height, strikes the eye of the traveller, as he enters the low doorway into that magnificently finished room, which is equal to fine jewelry polish. Each course round the room is about 4 feet in height, except the lowest course which sinks one-tenth below the floor, so that the top of the lowest course is on a level with the top of the granite coffer. Two separate sets of measured numbers in Pyramid inches, for the length, breadth, and height of the lowest course, give, when divided by the coffer's contents, 50. So we have the multiple of 5 x 5 — 25, and twice 25 — 50. Now 50 is a prophetic or Jubilee number; and it is somewhat striking that the King's Chamber stands on the 50th course of masonry from the Pyramid's base, whereon also stands the granite coffer, a vessel with commensurable capacity proportions between its inside and out, and wall and floor in a room with five courses composed of 100 stones, and with a capacity proportion of 50 to the five of these courses.

The Queen's Chamber.

50 Pyramid inches from the one ten-million th of the earth's axis of rotation, and consequently the one ten-millionth of the semi-axis is 25 Pyramid inches, the exact length, as already stated, of the sacred cubit. So we see that the King's Chamber is the standard of 50, or of two cubits length; while the Queen's Chamber is the standard of 25, or one cubit length; for it stands on the 25 courses of masonry composing the Pyramid. The passage which enters the Queen's Chamber is a horizontal one, leading from near the lower end of the Grand Gallery. The one grand architectural feature of the Queen's Chamber is the niche in the east wall, which symbolizes, by its eccentric displacement in the room, just one cubit.

We might expect to find that one ten-millions of cubic inches are indicated by this room's contents, as against the two ten-millions of the King,s Chamber, which is almost exactly the case.

What Josephus Says.

The statement is made by Josephus that the descendants of Seth, in whose line afterwards came Noah, Shem, Melchizedek, Abraham, and Moses, betook themselves to studying Astronomy, with the special approval and help of Almighty God; and when they had perfected their discoveries, they set forth from their own land, (which was probably Mesopotamia) to the land of Siriad or Egypt, and inscribed their discoveries there in two pillars, one of stone, and one of brick.

Sacred Ark of the Covenant.

The Ark was kept in the Holiest of the Holies, and with other things, contained the Divine Autograph of the Law of God written on stone. The Ark had a crown of gold round about the rim, and there was placed over it a lid made of pure gold, called the mercy-seat, representing the throne of God. The size of the Ark, as given by Moses, is two and a half cubits long, one and a half high, and one and a half broad, outside measure; which being reduced to Pyramid inches, on Sir Isaac Newton's, and Professor Smyth's evolution of the sacred cubit, and allow-

ing 1 3-4 inches for thickness of sides and ends, and 2 inches for the bottom, would yield for the inside cubical contents, 71,213 cubic Pyramid inches; which corresponds with the cubical contents of the inside measure of the granite coffer in the King's Chamber in the Great Pyramid.

"Such, then, looked at in the light of science, three thousand three hundred years after its day of construction, must have been the sacred Ark of the Covenant, built according to the inspiration commands received by Moses, after he had *left* Egypt for ever."

Solomon's Molton Sea.

Both the Molton Sea of Solomon's Temple, and the Ark of the Covenant were what science in that day could not possibly have devised, that is to have made them earth commensurable. The Molton Sea contained 2,000 baths, or 50 times as much as the laver, and also exactly 50 times as much as the internal cubic contents of the sacred Ark of Moses.

It is remarkable that the lower course of the King's Chamber has been so adjusted in height, by the removal from sight of its lower 5 inches, that the cubic contents of that lower course amount to 50 times the coffer's contents, and exactly equals the cubic contents of Solomon's Molton Sea.

"Whence, then," asks the Astronomer-Royal, "came the metreological ideas common to three individuals in three different ages; and involving reference to deep cosmical attributes of the earth, understood by the best and highest of human learning at none of those times? The answer," says he, "can hardly be other than that the God of Israel, who liveth for ever, equally inspired to this end the Seth-descended architect of the Great Pyramid, the prophet Moses and and King Solomon."

Sacred and Prophetic Time.

The symbolic feature of the Grand Gallery most attractive to travellers, next after its commanding height, is the 7 overlappings of its walls. This may be intended to typify the Sabbatical week. Another noticeable feature of the number seven is to be found in the passage leading to the Queen's Chamber. The last part of that passage is found to be nearly one half greater in depth than the rest; and the length of that deeper part is one-seventh of the whole length of the floor from the beginning of the Grand Gallery up to the Queen's Chamber wall itself. Also, if we take the mean height of the passage which enters the north end of the Grand Gallery, and of the passage which exits from the south end, we find that that quantity goes seven times exactly to a hundredth, into 339.2, which is the vertical height of the Grand Gallery at a mean of 15 points in its whole length.

There appears to be a certain amount of connection between the Queen's Chamber and the Grand Gallery; for while the Queen's Chamber, with its cubit-defining niche, contains cubic inches to the typical number for that cubit of ten-millionth earth reference. The Grand Gallery contains 36 millions of cubic inches: or one million to every one of the 36 inclined stones forming its long sloping roof.

Astronomy of the Entrance-passage.

"In the year 2170 B. C. the Pole-star, Draconis, was three degrees and 42 minutes from the Pole of the sky, and therefore looked right down the entrance passage, when at its lowest culmination. When the Pole-star was so looking down the entrance-passage, Tauri the chief star in the Pleiades group, was crossing the local terrestrial meridian, at a point high up in the sky, near the equator, and simultaneously with the celestial meridian of the vernal equinox. That whole stellar combination had not taken place for 25,000 years previously, and will not take place again for 25,000 years subsequently."

This grand quantity, or peculiar celestial cycle, is further defined by the length of the diagonals of the base, which so eminently lay out the whole Great Pyramid's position; when their sun is reckoned up in Pyramid inches.

The Sacred Touching the Great Pyramid.

"That is the end then," says Piazzi Smyth, "of the first use which the Great Pyramid's Grand Gallery, deep well, but not a water-well, and entrance-passage served.

"In the course of the summer of 1872, in a correspondence with Mr. Charles Casey, of Pollerton Castle, Carlow, (then preparing his work 'Philitis,') that straight-forward and vigorous thinker considered himself called on to tell me that while he had followed and adopted all that I had attempted as to the meteorology of the Great Pyramid being of more than human scientific perfection for the age in which it was produced, yet to call it therefore Divinity inspired or sacred; seemed to him to be either too much or too little. 'Now,' said Mr. Casey, 'unless the Great Pyramid can be shown to be Messianic as well as fraught with superhuman science and design, its sacred claim is a thing with no blood in it.'"

The Sacred Pronounced Messianic.

"It was in 1865," continues Prof. Smyth, "That a letter reached me at the Great Pyramid, transmitted with some high recommendations of its author, by that most upright knightly man the late Mr. Maitland, Sheriff Clerk of the County of Edinburgh. 'He is a young shipbuilder,' said he, 'a son of a shipbuilder, an accomplished draughtsman, and I hear that he lately turned out, from his own design, one of the most perfect ships that ever left Leith Docks: from his childhood upwards he has been an intense student of whatever could be procured concerning the Great Pyramid. His family surname is Menzies.'

"This Israelite, then, but no Jew, it was, who first, to my knowledge, broke ground in the Messianic Symbolisms of the Great Pyramid, so intensified subsequently by Mr. Casey, and, after long feeling his way in an humble and prayerful

spirit, at length unhesitatingly declared that the immense superiority in height of the Grand Gallery over every other passage in the Great Pyramid, arose from its representing the Christian Dispensation.

"'From the north beginning of the Grand Gallery floor,' said Robert Menzies, 'there, in southward procession, begin the years of the Saviour's earthly life, expressed at the rate of a Pyramid inch to a year. Three-and-thirty inch-years, therefore, bring us right over against the mouth of the well, the type of his death, and His glorious resurrection too; while the long, lofty Grand Gallery shows the dominating rule in the world of the blessed religion which He established thereby, over-spanned above by the 36 stones of his months of ministry on earth, and defined by the floor length in inches, (1881 inch years) as to its exact period. The Bible, fully studied, shows that he intended that first dispensation to last only for a time; a time too which may terminate very much sooner than most men expect, and shown by the southern wall IMPENDING.'

"Whereupon I went straight to the south wall of the Grand Gallery, and found that it *was* impending; by the quantity too, if that interests any one, of about 1 degree, (about 6 years nearly) and where Mr. Menzies could have got that piece of information from, I cannot imagine, for the *north* wall is not impending: he, too, was never at the Great Pyramid, and I have not seen the double circumstance chronicled elsewhere. The first ascending-passage moreover, he explained as representing the Mosaic Dispensation. I measured it and found it to be, from the north beginning of the Grand Gallery, the natal year of Christ, to its junction with the roof of the entrance-passage northward and below, or to some period in the life of Moses, 1,482 Pyramid inches; and when produced across that passage, so as to touch its floor, 1,542 inches. *

Human Religious History

"But the chief line of human history with Robert Menzies was the floor of the entrance-passage. Beginning at its upper and northern end, it starts at the rate of a Pyramid inch to a year, from the Dispersion of mankind, (2527 B. C.) or from the period when men declined any longer to live the patriarchal life of Divine instruction, and insisted on going off on their own inventions; and which is so sensibly represented to the very life or death, in the long-continued descent of the entrance-passage of the Great Pyramid, more than 4,000 inch-years long, until it ends in the symbol of the Bottomless pit, a Chamber, already mentioned, deep in the rock.

(* The Rev. W. B. Galloway, M. A., in his 'Egypt's Record of Time to the Exodus of Israel,' after deeply studying the question, more from Alexandrian Greek than Egyptian profane sources, makes the date of the Exodus 1540 B. C. And he arrives at the conclusion that the birth of our Saviour was actually in the course of our reckoned year B. C. 1., and needs only a fraction of a year to make the dates A. D., as usually given, truly continuous with the patriarchal.')

Hebraism and Christianity.

"One escape, indeed there was in that long and mournful history of human decline; but for a few only, when the exodus took place in the just ascending passage, which leads on into the Grand Gallery, showing Hebraism ending in its original prophetic destination—Christianity. But another escape was also eventually provided, to prevent any soul being necessarily lost in the bottomless pit; for, before reaching that dismal abyss, there is a possible entrance, though it may be by a strait and narrow way, to the one and only gate of salvation through the death of Christ, viz.: the well representing His descent into Hades, not the bottomless pit of idolators and the wicked at the lowest point to which the entrance-passage subterraneously descends, but a natural grotto rather than artificial chamber in the course of the well's further progress to the other place; while the stone which once covered that well's upper mouth is blown outwards into the Grand Gallery with excessive force, (and was once so thrown out, and is now annihilated,) carrying part of the wall with it, and indicating how totally unable was the grave to hold Him beyond the appointed time.

"'That sounds fair and looks promising enough, so far,' said Mr. Casey, 'but it is not enough yet to be the turning-point with me, when interests so immense are at stake. We must have more than that, and something not less than proof of this order. Measuring along the passages backward from the north beginning of the Grand Gallery, you will find the exodus at either 1483 or 1542 B. C., and the dispersion of mankind in 2527 B. C., up at the beginning of the entrance-passage. Now you have already published, years ago, that you have computed the date of the building of the Great Pyramid, by modern astronomy, based on the Pyramid's own star-pointing, and have found it 2170 B. C. That date, according to this new theory, must be three or four hundred inches down inside the top or mouth of the entrance-passage. Is there then any mark at that point? For I feel sure that the builder, if really inspired from on High, would have known how many years were to elapse between his great mechanical work in the beginning of the world, and the one central act of creation in the birth of the Divine Son; and he would have marked it there as the most positive and invaluable proof.'

The Crucial Test.

"So away I went," says the Astronomer-Royal, "to my original notes to satisfy him, and beginning at the north end of the Grand Gallery, counted and summed up the length of every stone backward all down the first ascending passage, then across the entrance-passage to its floor, then up its floor-plane towards its mouth, and soon saw that 2170 B. C. would fall very near a most singular portion of the passage. This mark was a line ruled on the stone from top to bottom of the passage wall, at right angles to its floor. Such a line as might be ruled with a blunt steel instrument, but by a master hand for power, and

evenness. There was such a line on either wall, the west and the east, of the passage: and the two lines seemed to be pretty accurately opposite each other. When Mr. Casey required in 1872 to know exactly where, on the floor, the line on either side touched the plane, there was no ready prepared record to say. Every intervening measure by joints between the two extremes, and over scores of joints, had been procured, printed and published to the world in 1867; but just the last item required, merely the small distance from the nearest joint to the drawn line was wanting.

"So I wrote to my friend Mr. Dixon, C. E., then erecting his brother's bridge over the Nile, near Cairo, requesting him to have the goodness to make and send me careful measures of the fine line on either passage wall at the Pyramid, from the nearest one of the two *quasi*-vertical joints; not giving him any idea what the measure was wanted for, but only asking him to be very precise, clear, and accurate. And so he was: taking out also as companion and duplicate measurer his friend Dr. Grant, of Cairo: and their doubly attested figures were sent to me on diagrams, in a manner which left no room for misunderstanding. With this piece of difference measure, I set to work again on my older joint measures of the whole distance; and was almost appalled when, on applying the above difference, the east side gave forth 2170 1-2, and the west 2170 and four-tenths Pyramid inches, or years.

"'This testimony satisfies me and fills me with thankfulness and joy,' wrote Mr. Casey; 'while I never expected to have measured so closely as that, along either side of those lengthy dark and sloping Pyramid passages.'"

Melchizedek.

Now the man who built the Great Pyramid, or laid its foundation in 2170 B. C., must have been a contemporary of, but rather older than Abraham, according to the best Biblical Chronology. Melchizedek was a grandly mysterious kingly character, to whom even Abraham offered the tenth of the spoils. He was king of Salem, which some consider to have been Jerusalem.

The Great Pyramid was only to be understood in the latter days of the world, and was destined then to prove the inspiration, origin, and Messianic character of its designs, to both religious and irreligious; in manifesting forth in modes adapted to these and approaching times, the original and ineffable inspiration of Scripture,—as well as the practical reasons for expecting the return of Christ to an undoubted PERSONAL REIGN for a miraculous season over the entire earth.

"Never was there any building so perfect as the Great Pyramid in fulfilling both the earliest words of the Lord given by Inspiration, and also the New Testament types of the Messiah. And if the Great Pyramid is not mentioned in so clear a manner in the New Testament, that all men may instantly see it, whether by name, or figure, that may arise from its being connected with the second and future, rather than with that first and past, coming of Christ, which the New Testament was mainly to chronicle and expound."

The Commensiatic French Metre.

Prof. Smyth believes that in the Great Pyramid is embodied the whole metric system which God gave to the Ancient Hebrews, and that the British nation being descended from, and identical with the lost ten tribes of Israel, should successfully resist the encroachments of French metricalism, and adopt the God given, earth-commensurable system embodied in the Great Pyramid. "Some involuntary throbbing in the pulse of humanity," says he, "is now telling all nations, with deeper truth than any philosophy can, that these are the *last times* of this dispensation."

Twenty-six governments have already adopted this Anti-Christian French metrical system, and it is stated that if Britain yields, other nations are expected to follow: "then all the nations of the world will have passed through the great French mill, whose whirling stones will never cease to grind, until, excepting only those sealed by God, 'it has caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.'" (Rev. xiii. 16, 17).

Prof. Smyth, moreover, states that the French metric system, though not a hundred years old, is wanted by its promoters to override every other metric system in the world, of whatever age and whatever origin; that all nations are to bow down to it; although it is found, at every essential point, full of scientific blunders, and teeming with sacrifices of the comforts and conveniences of the poor.

The Great Pyramid system, he says, on the other hand, is the oldest metrological system in the history of the world; has its traces extensively among European peoples; and is next to perfect in all those scientific points where the French system fails. It is moreover full of benevolence and compassion for the poor and needy, besides teaching that their anguish and woes will last but a very few years more; for then, agreeably with the Scriptures, Christ himself will again descend from heaven, this time with angels and archangels accompanying, and will give to man at last that perfect and righteous government which man alone is incapable of; and so shall the Saviour reign over all nations in the Millennial Sabbath of the world.

In fulfilment of the first prophecy in Genesis, which teaches together with all the Prophets, that of the seed of the woman a truly Divine Saviour of mankind, was to arise and appear amongst men; in further fulfilment whereof, the Great Pyramid was to prove—that precisely as that coming was a real historical event, and took place at a definite and long pre-ordained date—so His Second Coming, to reign over mankind, will likewise be historical, and will take place at a definite and also a primevally pre-arranged date. But immediately preceding the Lord's Second Coming, Anti-Christ shall appear per-

sonally, giving out that he is Christ, and working such signs and wonders as shall deceive, if it were possible, even the very elect.

"When that Second Coming has been appointed to take place, must be a momentous question; and is one to which I can only reply, that, so far as the Great Pyramid seems to indicate at present in the Grand Gallery, the existing Christian dispensation must first close (in some partial manner or degree), the saints be removed, and a period of trouble and darkness commence." Though the Lord may have tarried long, the Grand Gallery in the Great Pyramid indicates that the judgments which are to precede His Advent are very near.

Our Israelitish Origin.

The deep and rapidly increasing conviction that the British nation is descended from the ancient Israelites is now becoming, day by day, more clear and unmistakable. The works of Turner, Wilson, Hine and others, as well as the operations of the lately organized Anglo-Israel Association, have largely contributed to the advancement of this view. Some of the most influential men of London, and various other parts of Britain, are at the head of this organization. One of the objects of the Association is, "to more fully develope and disseminate the truth of the proposition that the Anglo Saxon race is descended from the Lost Tribes of Israel, and to promote research into the general history of Israel, and Judah."

The idea is truly grand and wonderful, almost beyond conception, and has the sympathy, too, as has been stated, of Her Majesty Queen Victoria.

I need scarcely add that it is believed that God is about to pour out His Spirit upon His covenant people, and in a miraculous way deliver them to the land of their fathers.

Mr. Edward Hine, of London, author of "Forty-seven Identifications of the British Nation with the Lost House of Israel," says, "The present Parliament will retain its power for seven years, by which time we are so plainly taught by the marvellous teachings of the Great Pyramid, that our identity with Israel will be nationally established, and our country issued into most glorious and righteous times;" "while," says Piazzi Smyth, "the resemblance of our early Saxon, or *Ephraimite*, metrology to the system of the Great Pyramid, both gives us a species of 'Inheritance' interest in that building, and may include something else still more noble in connection with the coming universal Messianic kingdom, when 'all the ends of the world shall remember and turn unto the Lord.'"

The Great Pyramid points to 1881. Before then, what?

A Watcher.

In every age the kind of education and spiritual culture by means of which the age hopes to lead mankind to the knowledge of the ascertained part of the Divine Idea, is the learned culture of the age; and every man who partakes in this culture is the scholar of the age.
—*Fichte.*

The Future of the Human Race.

The Conditions of the Inquiry.

At the outset of our investigation, we are met by two fundamental truths of the Bible, which have in their very nature something of contrariety to each other, and out of the mutual antagonism of which the question before us springs.

First, we know that all men are sinners, and as such are in danger of perishing. Then we know that God loves all men, notwithstanding that they are sinners, and is not willing that any should perish.

The former truth, pushed to its fullest consequence, might lead us to conclude that all must be lost: the second, considered insufficiently and alone, might persuade us that all will ultimately be saved.

On the arena of Divine Revelation these two opposing propositions are seen coming into contact—we might almost say, into collision. With what result? How far is the peril of sin averted? At what point does the danger of perishing reach the point of actual destruction? How long may destruction hang in suspense? When,—at the latest,—must every human being be lost or saved; not in prospect, or danger, or law, but in fact? Is this life the invariable limit of the doubt? Are all human beings, *at death*, either wholly saved or wholly lost?

All these questions spring out of the two truths already stated,—out of the contrariety of the two: take away either, and the inquiry would be at an end.

But each of these truths is complex in its nature; each involves a number of considerations;—what the nature of the danger is; whether it be equal in all cases; whether it may be partly removed before it is wholly overpast; whether the remedy can be applied by merely physical means, or must in every case be carried forward to its issue within the moral nature and free choice of the sinful being; whether God Himself will ever pronounce a sinful man so incurably bad that he must be lost, and if so, what is the point at which the dire necessity sets in.

He would be a bold man who would think to stifle or dogmatically settle such grave considerations as these. Does not a mere glance at them serve to show us how much depends upon the conception we form as to the two general truths out of which they arise. We think so. Hence we submit that our time will be well spent if, for the remainder of this first article, we strive to attain all the clearness and all the exactitude we can relative to *the human danger* and to *the Divine deliverance.*

1. *All men are sinners and such are in danger of perishing.* Sin is the source of the danger. Sin brings death. Sin tends to destruction. The perversion of the will of the creature, it sets aside the will of the Creator, and constitutes rebellion; and *therefore* it must be crushed, if it cannot be eradicated. The depravation of the nature of the creature,—rendering unholy, impure, godless, the tastes, the likings of the creature,—it places a gulf, ever yawning more and more widely, between him and his altogether pure Creator; and therefore it must be destroyed, consumed, for "our God is a consuming fire." It is the necessity of His infinite holiness and love that He must consume sin; and, if sin cannot be consumed out of the sinner, then it must be consumed with the sinner. Hence the sinner's danger. He is in danger of being lost, and his sin is at the bottom of it. God cannot tolerate sin forever. The sinner must be made holy or he must perish.

But all men are not sinners to an equal degree; nor,—if by all men we mean all human beings,—are they all sinners in the same sense. All men are not equally wicked. Every rebel is not fully fledged. There is more hope of some than of others. Then, further, new-born babes are not sinners at all,—in the sense of conscious rebellion against God. That every human being comes into this world with an inborn depravation of nature, is, we fear, the undeniable and lamentable truth: we shall, at least, assume that such is the fact. But this new-born depravation has not, as yet, been aggravated by indulgence in voluntary transgression. On these grounds, we are bound, I think, to conclude that, as the sin varies, so does the danger.

It seems right to say that wherever there is sin there is danger. The undeveloped, involuntary sin (that is, sinfulness, tendency to sin) of the little child is a source of danger. How soon and how keenly do godly parents feel this; and how much more distressingly would they feel it, if they had not grounds for hope as well as fear. Yes, it does seem right, biblical, divine, to cut to the quick just at this point. There is no playing with sin on the part of God: He has promised it no truce. But just as certainly does it seem the reverse of right to say that all human beings are equally in danger. Their sin is not equal, and their danger cannot be.

If the truth be such as to commend itself to every man's conscience in the sight of God, then on this subject it ought to assume the following form: The greater the sin, the greater the danger: he whose sin is most deeply rooted, most wilful,—he is in the greatest danger of destruction.

Actual sin is a thing of many degrees. It may be that even inborn sinfulness is a thing of degree. The only view we can take of sin which brings it at all to an equality,—in its relation to all men,—is that involved in the federal headship of Adam. It may be said that, in so far as all are constituted sinner's by Adam's sin, they are all equally constituted: that this is not a thing of degree: that it is simply an external law of relationship, by virtue of which all mankind must die for Adam's sin. And we are convinced this is correct. It appears plainly to be what Paul teaches in Romans Fifth. But, then, we are also persuaded that the first death only should be thought of in this connection. It is gratuitous to go further. It seems to me to be pure wantonness to assume that the Apostle meant anything so monstrous as that Adam's posterity are under a law dooming them to the full and final destruction of their being by reason of the one representative offence of their first father. For this, further, should be well observed with reference to the relation of the race to its first and sinful head: THAT headship must have terminated in itself, but for the Divine purpose to introduce a second Headship. But for Christ, Adam would have died on the very day that he sinned. Justice could not have been so diluted with apparent mercy as to be changed into downright cruelty. It would have been *just* for Adam at once to die. It would have been *just* for the race to perish in its head, for the plain reason that it transgressed only in him,—that is, it committed that offence (we are discussing no other just now) only in him. As the offence of the race was committed representatively, the punishment of the race must, in justice, have been suffered representatively. Any other doctrine than this is,—however little meant to be so,—a dreadful libel on the equity of the Judge of all the earth.

That constitution of things, therefore, by virtue of which Adam's sin is reckoned to his posterity, is founded in the Divine benevolence. Sin was permitted to abound, in this way, only because it was intended that grace should much more abound. This very superabundance of grace being the reason, e. g., why infants die, in so far as their death is attributable to Adam's offence.

We thus arrive at the conclusion that imputed sin cannot be held to aggravate the danger of perishing in which the human race is placed. It might—if it could stand alone. But it cannot. Imputed sin necessitates imputed righteousness.

The curse necessitates the blessing. The selfsame Divine arrangement by which the disobedience of the one injures all, provides that the obedience of one shall bless all.

It would be a disturbing element to pursue this line of thought any further at present. We wished here simply to show that we were not making a grave omission by counting the two great sources of danger to be inherent, and sin actual. Sin imputed cannot be reckoned in; we know nothing of that save as under the side of a complex arrangement conceived in Divine love and pursuant of human salvation and advancement.

These, then, being the two sole causes of danger, we are still free, and now bolder than ever, to say, that men's danger of perishing is essentially a matter of degree. In certain cases it is, alas! inevitable: we want to know as much as may be given us to know about that which may determine which these cases are,—within what limits they are to be found,—and whether they engross all who, from whatever cause, die ere the malady is cured and the madness is removed.

2. *God loves all men, notwithstanding that they are sinners, and is unwilling that any should perish.* The love and unwillingness are both worthy of God: they glorify Him, while they gladden us.

As for the love, it is something more than pity, weeping but weak, profuse but unavailing, lofty but akin to contempt. God's love for sinners is primarily His love for men in spite of their being sinners. When we say that God loves sinners, we chiefly mean, or ought to mean, that He admires, values, prizes them; that He desires and is drawn to them; that He sees all that is noble and hopeful in what they are; and looks through what they are to what they may be,—to what they are individually and collectively capable of becoming. It is thus, first and foremost, that God loves men. And no wonder! Again, we say, no wonder. Is not man God's own creature? Is he not a noble creature?—the noblest on earth? May he not be, inceptively, the very noblest of all God's creatures in this world or in any other? He was made a little lower than the angels; or, at least, for a little while inferior to the angels. The mere comparison ennobles man. For several reasons, we think that the comparison, if searched into and pursued, might result in man's favor. Combining the Hebrew and Septuagint of Psalm viii. 5 in a single sentence, we may say, that man is a comparatively little lower than God, and temporarily a little lower than the angels. The reader can pursue the thought.

Man is a noble creature. He is worthy of everlasting life: at least in all cases in which he does not count himself unworthy of it (Acts xiii. 46).

Man is a noble creature, and therefore God loves him, therefore God values him, therefore God is unwilling that he should perish. How marvellous is it that the heralds of this love should, to a large extent, pervert their message. Under the guise of extolling His sovereignty, they demean His love. The burden of their teaching seems to be this: God does not want you—you are nothing to Him—He can do very well without you! Unwise proclaimers! Not thus was your Master wont to speak. Not thus did the converted Jew of Tarsus apprehend the Divine philanthropy.

Then, as to the Divine unwillingness that men should perish,—that unwillingness is worthy of the love from which it springs. It is not a mere passive reluctance that men should be lost,—looking unavailingly on while they go down to perdition. It is a positive will that men should be saved,—that none of them should perish, but all of them have everlasting life. It is an *active will* as distinguished from a *passive willingness*. It is a will which moves heaven and earth to accomplish its object. It leaves nothing undone that is proper to be done. No sheep—no lamb can be lost for the lack of being sought by the Divine Shepherd. Is it dangerous to say so much? Nay! is it not much more dangerous to say less? While we are trimming lest we should not edify, are we in no danger of libelling God? No human being will be lost whom it is possible for God to save. I dare not say less than this: I dare not abate from it one jot or tittle. You tell me, I limit God's power: I would rather limit his power than limit His love, or question His sincerity. In point of fact, God's power is limited by His own perfections. It is to the glory of God that there are some things He cannot do. He cannot lie. And alas! there are some men He cannot save. I am certain He would save all if he could.

If men were no more than brutes they could not be ruined by sin. Man is too near to God to become incorrigibly wicked and yet live forever. Because sin taints the moral disposition and culminates in the will, therefore, as it would seem, may it become invincible,—except by the sacrifice of the sinful, sinning one. Surely it is far better to speak thus, than to belittle man, trifle with sin, and by implication charge God with folly, insincerity, or malignity.

It is impossible for the above considerations not to affect the management of our inquiry into the future of our race. Take, for a moment, the

fate of dying infants,—or are we forsooth to be ashamed, as if it were unmanly, to hale them into this controversy? What! is there anything to be ashamed of in that? Are we to know that one-half the human race to appearance perish in infancy and yet think to set them aside, as not materially affecting our investigations on these subjects? The hint may have originated in the excitement of debate: but were it worthy of judgment by merit, we should venture to pronounce it worthy only of the unnatural atmosphere of the monastic cell, or, at best, of the precocity of the raw theologue who as yet knows not what it is to be a MAN.

If Rachel weeps for her children,—if meanwhile they are lost to her,—if her heart is the more wrung with anguish because in the child she has already seen the man,—then oh! how can it be that GOD should not see the flower in the bud: or, seeing, should not heed the loss occasioned by the untimely frost. God cares for oxen: does He not care for human babes? The sparrow does not fall without Him: does the child? And yet in this life the short-lived child is not saved: it is not saved from death, for it dies; it is not saved from sinful tendency, for it needs only life to reveal it; it is not saved from imputed sin, for it falls under it. Yet God is not willing it should perish, or where would be His superabounding grace? Saved in this life it is not: if saved at all it must be beyond death. In our next we purpose taking higher grounds.

JOSEPH B. ROTHERHAM.

—Our Hope.

THE LITTLE HORN AND THE SAINTS.

BY H. BRITTAIN.

The Title of the Little Horn, or the antichrist, is applied to the Papacy by numerous expositors, and especially by those who assume that the prophecies of the prophet Daniel and the apostle John have met fulfilment in that system. It has been pointed out in previous articles, that if an impartial test be applied to the exposition of those who assume this position, that it will not bear investigation. In this article it is proposed to notice a prominent feature belonging to the antichrist, or the little horn.

In Dan. vii. 21, 22, it is stated, "I beheld, and the same horn made war with the saints, and prevailed against them, until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." And the apostle John records, Rev. xiii. 7, "And it was given him to make war with the saints, and to overcome them." The prominent feature presented to us is, the saints being prevailed against, or overcome, by the little horn, beast, or the antichrist. Now if the little horn be the Papacy, *who are the saints?* The prophet Daniel's statement is that the saints are to be in his hand, "until a time, times, and the dividing of time" (Dan. vii. 25). The apostle John's that "power was given him to continue forty and two months." This means, we are told by the year-day theorists, a continuance for 1260 years. And this period commenced A. D. 606–608, when the papacy, it is said, became manifest as the little horn. If this be so, and, if the saints are held under the power of the Papacy for 1260 years, who were the saints during that period? For, seven years have elapsed since the termination of the 1260 years, consequently, there should be no difficulty in determining who have occupied the position of saints during that period. But, we cannot make out from the exposition of the year-day theorists, who have been the saints? The Papacy still existing we ask, whether we are to understand that the opponents of the papacy were the saints? If so, these opponents must have been overcome by it and kept in its power for the whole period. We, however, challenge year-day expositors to take the history of any of the empires, kingdoms, or states that have existed on the territory of the old Roman empire since A. D. 606–608, and prove therefrom, that the opponents of the Papacy have been overcome or held in subjection by it for this period.

In order to aid the seeker for information as to this question of the saints, let us take a glance at historical phases since the commencement of this period.

Beginning with the Papacy itself, we would ask, whether those members of it who opposed some of its teaching and corrupt practices, were the saints? For instance, was Claude of Turin and his followers in the ninth century? Or, Peter of Brys, or Henry and Arnold of Brescia in the 12th century? Or the Carmelite, Thomas Conectus, burnt by Rome, in Flandery, A. D. 1482? Or, Cardinal Andre, Archbishop of Carniola, cast into, and dying in, a prison, A. D. 1482? Or, Jerome Savonarola, a Dominican monk, burnt A. D. 1498? Or, John Wessell of Erpert, dying in prison, A. D. 1683?

Turning to those generally considered not of the Papacy, we ask, were, or are, these the saints? The Paulicians of the 7th century? The refugee Britons in Wales in the 8th century? Or, the Iconodasts of the 8th century? The Saracens who overrun Sicily and Calabria and nearly took

Rome in the 9th century? Or, the Duke of Spoleto and his followers, who pillaged Rome and cast Pope John VIII. into prison in the 9th century? Or, the Saracens who pillaged Genoa, held the Alpine passages, and plundered the pilgrims to Rome in the 10th century? Or, the Normans who defeated and took prisoner in battle Pope Leo IX. in the 11th century? Or, the Toulousians, Albigenses, Catharists, or Josephists of the 12th century? Or, the Waldenses of the 13th century? Or, the Lollards of the 14th and 15th cenuries? Or, the Hussites of the 15th century? Or, those known as Moravian brethren of the same century? Or, the Anabaptists, Lutherans, Episcopalians, Puritans, Presbyterians, etc., of succeeding centuries? Or, coming down to our own days, the Quakers, Baptists, Wesleyans, Swedenborgians, Irvingites, Darbyites, Mormonites, Campbellites, Christadelphians etc., etc.

Nor can we stop here. We ask, were those persecuted by the Papacy the saints: or, those persecuted by the Protestants? Was Servitus of this class? We need not multiply instance. It will be obvious to the historical student that the persecuting spirit was not, and is not, confined to the Papacy. The difference being, not in the persecuting spirit each possesses, but in the amount of power each is able to wield for the purpose of persecution.

The Scripture teaching is, "Nevertheless the foundation of God standeth sure, having this seal, *the Lord knoweth them that are his.*" And we know that, as the apostle John teaches wherever the saiuts are. they will be killed for refusing to worship the image of the beast (Rev. xiii.) When the little horn exists, the saints will be as clearly a defined body of believers into Christ as the followers of the little horn will be a clearly defined body of believers in him. The saints will be of one faith, and animated by one spirit, in defence of their one Lord. In this respect far different from the discordant cries of the sects of this present day.

There is a bond which closely unites the branches of the apostasy, irrespective of their magnitude or the number of their adherents. It is a bond linking together the Papist with the Protestant, and these, together with the Rationalist or Infidel. And this bond of union is, the denial of the future existence of the Jesus the Christ, or the earth. The holding as a thing of nought the faith of Abraham, and the fathers of Israel,—of David, and the prophets. God has promised to Abraham and his seed the Christ, the land of Israel. Hitherto the kingdoms of men have maintained a hold of it, and professing followers of Christ, have denied that the land will be Christ's. After that antichrist, or the man of sin has proved the fallacy of this denial by openly arranging himself against the Christ, then surely will His opponents be bowed to the dust. And they, who now walk by faith and not by sight, will meet with an abundant entrance into the everlasting or age kingdom of the King of kings and Lord of lords.

During the existence of this apostasy, and during the divided state of the old Roman Empire, or while the dispersion of Israel after the flesh continues, a people are gradually being chosen out of the Gentiles. As the apostle James states, Acts xv. 14; Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." The words following this quotation are taken from the prophet Amos, and shew that after this, Israel will be again upbuilt.

Our reply then to the question, as to who are the saints, is I. The Lord knoweth them that are his (2 Tim. ii). II. The people who have been or are being taken out of the Gentiles for Christ (Acts xv.) III. Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is" (1 John iii.)

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The Design of the Gospel Antecedent to the Future Age.

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God, at the first, did visit the Gentiles, to take out of them a people for his name; and to this agree the words of the prophet as it is written. 'After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles on whom my name is called, saith the Lord who doeth all these things.' Known unto the Lord are all his work from the beginning of the world."—Acts xv. 13-18.

According to the last verse quoted, God has a fixed plan. Salvation is not a matter of accident or chance. Whatever his plan was at the beginning, that plan will be carried out. If it was his plan to *test* or *save* the masses of mankind during the ages preceding the coming and kingdom of His Son, that plan has proved a signal failure. But according to the 14th verse, it was not his plan to either *test* or *save* the multitudes in any age or dispensation antecedent to the *future age.* The Gospel was projected on the ECLECTIC sys-

tem. It was not designed for the multitudes, but for the few in every age previously to Christ's coming, who by previous education should be prepared to receive it. It is God's purpose first to select, educate and disciple the royalty; and then employ these to operate upon a larger scale to enlighten and convert the masses into legal subjects. Then the world will be tested. It has been the mission of the Gospel to select and school the rulers; but it will be the mission of the kingdom to conquor, educate, save and bless all the families of earth. According to Simon and James it is not the design to test or save the masses; but to select from among them a people FOR HIS NAME. As will be seen, the name of the Lord stands for Kingly authority, which He will share with the royal family upon whom that royal name is called. During the past eighteen hundred years, the Gospel has not converted a single nation, city, village, or hamlet, but as will be seen in the song of the redeemed, it will fulfil its mission, in selecting out of every nation a people to reign as kings and priests upon the earth. Stand upon the earth, they sing "a new song. saying, thou art worthy to take the book, and to open the seals thereof; for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation; and has made us unto our God kings and priests; and we shall reign on the earth" (Rev. v. 9–10).

1. According to this song, the DESIGN of the Gospel was not to redeem a single kindred, tongue, or nation, but to redeem a people from among them all, for a specific work, to wit: to be the associate rulers of the world. Such a design would have no use for the unenlightened masses. None would be embraced in it, except such as had been prepared by previous education.

But this does not prove that God will never have use for the unnumbered billions who have not come within the perview of this plan during the ages past. It does not follow because a king may select from all the mines and forests in his empire the choicest materials to build the metropolitan city; that therefore he will have no wise purpose to be subserved in using inferior material in building villages, and making other improvements. Would he not let them remain until he would need them for other purposes. This class may furnish raw material out of which to make subjects in the *ages to come*, as the same class will be used in the ages to come.

2. The objects for which the saints will have been redeemed from all nations, kindreds, and tongues, and people. They sing, "And hast made us unto God kings and priests. and we shall reign on the earth." A school, whose object it is to qualify persons to exercise the responsible functions of kings and priests, to rule and intercede for fellowmen, must, in the nature of things, be much more circumscribed than a kingdom having its object the development of the masses for the position of legal subjects. In no form of government are the many selected to govern the few.

3. The discipline necessary to develop kings must be made more rigorous than that necessary to develop subjects. The higher and more rugged the mountain, the more effort and courage are necessary to reach its summit. Thus, during the ages set apart for the training and development of the royalty of the kingdom, the gate is represented as being so narrow, that but few succeed in finding it. Matt. vii. 14. But in the coming age, the curse having been removed, and the great adversary chained, so that the way will not be so difficult. According to the glowing descriptions of the prophets, and the Revelator, unrighteousness will be in as small a minority as righteousness has been in the ages past. Texts belonging to the same class as the foregoing are quoted to disprove a future age of probation for the living inhabitants of earth, with just as much point, and for the same object, that they are quoted to disprove that there will be probations for the race in ages beyond. Of course salvation must be carried on upon a much more extensive scale in the ages to come, or be extended over much longer periods of time, or the number of kings will be equal to, or exceed the number of subjects.

3. The church of God in every age has been a school to educate men and women for the positions of kings and priests to administer judgment and mercy to all the families of earth. During all past ages the proclamation of the Gospel has had this grand object in view. Such a plan must be projected upon an individual and not a collective base. Every one in this long line of kings will have believed and obeyed upon his own individual responsibility. Like their great leader each one must meet the enemy and triumph single-handed and alone. One cannot aid another except by his example. None can win this example. None can win this glorious prize by proxy. The father of the faithful, and all others believed the promise made unto him, and developed the requisite character for a ruler and priest upon his own responsibility.

The sovereignty of the world was promised this worthy patriarch and his seed, in the gospel preached to him by the angels. The promise, that in him shall all the families of the earth be

blessed, involves this lofty position. All the families of earth must be within his jurisdiction before he can bless them. The same promise is made to his seed. In Gen. xxii. 15–18, one seed is placed in contrast with a seed numerous as the stars and sands. To him shall the citadels of the world be thrown open, and in him shall all the nations of the earth be blessed. The same promise was repeated to Isaac and Jacob. Paul defines this unit seed. He says, "Now to Abraham and his seed were the promises made. He saith not to seeds as of *many;* but as of *one;* and to thy *seed*, which is Christ" (Gal. iii. 16.) At the 29th verse the apostle shows that all Christians belong to this unit seed—the royal family. He says, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." At the eighth verse of the same chapter, the apostle declares that the promise, that in Abraham all the families of the earth shall be blessed, was the gospel preached to him. And in Rom. iv. 13, he declares that this gospel promise constitutes Abraham and his royal family the joint heirs of the world, thus teaching that the design of the gospel in all ages, has been to select, fit and discipline men and women to rule and bless the world. Christ commissioned his apostles to herald the same gospel message in all the world.

This, like the gospel preached to Abraham, was an individual message. They were commanded to preach it to every creature, and he who should individually believe it and be baptized should be saved. Mark xvi. 15, 16. Christ, in his predicted fulfilment of this gospel message, said, "And this *gospel* of the *kingdom*, shall be preached in all the world" (Matt. xxiv. 14). Thus teaching that the design of the gospel was to proclaim the kingdom. And that all the saints will be the joint rulers with Christ over this kingdom, is evident from his glorious promise to all who shall overcome. He says, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, even as I have received of my Father" (Rev. ii. 26, 27; Psa. ii. 6–12). Thus Christ will share the dominion of the world with all who shall overcome. The kingdom and dominion under the whole heavens will be possessed and jointly ruled by Christ and his kingly cabinet. Daniel says, "And I saw in night visions, and behold one like the Son of man came with the clouds of heaven. . . . And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. vii. 13, 14.)

The same kingdom and dominion are promised the saints as the great incentive to heroic effort. The prophet adds, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii. 21, 22, 27).

Christ and the saints being joint heirs *now* (Rom. viii. 17), they will be rulers *then*. When Christ shall reign the saints will reign with him. 2 Tim. ii. 12; Rev. xx. 4. The evidence is just as clear in one case as the other. Thus, the object of the gospel during all ages antecedent, Christ's coming and kingdom will not have been to TEST or SAVE the MANY, but to select from among the many a tried and chosen people to reign on the earth as kings and priests. To talk of such a plan leaving the race for six thousand years without excuse is preposterous.

J. M. S.

—*The Restitution.*

DOUBTS.—JOHN THE BAPTIST.

"Art thou he that should come, or do we look for another?"—Matt. xi. 3.

THE question of John the Baptist, through his disciples, has a tone of doubt to it; and we naturally ask the question, "Was not John in earnest?" "Was he not sincere?" "Did he mean to cast a doubt upon the question whether Jesus was the Messiah?" Let us see what our Lord thought about it, as conveyed to us through the Scriptures, and John's motives for the inquiry.

John the Baptist was a second cousin of Jesus Christ, according to the flesh. This we learn from the lips of the angel Gabriel, during the annunciation: "Behold thy (Mary) cousin Elizabeth, she also hath conceived a son in her old age, and this is the sixth month with her who was called barren" (Luke i. 36). Of the early life of John we know nothing, save that "the child grew and waxed strong in spirit, and was in the deserts till the day of his showing to Israel" (Luke i. 80). Jesus abode in Nazareth, so that John was not personally acquainted with him. He may have heard, indeed it is improbable that he was not early made acquainted with the angelic revelations to Mary, and also of that

multitude of the heavenly host which sang the first Christmas anthem in the skies within the sight and hearing of the shepherds of Bethlehem: but he did not personally know the Saviour; indeed, he expressly stated it—"and John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, *and I knew Him not;* but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John i. 32, 33). "And," adds the Baptist, "I saw and bare record that this is the Son of God." His mission was further strengthened at the baptism of Christ, when the heavens opened unto him, and he saw the Spirit of God descending like a dove and alighting upon Christ as he went up straightway out of the water, while the Voice from heaven declared "This is my beloved Son, in whom I am well pleased." Of the superior mission of the Saviour, John was assured, and made way for it. "This is he," he said to the Jews, "of whom I spake, He that cometh after me is preferred before me." Again, "Ye yourselves bare me witness that I said I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice; this my joy, therefore, is fulfilled. He must increase, but I must decrease. He that cometh from above is above all." And thus gracefully did John give place to him that came from above. John was soon cast into prison for the truth's sake, but Jesus itinerated through Galilee, taking the key note from the Baptist's lips, "Repent ye, for the Kingdom of Heaven is at hand." And it is remarkable that, when "Jesus had heard that John was cast into prison," then "he departed into Galilee." To us, children of men, the action of Christ seems strange, and we are apt to question it. We think, speaking after the manner of men, he did not treat him well. The fact is Christ left John to his fate. As he went with his disciples through the towns and villages of Galilee he healed the sick, and succored all who came to him. None appealed to him in vain; and the fame of his miracles reached John in the prison, and John called unto him two of his disciples, and sent them to Jesus, saying "Art thou he that should come, or look we for another?" We ask again, then, Did John mean to question the Saviour's mission? or was he in doubt of him? Let us consider all the circumstances of his case. A man of mortal mould like ourselves, with all man's weaknesses, thoughts, desires, hopes, and anticipations, cast into prison, lingering there, when he of whom he was the forerunner, was making a triumphant career through the land,—he too, of whom it was predicted by an angel from heaven, that "he shall be great, and shall be called the Son of the Highest, and the Lord God shall give to him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke i. 32, 33). It was the great hope of the fathers; it was the joyful expectation of the Jews; it was the fond anticipation of John the Baptist; and therefore, when he saw Christ so meek and lowly, yet going about doing stupendous things, his heart had its misgivings or doubts, and hence his message to the Holy One of Israel. Jesus received the message, and detained the messengers for a little time. While they were with Christ, "he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight." Then came his reply to the message—"Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached:" "and"—here is the pith of the reply, here s Christ's estimate of John's message—"Blessed is he whosoever shall not be offended (Gk., scandalized) in me." The fact is, John was scandalized at the apparent neglect of Christ; and the mjority would sympathize with John. The Baptist was left in prison, when every sickness and disease amongst the people was attended to. He listened to the appeals of even his enemies and gave them aid; his friend and forerunner was left to his fate, which ended in death. One would have thought that Jesus would have gone immediately to his rescue; burst open the prison door; or sent his angel, as he subsequently did to Peter's prison, and set him free. We think we would have done so; and, acting on the impulse of human nature, punish his persecutors. In his walks of love and mercy, Christ may have passed over to the prison doors, may have heard the sighs and groans, from the prisoner, but it made no change in his resolve to the leave John to the mercy of Herod. Was it that he cared nothing for John's sufferings?—Certainly not. Was it that he loved him the less?—No; for he held John in very great estimation. When the disciples of John departed with Christ's reply to his message, "Jesus began to say unto the multitude, concerning John, What went ye out in to the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold they that wear

soft clothing are in king's houses. But what went ye out for to see? a prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist" (Matt. xi. 7–11). Jesus no doubt felt for John, for "the sighing of the prisoners came before him," but he was now going to glorify John with a martyr's death, and he himself would be glorified thereby. He is as much glorified in the sufferings of his people, as in their joys: as much in the prison as in the palace; as much in the death as in the lives of his saints. We do not see it now, but by and by all will be made plain. "What I do thou knowest not now, but thou shalt know hereafter." In the case of John the Baptist, it was human nature sinking under an ordeal of affliction, intensified by the knowledge that Christ was at hand, but his forgetfulness or neglect left the prisoner to mourn in bondage. The best of men have their days of anxieties, and their hours of death. When faith wavers he loses ground, and when persevered in, risks the shipwreck of the soul. We have no stone to cast at John the Baptist, for we know very well that it is impossible to school the heart to trials without the aid of Divine grace. No affliction for the present seemeth joyous but grievous. Thus felt Joseph also when lying in the prison, "a place where the king's prisoners were bound." The royalty of the prison did not make the incarceration the less grievous. Joseph called it a "dungeon." No royal title nor royal prisoners could make his lot happy, although "the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keepers of the prison." The ordeal was a very trying one, like that of John the Baptist. They "made his feet fast with fetters," the iron entered into his soul; and not until God's purposes were accomplished was he released from the dungeon. "Until the time that his word came; the word of the Lord tried him." (Psa. cv.) Then, as stated by Stephen in his defence (Acts vii.), "God was with Joseph, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, King of Egypt, and he made him governor over Egypt and all his house.' How alive to this was Joseph when at large, and making himself known to his brethren: "Be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God." (Gen. xlv.) To make Joseph to fill a high position, God saw that it was needful that he should graduate through suffering and affliction; and so be able through experience to sympathize with and aid the thousands of Egyptians who were to pass through the terrible ordeal of a seven years' famine. Thus, also, with Martha and Mary, when chiding Christ in not attending to their message, "He whom thou lovest is sick." But, we read, when "Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And the narrative adds, "Now Jesus loved Martha and her sister and Lazarus." But notwithstanding, "When he had heard, therefore, that he was sick, he abode two days still in the same place where he was." The action was like one who did not love Martha and Mary and Lazarus. How greedily and anxiously must the sisters have looked for a visit from the Saviour! How disappointed when, day after day, he came not! How grievously disappointed when their brother died, and he came not, nor even deigned a reply! Lazarus, the friend, was left to die, when strangers and enemies were attended to! When Christ told the disciples that Lazarus was dead—a proof of his omniscience—he added, "I am glad for your sakes that I was not there, to the intent ye may believe." The disciples evidently did neither understand the words nor the actions of Christ, and may be classed with the friends of the holy family at Bethany, who asked, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" the only difference was that the disciples sat on a higher form in the same school Truly

> "God moves in a mysterious way
> His wonders to perform."

And we say it, and sing it, but demur to the fact. There is a great deal of doubt still existing in the world, so we cannot blame John the Baptist, nor Joseph, nor Martha and Mary. We are apt to measure God's ways with our own line and plummet, and question the wisdom of his actions; especially when that action touches ourselves personally, or our own immediate circle. When we stand to question God we stand in judgment upon God. We forget that we are finite, and cannot grasp the Infinite, and that the Judge of all the world must do right. In our best estate, at present, we see through a glass darkly, but when this "muddy vesture of decay" has laid aside its earthly gear, then shall we see him face to face, and shall know him even as we are known. How often is it the case, that from our prison-house of sorrow, need, trouble, sickness, or any other adversity, we fret and

weep, and say, in other words, "Art thou he that should come?" Art thou really our Saviour? If so, hath God forgotten to be gracious? Is his mercy clean gone forever? Has he in anger shut up his tender mercies? Why am I compelled to linger in this my prison-house, and dungeon? Yes, until my purposes are fulfilled, says God. It may appear harsh, but from my vantage ground in the heavens I know the end from the beginning. My ways are not as your ways, neither are my thoughts as your thoughts, for as the heavens are higher than the earth, even so are my ways above your ways, and my thoughts above your thoughts. Be still, and know that I am God.

We may believe all the articles of the Christian faith, but it must be the principle of our lives, if we wish to understand God in his dealings with the children of men. God may not lead us out of prison as he did St. Peter, but he may leave us in it like that of John the Baptist; and if we question his dealings in providence and grace, we shall earn the same warning and rebuke, "Blessed is he who shall not be offended in me;" i. e., who make my dealings in providence a stumbling-block instead of a leading string to higher things. When the disciples were shut in for fear of the Jews, came Jesus, and stood in the midst: "the doors being shut," were left so. He did not bring them out of their trouble, but he gave them a far greater blessing —"Peace be unto you."

May it be our heart's desire to wait patiently for him, and find, in doing so, that he will "bring forth thy righteousness as the light, and thy judgment as the noonday."—*Selected.*

The Unrest of Church and State.

The world is wonderfully perturbed, unrest is the marked feature of the day. No government on earth is at rest and assured of its existence for a day, in peace.

The Church, is disturbed as it has not been before in a century. The words of the Master, "the sea and the waves roaring and men's hearts failing them for fear and for looking after those things which are coming on the earth"—find verification, now, as at no former period.

In heathen lands, where the light of the gospel has but dim radiance, there is a universal expectancy of some momentous event. In all India and the East, the ninth incarnation of Vishnu is now looked for, and with it the present order of things will end. And then will follow the universal reign of that deity, and his benificence will bless the world. This is the sacred belief of millions of our fallen race.

China with her vast population, is in revolution, and is dying out with the blighting influence indulgence. While this is the case in the low countries of that vast Empire, on the table lands, where the Tartar Tribes roam in wildness, the same peril reigns triumphant.

If we look to the civilized portions of the fallen world, we find a state of things, that surely indicates that we are just on the eve of a great change.

This is beyond all question an epoch age, the world is rushing to the fast approaching, new dispensation.

The divine chart of the world's history and destiny, speaks in no uncertain language. And when we look into its heavenly illuminated pages, we see that the days of Sodom and the crimes against God and humanity, are again upon us. The times are too portentious to be mistaken. The red handed sins of the days of the cities of the plains, again fill all lands.

The marriage relation is fast breaking down before the insiduous attacks of the subtile Demonism, that is fast turning the race from God—and preparing the world for the Advent of the Man of Sin—the personal Anti-Christ—that "wicked one," that is to be the scourge of the last days.

The murder of children is not confined to heathen lands. Indeed that crime against nature, prevails to an extent, to appall as we contemplate it. Change is doing its deadly work all over earth—and sorrowful as the fact may be, to look upon—the great family of man is sinking away from the light of heaven and the wooing influence of God.

The three unclean spirits, that are to be the brain of the latter time, have gone forth, in their mystic influence, and have entered into the heart of the kings of the earth, and the people, and denial of law and authority of all kinds follows. Evil has gone forth from nation to nation and a great whirlwind is being raised up from the coasts of the earth—the times are perilous beyond parallel.

Not a nation on earth but what is in trouble and many of them on the verge of revolution and many more of them, surging amid the fearful throes of intersene war.

The Church—the highest and the purest organization, is stricken in many portions and has no rest. It has departed from the faith once delivered to the saints—wrangles on immaterial things and has forgotten the great promises so dear to it, in its purer day.

The notion of a Spiritual reign of Christ for a

thousand years has taken the place of the faith of the Church held for sixteen hundred years, of the *personal* reign on earth, with his saints and the subduing of the nations.

This one great, central truth of Revelation, being spiritualized, the Church has become greatly demoralized. And all the grand promises, to be literally fulfilled on earth are frittered away.

The promise to Abraham and his seed, "as heir of the world," is diluted down to mean blessings, to be received

"Beyond the bounds of time and space."

And this spiritualizing theory has turned the simple and literal words of the angel, spoken to Mary—"and the LORD GOD shall give unto him the throne of his father David and he shall reign over the house of Jacob forever"—into a Spiritual reign in the heart of believers and to be enjoyed in a Spiritual Kingdom of grace.

This makes religion so unreal, so mythical, as to leave it without power. So unbelief, peril and unrest fill the world.

The great question asked by the Saviour, "when the Son of Man comes shall he find faith, (the) faith upon the earth, startles us when we fully realize the lack of faith among Christians —as to *the* great truth—*the personal reign of Christ upon earth*.

That mighty event, the Second Advent and the literal reign on earth for a thousand years—is disbelieved—in *fact* is not thought of, or counted as a part of Christian faith, by the large body of the Church.

The spiritualizing theory of interpretation given to the Scriptures, on these important facts of revelation, has led to unbelief all over Christendom. And because of these things errors almost without number have crept into the world and the pale of the Church.

. . . Why multiply words—these times and these perils are but the indications of that "falling away" that must come before the final Advent and glorious reign on earth of the Son of Man. J. HARPER.

—*Prophetic Times and Watch Tower.*

PROBATION IN THE AGES TO COME.

BY J. L. KNAPP.

Is it true that Christ leaves his mediatorial seat, and that no sinner will receive remission of sins after He comes to this earth the second time? I should like to see the proof of it. Those who hold this view give us their word as the proof. I am satisfied conditions will exist with men which we call probation; so that some men's sins will be forgiven after the Lord comes. Some reasons why I believe this:

"Moreover the laws entered that the offence might abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord" (Rom. v. 20, 21). It is here said that where sin abounded grace did much more abound. Now, if this is true, the grace must reign as far as sin. What did grace reign for but to bring eternal life, by Jesus Christ our Lord, to the sinner.

It is admitted, by all, that sin affected all of *Adam's* race: so grace as favor for eternal life, must extend to all. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He, by the grace of God, should taste death for every man."

Can we believe that the apostle was correct in the above statement, that Jesus was made a little lower than the angels, crowned with glory and honor? For what purpose was this glory and honor? It seems to me that He might by the grace of God taste death for every man. If this language is true, all must have this favor, or his death will prove a failure to the mass of mankind.

Paul quotes Gen. xii. 3 in Gal. iii. 8, and Peter in Acts iii. 25. Paul believed this; if not, for what purpose does he call our attention to this promise of God to shew us the love of God and his willingness to save all that will come to him? There are many Scriptures that throw light on this subject.

We call attention first to Isaiah xi. If any man will read the eleventh and 12th chapters of Isaiah he must see this cannot be fulfilled until after Christ comes the second time. But we are told "This is all conditional; therefore, never will be fulfilled." Did God make a covenant with the Stem of Jesse? Did He make a covenant with the wolf, and the lamb, and the leopard, and with the kid, and the calf, and with the suckling child, and all these different classes spoken of here? And if so, have they broken their covenant? "And in that day there shall be a Root of Jesse which shall stand for an ensign to the people" (verse 10). In what day? I answer, in the day when the wolf shall dwell with the lamb, when the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. "And it shall come to pass in that day, that the Lord shall set his hand the second time to recover the remnant of his people who shall be left" (verse

11). No man will claim that this has been fulfilled. If we ignore all this, we must much more chap. xlix: 14. Read on to the end of the chapter. Who is Zion? Look carefully at verse 16 on to the 20th. Is there no mercy here? Is it all wrath? I think not; but love and mercy.

Read Isaiah lx. and Isaiah lxv; commence with verse 17 and pass on to the 20th. He says, "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed." Can any one explain this in harmony with the idea that at the appearing of our Lord all the ungodly will be destroyed at once? The context proves conclusively that this must be after the Lord comes.

Read Jer. xxx. and xxxi. The xxxiii. chapter is full of interest and proof. Read Ezek. xvi. from verse 50 to the end of the chapter. Read Ezekiel xxxiv. These chapters prove beyond a reasonable doubt that God will forgive sin after the Lord comes. This is a prophecy in reference to Israel and Judah. God says He will cleanse them from all their iniquities. If God cleanses a man from all his iniquities now, and he remains cleansed until the Lord comes, I think he will find his place among God's elect people.

In ch. xxxvi 19, he says, "I scattered them among the heathen, and they were dispersed;" and in ver. 24, "I will take you from among the heathen, and will gather you out of all countries, and will bring you into your own land." (ver. 25.) "I will sprinkle clean water on you and ye shall be clean." In 31st verse, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe your own selves for your iniquities and your abominations." Why all this? If you will read these chapters you will find promised that state or condition we call probation. God says, "I will make a covenant of peace with them. It shall be an everlasting covenant." He says, "I will set my sanctuary in the midst of them forever." He says, "my tabernacle shall be with them, and I will be their God and they shall be my people. The heathen shall know that I the Lord do sanctify My people Israel." Micah iv. you will find a good witness. Let us now turn to Zach. xii. 10. This Scripture teaches us how men and women will feel when they look on Jesus. This I think proves men will be converted at sight. Chapter xiv. declares His coming; then what shall follow? "Every one that is left of all nations shall go up from year to year to worship the King, the LORD of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up, of all the families of the earth, unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain."

What saith the Saviour on this matter? "Wherefore I say unto you, All manner of sins and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world (*age*) neither in the world(*age*) to come." (Math. xii. 31, 32.) This at least is circumstantial proof that some sins can be forgiven in the world to come.

"After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins therefore, and I will set it up, that the residue of men might seek after the Lord, and all of the Gentiles, upon whom my name is called, saith the Lord who doeth all things." (Act. xv. 16, 17). Is it true that the tabernacle of David is to be rebuilt? If so, then it is true that the object is that the residue of the people may seek after the Lord, including the Gentiles. A Minister said, a few days ago, that the 17th verse "was fulfilled in the days of the apostles, and the 16th will be after Christ comes." It is strange that men will put darkness for light, and light for darkness.

Now turn to Rom. xi. "I *say*, then, hath God cast away his people? God forbid." This chapter cannot be twisted so as to prove that God will not provide for his people Israel. Well might the apostle exult in the plan of redemption, "O the depths of the riches both of the wisdom and the knowledge of God."

To these might be added many more testimonies. Rev. xiv. teaches us how this glorious message will fly. It is evident that this message has not been proclaimed yet. He says, Repent, "for the hour of his judgement is come;" and the angel that followed said, "Babylon is fallen, is fallen." It is clear to me that some men will seek after the Lord and their sins be forgiven after the Lord comes the second time to this earth.

Santa Clara, Cal., Feb., 1875.

LETTERS AND EXTRACTS.

FROM SAN FRANCISO.

BRO. STORRS: I thought to drop you a line for the BIBLE EXAMINER. I am a stranger to you, yet I belong to the household of faith, and

am your brother in Christ. I do not take the EXAMINER, but have read it occasionally, and I feel like encouraging it along. There are many that believe in "the ages to come" that do not take your magazine. I, for one, am a strong believer in the ages to come; and I soon expect Christ to come to remove the curse from the Holy Land to bring the first-fruits (of which Christ was a sample) to the great marriage, where they will work with Christ in judging the world. Paul says, 1 Cor. vi. 2, "Do ye not know that the saints shall judge the world?" He has called us with a holy calling that we should be engaged in a holy work. Then we must not cast away our confidence which hath great recompense of reward. For, if we are faithful over a few things, he will make us rulers over many. Some may ask, "What are we to rule?" We have abundance of Scripture on this point, but one text is sufficient for this time: that is found in Rev. ii. 26, 27. "He that *overcometh* and keepeth my works unto the END, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessel of a potter shall they be broken to shivers, even as I have received of my Father." Instead of annihilation taking place as soon as Christ comes, I find wicked nations on the earth just the same as ever. Rev. xxii. 2, shows a people not immortal, who need the leaves from the Tree of Life to heal them before they get a hundred years old: for Isaiah says, lxv. 20, "The sinner being a hundred years old shall be accursed." God has made ample provision for the whole human family. He says that Jesus came to save the world. But if he does not save any more than Orthodoxy claims he will, he gets defeated in his plan; and the devil will rob him of his purpose and destroy nine-tenths of the population: and the "conqueror," Christ, only gets the remainder. Does this look like being the "Saviour of *all* men; and especially of those that believe?

I am glad that there are some who are searching the Scriptures of truth to find what God has spoken. We have been following the heathen philosophers and Romish fables long enough. Paul says, "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life" (Rom. v. 18). This text, of itself, shows that life through Christ is a free gift, and that all will come forth from death's dominion in a hopeful state; then "all men shall come to the knowledge of the truth" (1 Tim. ii. 4). Then shall be made known to them "the only true God, and Jesus Christ" whom God sent into the world to "give life to the world," that "the world might live through Him" (John iii. 17, and vi. 33).

A. BOGART.

FROM ELD. H. ROCKWELL.

BRO. STORRS: In the early days of the Christian Church, the apostle Paul said, "The law was our schoolmaster to bring us to Christ." Now finding myself brought to Christ, I wish to say a little for present improvement. Peter tells us to sanctify the Lord God in our hearts, and be ready always to give an answer to every man that asketh "a reason of the hope that is in us with meekness and fear." The work of time is bowing me so heavily back to dust that I feel disposed to do as Peter enjoins: not with a haughty spirit; nor intending to injure the cause of the Lord nor to grieve the hearts of any. It is the hope in *me* of which I design to speak, and not of another's hope. Do you ask, what my hope is? I cannot answer now as I would have done sixty-one years ago, when I first found that salvation was free. I would have said then, "I hope to go to heaven when I die:" now I have no such hope. Are you filled with astonishment! and do you say, "You, a professor of the Christian religion more than sixty years and do not hope to go to heaven when you die!" No, I do not hope for that; but I hope, if living when Christ returns to earth, to be changed to immortality; or, if dead, to have a resurrection to an endless life. You ask, why do I hope so, or what reason I have for such a hope?

First, then, I believe that God so loved the world that He gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." I trust so to live in this world as not abusing it; for the fashion of it passeth away.

Second reason for my hope: I firmly believe that Christ came into the world, and that he was crucified, died, was buried, arose from the dead, ascended up into heaven, and that He will fulfil the blessed promise which He made for the comfort and hope of the church through all time, saying, "I will come again." O the inspiring hope! O the precious promise! And then what a cluster of heart cheering promises gather around this central one! Yes, listen to the voice of him who spake as never man spake: "Let not your hearts be troubled, ye believe in God, believe also in me: in my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, *I will come again* and receive you to myself, that where I am there ye may be also." These promises are strongly con-

firmed; for, as He ascended up into heaven, and while his stricken disciples stood looking steadfastly after him and the cloud had received him out of their sight, two men stood by them in white apparel, and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." I believe that these promises, and all others in the Bible, fulfilled. I look for their complete accomplishment "in due time."

You may ask, what do I hope to be, and what do I hope to do in that world to come? Well, I hope to do the will of God more perfectly than I have ever done it in this dark world. Just here, at this point, you may say, "After Christ returns from heaven nothing more can be done for the benefit of men, for time comes to an end." Can you suppose the work of our Father will ever be ended? I hope and firmly believe that the work of blessing will be a progressive work of mercy till the sound of free and full salvation shall have reached all the millions of our race who have been unavoidably deprived of hearing the word of life.

Bro. Paul, please tell us what you mean when you say, "The grace of God that bringeth salvation hath appeared to all men." Did you mean to be understood that this grace had appeared to all who had heard you? or, all that had ever lived on earth? If you mean all men had heard it, and on this account must either be saved or lost, how came it to pass that you should be commisioned to go forth and vex the church of God? Had the grace of God appeared to you before on your way to Damascus? I would be thankful to know if you believed your statement to Timothy has yet been fulfilled, that God "will have all men to be saved, and come to the knowledge of the truth?" and your conclusion, that "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time?" Had all men come to the knowledge of the truth at that time when you wrote? If so, what did you mean when you said, "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto principalities and powers, in heavenly places, might be known by the Church the manifold wisdom of God?" If I understand you, you say that grace had been given you to do a special work among the Gentiles which had not been done since the world began; and that work would increase the light of the Church and give her an advance in the knowledge of God's work of blessing mankind. To my mind, it is clear there is much truth in these few words, "Man by wisdom knew not God."

I am sick, and have been for several weeks, waiting for deliverance.

My times are in thy hands,
Pale poverty or wealth,
Corroding care, or calm repose,
Springs balmy breath or winter's snow,
Sickness, or buoyant health,
What ere betide,
If God provide
'Tis for the best, I wish no lot beside.

New Britain, Conn., April, 1875.

FROM J. A. GOODRICH.

BRO. STORRS: I am thankful to my heavenly Father for giving me life and health to be able to pen these lines to you. While reading the EXAMINER for April I was led to weep for joy; it was so precious. It reminded me of the time when I first began to read your writings. It brought every thing so fresh to my mind. O how much I have learned in the past seven years of my life. It has been the happiest of all my life. O praise the Lord for the true light that that shineth. We are told that the "path of the just is as the shining light, that shineth more and more unto the perfect day;" and the longer I live, the more I find it so. As I read Br. M. C. Harriman's article, "A Few Thoughts," I was led to rejoice in God, the rock of my salvation. O how plain the love of God is manifested in all of his precious promises. O how precious is the plan of salvation. It is glorious when I think of his wonderful goodness to poor fallen man. My heart is led to rejoice in the beauties there are in Christ; it is thrice blessed. Well might Paul say, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things that God hath prepared for those that love him." I have often felt that if I never enjoyed more of his love than I do here, I would be satisfied. Yes, blessed be God, when I awake in his likeness I shall be satisfied. O how blessed to think, that we shall be made like our blessed Lord and Master!

When I think how good the Lord has been to me, and how he has led me, I know not where to begin to praise him; pen is not able to write the love of God: and all his children know that he is a God of love. I know that he will do just right by us, and will lead us in the way he has marked out for us. I feel as if I was one of the

least of all his children; but I am glad that he owns and blesses me; and I feel many times that I am so glad that I can eat of the crumbs that fall from the Master's table. It is blessed, for our heavenly Father spreads a large table; and if I am worthy to eat of the crumbs I shall get filled with all the fulness there is in Christ. I have nothing of which to complain; for, many times I have been led to say these words with all my heart:

"In the midst of affliction my table is spread;
With blessings unnumbered my cup runneth o'er;
With oil and perfume thou anointest my head;
O what shall I ask of thy providence more!"

I am glad to see so many names in the EXAMINER, and it does me good to read their letters. I like the spirit manifested in the EXAMINER. I love to see a Christian spirit at all times. If one does not see or believe just as another, I do not feel that it is right to condemn them. I think God will show us what he wants of us, and will give us to understand his precious word as we should. With much love to all, I remain your sister in Christ.

New Britain, Conn., April, 1875.

FROM ANSON T. CRESSY.

BRO. STORRS: I have read the BIBLE EXAMINER several years. And I thank God for the benefit I have derived from a perusal of its pages. If any one on the earth has reason to thank God for the light of truth, that person is myself. At the age of sixteen I became convicted of sin. But it pleased the Lord to allow me to remain in darkness for nearly two years, before a single ray of light penetrated the gloomy chamber of my mind: and I could only cry, Who can deliver me from the bondage of my sins? For, in consequence of the teaching of one of the best of mothers, I was led to believe that the Bible taught that but a very few would be saved: while ninty and nine out of every hundred would suffer the pains of a hell in literal fire, mixed with brimstone. And in order to make a greater impression of the horrid situation of the lost upon my mind, my aged grandmother would ask me if I could hold my little finger in the blaze of the lamp a single minute? Then, seeing me shudder, she would add, "The whole body of the wicked will be put into the fire and burn forever."

In consequence of being led to believe that the Bible taught such awful doctrine, I at once rejected the God of the Bible altogether. But still I felt certain that there was a God who created the world and gave me life, and that the God who gave me my intelligence must be an intelligent being, and as such did I address myself to him. Not as the God of the Bible; but as the first great cause, the Creator of the heavens and the earth.

Oh, how often upon the mountains and hills of western Massachusetts have I, in the darkness of the night, prayed to the first great cause to manifest himself to me. Often have I prayed and wept until strength and voice failed me. Many thought me crazy, and I know not but that I might have been, in the course of time, had not God, in his infinite love, led me to speak of my trials to an aged seeker of truth, Loren Benton (long since dead) who said to me, "My dear young friend, the doctrine of the immortality of the soul is no where taught in the blessed Book." I began to search, and glory be to God, he soon began to manifest himself to me not as a God of love, but as the God of the blessed book; and since the first glimmer of light my pathway has grown brighter and brighter, and I expect it will unto the perfect day.

Now, Bro. Storrs, my prayer to God is, that he will give you health and strength to perform every duty that you are called upon to perform, that you may yet be an instument in the hands of God to convey still greater light and peace to the minds of the lovers of truth. I feel very much indebted to you, under God, for the knowledge I have of the truth. I firmly believe you have the truth with regard to the ages to come. May God bless you and fill you with love and peace.

Oxford, Conn., March, 1875.

JENNIE R. SHAFFER, Elk Falls, Kansas, writes: I have intended writing you for some time; but seeing so many telling you of hard times and poverty I have waited hoping I should be able to renew my subscription: but as yet I see no way, and I wish to say, Do not discontinue my magazine, which is so precious; and, if the good Lord will, we will pay sometime. We like the spirit of the EXAMINER, and do hope those living East and are blessed with means, will not let it sink; while we will do all we can. I am anxious to read the magazine, and thought, at first, no one would get them to read but the family, and so laid them away, carefully, to read when perhaps the Editor might cease his labors by death: but seeing so many truths that bring so much light and joy to myself, I now lend them to my neighbors, and they come home much soiled sometimes. Perhaps it wont be long till the trumpet will sound; then the mists and prejudices will pass away. Now we see through a glass darkly. "Have our forefathers all perished?" as the heathen inquired. A wise in-

quiry, truly. No wonder it perplexed the Missionary: his limited view made the answer hard. So we may ask, Have our parents and families, who never heard a *pure* Gospel, perished, who were morally good? No, blessed be God, they must first *hear*, and "know the only true God and Jesus Christ." I think, too, knowing the consequences of sin and death will incline them to flee to the LIFE-GIVER.

NOTE BY THE EDITOR.—It is my purpose that no subscriber's Magazine will be "discontinued" simply because they are poor, or are in straightened circumstances from misfortunes, so that they cannot pay for it; if they signify to me a wish for its continuance, they shall receive it so long as the Lord enables me to publish it. But let each do what they can, if it is only part payment. "Two mites" from some will be more than "*two* dollars" from others. Let each one do as the Lord has prospered them.

FROM ELD. A. W. BRADFORD.

BRO. STORRS: The EXAMINERS which you sent me a few days ago have been received and shall be read carefully and prayerfully at my earliest opportunity. It seems very strange to me that after the experience our people have had they should be so loth to enter freely into the investigation of any new truth which is brought to light. So far as I am concerned, personally, I wish to know what this new doctrine whereof thou speakest is? And so, like the noble Bereans, I will search the Scriptures daily, with a ready mind, to see whether those things are so, in hope that I like them may receive the word, yea the engrafted word which is able to save my soul.

Come brethren, let us search the Scriptnres. If we speak not according this word it is because there is no light in us.

From your brother in the Lord Jesus.

FROM AMOS SANFORD.

BRO. STORRS: For one year I have been preaching "the gospel of the kingdom" from an independent standpoint, uninfluenced by parties or sects. I have not hesitated to proclaim the whole truth, so far as I understood it, in the "light" which by some is called "new," but which I think is *old*—"too old" for most of the narrow contracted theories of the sects. I have been much benefited by your works, and regret that I have not been able to assist you more than I have.

I have recently changed my residence from Kansas to Illinois, and may be addressed at Anna, Union Co., Ill.

After a careful examination of the subject, I must say, I am fully committed to what is called the "*Fair Chance*" theory, which is ONE *chance* for salvation to "every creature," either in this age, or in "the ages to come." I am glad to see Bro. John Foore of Galesbug, Kan., has come out square for the truth. The *light* is spreading. Don't be discouraged, Bro. Storrs. Ere long you will be pensioned for eternal life in the kingdom of God for your service in the army of the Lord. The great Captain of our salvation will not fail to pay all the bounty He has promised.

The enclosed $1 is only a part of what I owe you. I thank you for your kindness to me. I am poor, but not discouraged in the work.

Anna, Ill., March, 1875.

NOTE BY THE EDITOR.—Br. Sanford will please consider his pecuniary debt to me fully discharged. The Lord will take care of us all, only let us keep steadfast in His work till our warfare is ended. Glory to God and the Lamb.

H. A. HOYT, Buffalo, N. Y., writes: A little more than a year ago I wrote for the EXAMINER, and it has been a regular, welcome, monthly visitor ever since: and as long as it continues to come laden with such precious and comforting views of God's just dealings with our race, I shall continue to accept it. I am sorry I am not able to send you a check for $100, to pay for the gratuitous distribution of many copies of the EXAMINER and hundreds of tracts. I wish the doctrines and sentiments you promulgate in the EXAMINER could find their way every month, yea, every week, into the home of every man, woman and child in the world. With the blessed word of God in one hand and the EXAMINER in the other, I think the occupation of hundreds of so called "ministers of the Gospel" would be gone; for with such guides as those, no person of an ordinary amount of reasoning faculties need fail of securing life everlasting through Christ our Redeemer.

S. BATTEY, Marion Centre, Kansas, writes: The BIBLE EXAMINER comes to me regular: and when I get it I am sure of a feast of the glorious light. It brings to my mind things present and in the future, and of the "endless succession of ages" to come, and the final restoration of all things in Christ, our blessed Saviour, and of the glorious work he will give us to do in carrying out and completing the work of this great salvation that He has set before the face of all people, and which was first proclaimed by angels on the plains of Bethlehem, "Behold I bring you glad

tidings of great joy, which shall be to all people." Bless His great and holy name for this salvation that saves from all sin.

ELD. J. LEWIS, Grafton, Ill., writes: The glorious doctrine of the ages to come is taking hold of some of the best minds, notwithstanding the opposition is so strong with some others that in several instances they have made martyrs of the EXAMINER by destroying them; but we are gaining ground. I am well, through the goodness of God, and doing all I can to promote the cause of Christ. The prospect over in Missouri is flattering; and if money matters ever get easier, there are several who say they will subscribe for the EXAMINER.

H. C. HUTMAN, Schlichters, Pa., sends something to pay postage on odd Nos. of EXAMINER to be sent to Kansas, and writes: May the Spirit of Truth draw all in whose hands they may be put to examine the great and glorious truths you are proclaiming therein, that they may prove as great a blessing to them as they have been to me since I have understood and received them as the word of the Lord, for which praise be His holy name; and let all that hath breath praise the Lord.

MRS. D. O. HOPKINS, North Foster, R. I., writes: How thankful I am for the blessed light and truth I have received of late. What a glorious and lovely being our Father is! Surely no one seeing Him in the light we do can help loving him. "HE *is* LOVE." That expresses the whole thing. O, I cannot praise Him enough for showing me this.

A BROTHER, San Francisco, Cal., sends for the BIBLE EXAMINER, and writes: I have always supposed that the Bible taught probation ceased with this life; but I am free to confess that of late my faith in that doctrine has been much shaken, and I am seeking to know the truth with all my heart. One thing I can say, that if the Bible teaches probation after the coming of Christ and the resurrection of the dead, I say, "*Amen*," with all my heart. I have never heard a sermon on the subject nor read any book or papers that advocates it, except that I have just got hold of the October (1874) number of your magazine. I do not know that I have ever seen but two persons that believed the doctrine. I have a very dear friend in this city that fully believes it; but he has never heard a sermon on it, and has read but little, but has examined it and is fully satisfied that it is Bible doctrine. If so, bless God for his mercy.

HENRY A. TROGER, Sandwich, Ill., writes: I have been led through deep waters during the past four years; but Jesus was with me to bear me up; and in looking back, I can praise the Lord for his merciful and loving guidance during those trying years. It was all for the best: for I have learned to trust my Saviour, and be able to hear Jesus say, "It is all right." "I am with you," is worth more than worlds. I am still more than pleased with the BIBLE EXAMINER; it brings the only real Scriptural food, so far as I can see at present, to my hungry soul.

BENJAMIN MELLOR, Philadelphia, Pa., writes: The EXAMINER comes to me regularly, and is quite a feast once a month, and I wish others could enjoy it as I do. I am still unshaken in faith and hope for the King and his kingdom; and my daily prayer is that I may do His will on earth as angels do it in heaven. I am glad to learn that some of your former friends are seeking again your friendship by embracing the same views. I look upon it as one of the happiest circumstances of my life.

S. A. MONTROSE, Farmington, Me., writes: My EXAMINERS and pamphlets, which I received all right, are out on their mission. I send you one new subscriber and hope to get another soon. I do love the blessed truths the EXAMINER advocates; and my desire is to live near the Lord, that through his love and mercy I may gain eternal life and have something to do in "the ages to come."

MRS. R. V. BENNETT, Riceville, Iowa, asks: "Would it not be well to publish in the EXAMINER something suitable for a funeral sermon, so that those remote from a minister any where near their belief, may not be left to the tender mercies of torment believers?"

RESPONSE BY THE EDITOR.—In the first place, a "minister" is not an essential person to attend a funeral. Let some intelligent person read selected portions of Scripture, such as 1 Cor. xv., 1 Thess. iv. 13 to 18, and similar passages, a plenty of which can easily be selected. But if you *must* have a "Sermon," please use the one advertised on the last page of the EXAMINER, entitled, "GOD IS LOVE." True, that sermon might be somewhat improved, but it will answer as it is. Try it, if you please.

OBITUARY.

A friend in Albany, N. Y., writes me as follows:

Our dear brother WILLIAM NICHOLS, whom you have known for so many years, fell asleep in Jesus March 29th, aged 65 years and 16 days. He was one of the best men that ever lived, and was held in the highest esteem in this community for his exalted Christian worth."

The writer of the foregoing was probably not aware that "for many years" past I had but little knowledge, personally, of Bro. Nichols. I have, however, no reason to dissent from the testimony he gives concerning this brother. My acquaintance with him was somewhat intimate when I lived in Albany and preached my "SIX SERMONS" on Immortality; but that was 33 years ago, or in 1842. Since that time I have seen him only occasionally. That he was a sincere and devoted Christian, and fell asleep in Jesus, I presume is true. May the grace of our Lord and Redeemer be the support of his bereaved widow. Death cannot long hold in its power the loved ones who have gone before us. The hope of the gospel is, that Christ will soon appear, and His saints, rising from the dead, or, if living, will be changed, and all together go up, with a shout, "to meet the Lord in the air; and *so* shall we be ever with the Lord: wherefore comfort one another with these words" (1 Thess. iv. 16–18).

DEATH STILL REIGNS.

ON the morning of April 26th I received a *telegram* from Clinton, Mass., saying, "It was the dying request of ARTHUR S. WHITNEY that you should speak at his funeral." To this I responded; and the next day, at evening, arrived at Clinton, 200 miles; the day following I spoke at the funeral to an attentive audience; most of whom had, probably, never listened to the view being now promulgated by a few of *us*. Bro. WHITNEY was a firm and consistent believer, and received 25 copies of the BIBLE EXAMINER, monthly, which he distributed to persons in various places The announcement of his death was sad news to me; for he was among my most trusted friends. He died of lung-fever, being sick less than four days; he was taken Thursday evening and fell asleep in Jesus Monday morning; and his last words were those conveyed to me in the above telegram. His sufferings were great, but not long, and his mind was in peace. His character was irreproachable, and he was esteemed highly by those who knew him. His age was 40 years. He has left a wife, who bears up under this heavy trial with Christian patience and submission, fully believing he will come again from the land of the enemy at the voice o the archangel and the trump of God, when Jesus shall descend from heaven and the dead in Christ shall awake to die no more.

GEO. STORRS.

THOU ART MY GOD.

Thou art my God! I turn from earth,
From human idols flee,
From creatures of terrestrial birth,
And worship only thee.

Thou art my Sun! Through this dark maze.
I look to thee for light,
And thy divine and glorious rays,
Make all around me bright.

Thou art my Hope! When clothed with gloom
My earthly path I see,
I look to realms beyond the tomb,
And hope alone in thee.

Thou art my Trust! When friends deceive
I in thy love confide;
And be my lot to joy or grieve,
I still in thee abide.

Thou art my Rest! I fly from grief
And care and doubt and fear,
And find in thee a sweet relief,
A refuge ever near.

Thou art my Rock! When all around
The waves of sorrow roll
With gloomy and with fearful sound,
On thee I fix my soul.

Thou art my Strength! In the weary hour,
When thoughts despairing throng,
I come to thy Almighty power,
And in that power am strong.

Thou art my Joy! I cast behind
The world, when dark or bright,
And only in thy fulness find
My soul's supreme delight.

Thou art my Love! How oft the death
Of human love I see;
I will not seek its fleeting breath,
But set my heart on thee.

Thou art my All! Blest with thy love,
Enough that thou art mine:
I can desire no bliss above
That bliss, supreme, divine.

REMOVAL.—I wish to inform my friends that I have moved my residence and Printing Office to 51 Savannah Street. All orders for Book or Job Printing will be attended to promptly, and executed in the best style of the art. Also on hand a good variety of Scriptural Tracts for sale.

WM. H. SPENCER,
51 *Savannah St.*,
Rochester, N. Y.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO APRIL 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Mrs. Ann Boult, Clarenden Kelly (Your Exr. *is* "paid" for), Mr. E. V. Bennett, Amos Sanford, Johnson Whaley, Charles Angle, L. S. Montrose for Geo. P. Blackwell, Mrs. Ann Story and Mrs. Mary Coons, Geo. H. Waterhouse, W. H. Whitman, Thos. Peyton, T. V. Peirson, Wm. S. Dibble, Mrs. R. A. Palmer, Eld. A. W. Bradford, Benj. Mellor, D. F. Broons, Henry Lees, Henry A. Troger (I have no claim on you), Fred. Ingersoll, Jerome H. Russell, Dr. W. K. Everson, J. A. Salin, D. C. Blakeman, John R. Davidson, Charles Everitt, Eld. H. Rockwell, J. N. Jerome, Wm. McGregor, Abel Robinson, J. D. Sheridan, Alfred Annable, Robert Steele, Chas. W. McCutchen, Geo. P. Ellis, John Hasty, Wm. Erwin, James Crawford (2), Eld. J. Blain, for H. A. Hoyt. Christopher Cushing, Eld. John Foore, Eld. S. W. Bishop, D. B. Salter, Eld. J. Lewis.

PARCELS SENT TO APRIL 25.

E. D. Capbell, Mrs. E. V. Bennett, Charles Angle, Geo. H. Waterhouse, Thomas Peyton, Wm. S. Dibble, Eld. A. W. Bradford, Benj. Mellor, Dr. F. Broons (2 par.), Henry Lees, Martha T. Turner (2 par. and a bound Exr.), Mrs. Dr. O. Whit, Mrs. S. C. Black, Mrs. D. Atwood, J. J. Friend, Wm. McGregor, Abel Robinson, J. D. Sheridan, Charles W. McCutchen, John Hasty, Eld. D. O. Hopkins, Eld. John Foore.

To Clubs.

THIS MAGAZINE will be sent to *one address*, for Clubs, at the following rates:

4	copies	for	12	months	for $ 6.00
8	"	"	"	"	11.00
10	"	"	"	"	12.00
15	"	"	"	"	15.00
25	"	"	"	"	22.00

These offers are made to encourage individuals to get up *clubs* in every place possible. The money to be sent me, in advance, by a Postal Money Order on Brooklyn, N. Y. If sent otherwise, to be at the risk of the sender.

P. S.—Any person who is receiving this Magazine on the "Club" principle, may add to their list as many as they please at the rate of $1 each for the volume. Please try it. Some already are taking 25 copies.

The Bible Examiner is a Monthly Magazine. *Terms*, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons) has removed to No. 10 Murray St. He will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

"GOD IS LOVE." A Sermon by GEO. STORRS; partially revised, and an article on "The Past and the Present" is substituted for the "Reminiscence" of the former edition. Price, 5 cts.; 10 for 40 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

THE DIVINE DISPENSATIONS: or, *The Divine Plan in the Government of Our Race.* By Geo. Storrs. This is a pamphlet of 64 pages, with cover. Don't fail to read it. Price, 10 cents; $1 per dozen.

THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

Bible Examiner Tracts.

No. 1.—THE WILL OF GOD. An Exposition of 1 Tim. ii. 4–6. 4 pp.; 40 cts. per 100.

No. 2.—"WE ASK FOR PROOF. 8 pp.; 75 cts. per 100.

No. 3.—WRATH AND MERCY: or, *Punishment and Forgiveness.* 4 pp.; 40 cts. per 100.

No. 4.—THE DOCTRINE OF ELECTION. 8 pp. 75 cts. per 100.

No. 5.—THE NON-RESURRECTION DOCTRINE: *Its Origin, Causes, and defects.* 75 cts. per 100.

No. 6.—"A SECOND CHANCE TO BE SAVED;" and ABRAHAM AND HIS SEED: *The Work they have to Accomplish.* 8 pp.; 75 cts per 100.

No. 7.—WHY EVIL WAS PERMITTED. A Dialogue. 16 pages; $1.25 per 100.

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Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, JUNE, 1875.

All Communications should be addressed to No. 79 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

Lectures.

I am willing to go any reasonable distance, for one Sabbath, to lecture on "*The Government of God over the Human Race.*" I ask no compensation, except that my traveling expenses be paid, and a suitable place be provided in which to speak. Any respectable hall will be preferred rather than a place occupied by any sect or party; for I am identified with none, but speak on my responsibility to God alone. GEO. STORRS.

Brooklyn, N. Y.

EDITOR'S NOTES.

To our FRIENDS.—More than half of the present volume has now been issued. It is essential that those who intend to aid its continuance, financially, should remit as early as possible.

PAMPHLETS.—I have been unable for some time past to supply calls for a few of my pamphlets. I can now furnish any of those advertised on the last page of this Magazine: which please see. Do not send for any not named there, as I have no means of supplying them.

☞ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume 18.

AN OFFER.—Any person sending me *four new* subscribers for the present volume of this Magazine, with a "Money Order" for six dollars, shall receive volume 18, *bound*; which I will send free of expense. The "four subscribers" may receive their Magazines at one office or at four different offices, as you shall choose.

Also: Any person now receiving four or more copies of this Magazine shall receive a copy of Vol. xviii., *bound*, if they will *add* five copies to their number and send me five dollars.

Yet Another Offer: For one new subscriber, with $3. I will send the entire present volume of the EXAMINER, and the *bound* one of the previous year, i. e., Vol. 18.

BIBLE EXAMINER, Volume xviii., is *bound* and ready to be sent to purchasers. It is put up in neat plain binding at $2.25; also, in morocco, with plain gilt finishing, at $3. 25; sent in both cases *free of postage*. Persons wishing either please let me know. If not prepared to pay now I will reserve them a copy a reasonable length of time.

Correspondence.

DR. W. K. EVERSON, Grand Crossing, Ill., writes: Paul says, "I have learned,"—and then tells us what he had suffered; yet "glories" in it all and calls it "light afflictions." Must we not learn in this school,—the trial of our faith? We must be "endurers"—"overcomers." holders of "the faith," always unpopular: for, "Woe unto you when all men speak well of *you*." Our precious things must be of a kind that are "tried in the fire" of affliction, that we may be "rich in faith" and "inherit the kingdom." If any are tempted, let them rejoice, and go to Paul and examine his list of "light afflictions," and compare notes: see what he considers *less* for the great *gain*, even that which we are reminded by our Saviour to rejoice in hope of redemption that draweth nigh when we see these things come to pass. The Lord chasteneth every son he receiveth, and ordereth all his steps. His angels attend them; for they are ministering spirits to those who shall be heirs of salvation. If we have really left all for Christ, how the word ought to sanctify us; believing it, we ought to rejoice in the glorious hope, knowing that our light afflictions shall add to our glory, if we are properly exercised thereby. Riches may be given as a trial: do any hold them in vain? or, with self-denial, that God may be glorified thereby? That man is blessed indeed who comprehendeth God in this matter, and is a faithful steward, laying up treasure in heaven. But if he bury his talent or useth not the gift God has bestowed for His glory, he is as a fraudulent treasurer. But there be "not many rich." Why? Because God knoweth the human heart; the temptation is too great and they are withheld in mercy to us. God careth for those that love him. God bless you. Yours in the blessed hope of immortality.

MRS. SARAH VAN WIE, Harvard, Ill., makes a remittance and writes: "I cannot tell you how glad I am to get the BIBLE EXAMINER, nor what a source of joy and comfort the glorious doctrine of 'the ages to come' is to me. I never loved God so much nor served Him so willingly as I have since I could look at Him as a loving Father, not willing that any should perish, but have everlasting life. Please continue me as a subscriber for the EXAMINER as long as I live. Hoping to meet you in the glorious future, I remain your sister in Christ."

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 Tim. ii. 4, 6.

Vol. XIX. NEW YORK, JUNE, 1875. No. 2.

God's Promise and Oath.—No. 2.

Men of faith delighted to call these pledges of God's faithfulness to mind: they were sustained by them, and encouraged others by a constant appeal to them; so that in their most trying hours they rose above the tempests that howled around them, and triumphed by faith in the security God had given them, not only by His words of promise but by confirming them with an oath; in which, says Paul, "It was impossible for God to lie" (Heb. vi. 17, 18).

The reader's attention is called to this subject, believing it will be the means of creating faith, or of establishing and strengthening that already existing. God's promise and oath to Abraham, confirmed to Isaac and Jacob, runs through the whole Bible like a *golden* chain, linking Eden with the New Jerusalem, and sweeping round the whole posterity of Adam, binding them to His car of love, in which the Great Restorer has been placed, with the "Balm of Gilead"—a healing *remedy* for every evil the race are subject to; the knowledge of which, God is pledged, by promise and oath, to give to every soul that has descended or may descend from Eve, "the mother of all living" (Gen. iii. 20).

"I will perform the *oath* which I sware unto Abraham," said God to Isaac (Gen. xxvi. 23). Again he sware unto Moses, saying, "But as truly as I *live*, all the earth shall be filled with the glory of the Lord" (Numb. xiv. 21). "He hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham, and his *oath* to Isaac," etc. (Psa. cv. 8, 9). "That I may perform the *oath* which I have sworn unto your fathers," etc. (Jer. xi. 5). "To perform the mercy promised to our fathers, and to remember His holy covenant; the oath which he sware to our father Abraham" (Luke i. 72, 73). "The Lord sware, and will not repent; thou (Jesus) art a Priest forever, after the order of Melchisedec" (Heb. vii. 21). Not a short-lived Priest for one age, but unto "a thousand generations;" and, at most, not more than two hundred generations have yet passed from Eden to the present time. "The word of the oath . . . maketh the Son (a Priest), who is consecrated for evermore" (verse 28). Let it be remembered that "The Strength of Israel will not lie nor repent: for he is not a man, that he should repent" (1 Sam. xv. 29). When God hath spoken, whether by promise or threatening, and made oath of it, there is no change; every such case is or will be fulfilled to the letter, literally. Here is solid ground for faith, and whoever trifles with God's oath, or diminishes from it by saying, it "*means something else*" than what it literally expresses, is treading on dangerous ground, and may find himself suddenly shipwrecked.

Do not forget that "The Lord swore to Moses that he should not go over Jordan" because of one act of unbelief, or anger, when he smote the rock in Horeb, seeming to doubt if water could come out of a rock. That oath of God was literally fulfilled; and though Moses besought the Lord to let him go over Jordan, yet he was refused, and had to die short of it. God's oaths are not to be lightly esteemed, or spoken of as if He did not mean what His words express. Symbols and figures may require study rightly to understand; but when God has promised or threatened, with an oath, there must be "an end of all controversy" as to what He means, if we would not hazard a dreadful loss. Already Christendom has suffered and is suffering by this spirit of unbelief in God's promises confirmed by an oath. "The Lord hath sworn, and will not repent; Thou [Messiah] art a Priest forever after the order of Melchisedek" (Psa. cx. 4), whose priesthood was without "beginning of days or end of life; made like unto the Son of God" (Heb. vii. 3); yet multitudes in Christendom, even professed *ministers* of this "Priest," limit his priesthood; thus limiting God's oath, or perverting its meaning, and sowing, broadcast, the seeds of unbelief, and destroying confidence in any of God's testimonies; for, if the promise and oath are not reliable in their most obvious sense, where is the foundation for faith in any utterance of Jehovah?

It is high time this system of throwing doubt

on the Divine testimony was done with. "Abraham," with less light than any of us now have within our reach who have the Bible in our hands, "believed God, and it was counted to him for righteousness" (Gen. xv. 6; Rom. iv. 3). He might have reasoned against the literal sense, amidst the surrounding difficulties, but he "was strong in faith, giving glory to God; being fully persuaded that what He had promised He was able to perform" (Rom. iv. 20, 21).

"O," says one, "I believe the promise and oath of God as much as you do, only I do not put the same *construction* upon them as you do." Yes, that is all the difference. You believe them, but do not know what they mean, (i.e., they do not mean anything we can be certain of); while I believe they mean what the words express, according to the most obvious sense of the language. Your *construction* destroys faith, by making the promise and oath relate to something, but you do not know what. Mine accepts the words in their obvious sense, and rests in God's ability to make them good to the letter; no matter how impossible it may seem to be. That is just the difference between you and myself. A very wide one, it is true; but which position honors God most, the impartial may judge. ED.

PROBATION: PROBATIONER.

IT is said, these words are not found in the Bible. That is true; but that the *thing* signified by them is found in the Holy Scriptures is beyond all reasonable doubt. The first idea of probation is, "The act of proving" a person, a thing, or system; it is "a trial" designed to test the character or fitness of a person, thing, or system, for something higher: and a probationer is a person on trial to prove his fitness for something for which he is designed in the future.

The fact of probation or trial does not prove the person, or thing, or system is on a *final* trial unless it is positively so stated. The principle of probation is clearly set forth by the LORD to Jeremiah at the "potter's house," where "The vessel that the potter made of clay was marred in his hand; so he made it again another vessel, as seemed good to the potter to make it." The Lord said, "O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel" (Jer. xviii. 5–6).

Though an individual, a community, or nation may fail on trial to be fit for a noble first use designed, it does not follow that no other trial can or will be made of them to fit them as vessels to a less honorable use. It is important that we understand to what end the trial is intended. The *end* of probation may come as it relates to one purpose, only to be succeeded by a probation for another purpose or use.

By not observing this obvious distinction, we overlook the principle the Lord laid down in Jer. xviii., and so confound all distinction in the administrative government of God. Israel, as a a nation, was on probation or trial for an exalted position, viz.: "If ye will obey my voice indeed, and keep my covenant, . . . ye shall be unto me a kingdom of *priests*" (Exod. xix. 5, 6). Their probation for the offices of "kings and priests" unto God ended with their being rejected *nationally* from that glorious exaltation, when they rejected Him who was to be "King of kings and Lord of lords." To that highest position only as individuals can they ever attain hereafter. But this national loss does not prevent their national revival, nor their probation for a *secondary* place of exaltation under God's *elect* kings and priests under Christ. The Scriptures are clear and explicit that such a probation awaits them in the "ages to come," and that they will improve it and become the *foremost* among the nations of the earth, under the government of the Son of God and his associate rulers. Not only are the prophets clear on this subject, but the apostle to the Gentles is explicit in the matter: he says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so *all* Israel shall be saved: as it is written, There shall come out of Sion the DELIVERER, and shall turn away ungodliness from Jacob. . . . For God hath concluded them all" (shut them up) "in unbelief, that He might have mercy upon *all*" (Rom. xi. 25, 26, 32). All Israel then are to be brought under the rule of Christ as the *pre*-eminent *subjects* of His government; for, "The Lord God shall give unto" Christ "the throne of His father David: and He shall reign over the house of Jacob forever" (Lk. i. 32, 33).

Earth-born governments, or nationalities, have had or are having their probation, or trial, that they may or might secure the blessings of righteous government. But every one of those governments have failed of that end, and corruption, oppression, and wickedness have characterized them all; and when their sin against their fel-

low men have "come to the full" their national probation comes to an end, and judgment with overthrow follows. The individuals composing those nations may or may not have had a *personal* probation to fix their final state; but because the *national* probation is ended, it does not follow that such an event closes individual trial for an endless life. With millions on millions that trial has never yet commenced; and dying without it, their final destiny cannot be fixed; they must first "know the only true God and JesusChrist" whom "the Father sent to be the Saviour of the world" (John xvii. 3; and 1 John iv. 14). Till this knowledge is imparted to them, whatever inflictions of judgments may fall on them, they do not *end* their probation for an endless life, unless the absurd position is taken that it ends before it had a beginning. FAITH in Christ and *subjection* to Him, are what the trial or probation demands in order to secure an endless life; and neither the one nor the other can be exercised till the fact of Christ as their Saviour from sin and its consequences are clearly set before them. Probation, by God's appointment, for an endless life, is the birthright of every soul born into the world; and without it no soul will ultimately perish. ED.

UNION WITH CHRIST:

WHY SHOULD IT BE SOUGHT?

THIS question demands attention beyond what is generally realized. Most persons admit such a union is necessary; but its chief importance in their minds is to save them from death or hell, whichever their theory supposes to be the punishment appointed hereafter. Whenever such an idea rules in the mind the person fails to see the main importance of the union, and is liable to postpone it till he supposes himself near the end of this life. He does not perceive that union with Christ is of the first importance on a higher ground, or for a more noble and essential reason. Man by creation was but an animal being, "of the earth, earthy" (1 Cor. xv. 47), and only "the figure," (*tupos*, type) of what man was designed to be when perfected. All christendom has mistaken the first Adam as the perfected man; supposing that the CREATOR finished the man in a state of perfection in one day; whereas, the first man was but a *type* or "figure of Him who was to come" (Rom. v. 14). The Second Adam was "The *image* of the invisible God" (Col. i. 14, and Heb. i. 3). Such was God's order in the creation. He made man so that when completed and perfected he should be in His image; and by anticipation he is spoken of as if already in the image of God when he was first produced, as Abraham was the "father of many nations when as yet he had no child," according as "God calleth those things which be not as though they were" (Rom. iv. 17). So man was said to be "made in the image of God" (Gen. i. 27), because his purpose was, that such should be the final result of the work of creation when it should be matured. But only the type, the pattern, was at first created; the perfected man, the real "image of God," was in reserve, to be manifested in due time. "The second man—the Lord from heaven"—"the first born of every creature" (1 Cor. xv. 47, and Col. i. 15). He it is who is "the *image* of the invisible God;" and this is "the mystery of God's will, according to His good pleasure which He hath purposed in himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth, in him" (Eph. i. 9, 10); all this is to be done "according to His own purpose and grace, which was given us" (the human race) "in Christ Jesus before the world (literally, *the ages*) began" (2 Tim. i. 9).

The design of God and his "purpose" was, before the work of creating our race began, to produce first the *type* or "figure," and afterwards to bring forward the perfected manhood in the person of Jesus, the *Anointed* with the Holy Spirit, whereby the first perfected man was manifested and empowered to bring all other men into a likeness to Himself in accordance with the freedom of their accountability or responsibility. By this perfected state man is made spiritual, immortal, and "death has no more dominion over him:" he "cannot die any more" (Rom. vi. 9. and Luke xx. 36); he is made in the image of God in that high sense in which it was God's "purpose" he should be at the outset; in other words, being united to Christ he becomes a "partaker of the Divine nature" (2 Pet. i. 4).

To this state of perfection men are called by the Gospel,—the "good news" of God's love to to the world,—all men, everywhere, in every age, and of every condition; and sinners of every class and of every land; living and dead, if they died without the means of knowing God's purpose concerning them. It is not barely to "save our souls," to be "saved from death," nor "from hell," that we are called to a "union with Christ." It is that we may rise above our animal constitu-

tion into a spiritual nature and to that maturity our CREATOR designed in our creation, and which He purposed should only be through union with Christ, and which cannot be obtained in any other way or by any other means, in this age nor in the "ages to come." Goodness, purity, and holiness, cannot even take *root* in man in any other soil than by this union with Christ; much less can it *grow* and mature, become perfected, in any other way or by any other means: "With out me," says Christ, "ye can do nothing" (John xv. 5); or, "*apart* from me—*separated* from me,—ye can do nothing." To possess the first elements of spiritual life we must be *united* to Christ. This life is not of nature—that is, it is not inherent in man by creation; it is only obtained by grace; the gift of God in Christ; we must become branches in Christ, or the life of Christ cannot flow into us, any more than the sap of a vine can flow into a branch that is not united to the vine. The most moral man on earth has no more spiritual life in him, of himself, than the worst sinner. Till a union with Christ is formed all men are only in their animal state and perishable.

The fountain of life divine is opened for all men: that fountain is Christ—"God hath given to *us* eternal life;" but it is not in our natural constitution, nor can it be developed from it by any human process because the seeds of it are not in us; but "*this* life is *in* His Son" (1 John v. 11, 12). "He that hath the Son" (i. e., hath union with Christ) "hath life," (viz., the eternal life); "he that hath not the Son of God" (is not united to him) "hath not life." The matter is thus made so plain that no one need mistake the case. All spiritual or divine life is *in* Christ, and there is only one way to partake of that life, viz., *faith* in Christ as the fountain where alone divine life can be obtained. No rites, ceremonies, fastings, prayers, morality, good works, nor any other human invention can put any man in possession of this spiritual life: moral and immoral, all alike are destitute of this divine life till a union with Christ is formed by *faith* in Him. The spiritual element is not planted till he is united *to* the soil which produces it, viz., CHRIST.

Union with Christ, therefore, is not to be sought as a refuge from death, nor from "hell;" but as putting us in possession of the spiritual element which will enable us, "being rooted and grounded in" Christ, or his "love" (Eph. iii. 17), to "grow up into him in all things, which is the Head" (Eph. iv. 15); thus shall we become new creatures in Him—spiritually minded; and, abiding in Him, we shall "bring forth much fruit" (John xv. 5): and thus maturing an ultimate perfection will be the result under the training hand of the "Father" of our Lord Jesus, the heavenly "Husbandman," who is continually training and cleansing "the branches" in Christ; not to save them from death and hell, but to prepare them for glorious uses "in the ages to come." In view of this theme, how stale and insipid the popular motive of "saving men's soul's from hell." Let the glories to be revealed in those possessing the divine life stand out, as it should, in all our teachings concerning the future.

ED.

THE LAW AS A SHADOW.

"The law" is "a shadow of good things to come" (Heb. x. 1). A shadow always leads to a substance. Jesus says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil: for, verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 17, 18).

I have before spoken of the law as a shadow of good things to come; but I did not then see with what solemn authority the idea was enforced, even the oath of Jesus, implied in the term "*verily*," from which there is no appeal regarding the truth of the statement. The law sacrifice of the lamb, as a sin offering, was a shadow of "the Lamb of God," and was fulfilled by Jesus in the offering of himself "once for all" (Heb. x. 10–14). He also became the substance shadowed by the first fruits at the Passover (Lev. xxiii. 10–14; 1 Cor. xv. 23), by His resurrection from the dead. He is the substance of the shadow of the high priest entering into the "Holiest of all alone once every year" (Heb. ix. 1–12). But in the "coming out" of that place, the shadow has not yet found the substance, and will not till "Christ appears the second time" (Heb. ix. 24–28). Not till then will the shadow of the first fruits of Pentecost (Lev. xxiii. 17, 20) find its substance in the second class of first fruits, viz., "the *body*" of Christ: which class was forty day later than the other, or in the close of the second month, but the final "ingathering," or end of the harvest, was not till the seventh month. This final ingathering is as sure to follow that of the second class of the first-fruits, as that was to follow the first-fruits, Christ, but

at a much later period; "not one jot or tittle shall pass till all is fulfilled;" so saith Jesus.

Then there is the law of redemption, which relates to the release of persons and their lost estates. Certain periods were appointed for this. A Hebrew went out free in the seventh year, while aliens, or strangers, were held seven times seven years, or till the jubilee, when "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof. . . . In the year of this jubilee ye shall return every man unto his possession" (Lev. xxv. 8–13).

All theories that deny a future age or ages of probation, say, virtually, this law has passed away, and the shadow had no substance; thus setting at naught both the testimony of Christ and Paul. As the Pentecostal first-fruits are yet to be gathered and presented to God as "the *Body* of Christ;" so, also, is the "ingathering" of the final harvest yet in the future, and the ultimate of the harvest will be the great jubilee which is the substance shadowed forth by the jubilee of the law; for "not one jot or tittle shall" in any "wise pass from the law till all be fulfilled," so saith Jesus, and who shall gainsay it? The "jot and tittle" were the smallest letters or points in the Hebrew alphabet: and this gives the great force to our Lord's expression, as though he had said, "Verily I say unto you, Till heaven and earth pass away, one point or letter shall *in no wise* pass from the law till all be fulfilled." Whatever, therefore, the law pointed to, as a shadow to the substance, will, here or hereafter, all be fulfilled. Hence the saints may renounce their hope of being gathered as "the first fruits of God's creatures" (James i. 18), at the coming of Christ the "second time," or accept the fact that the great harvest is to be at a much later period; for the law—"a shadow of good things to come"—will every "jot and tittle be fulfilled."

This subject is full of light and instruction, and might be greatly enlarged. Only a few thoughts are here given for the comfort and encouragement of sincere inquirers after truth, who, like Daniel of old times, are earnestly seeking for light and truth. Daniel got for an answer, "I will show thee that which is noted in the scriptures of truth" (Dan. x. 21). So will God answer, in some way, at some time, all who seek diligently to know his will, regardless of the traditions and creeds of men, and who prayerfully search the Scriptures to know the mind of their Author. There is much yet to be learned in those Scriptures "concerning things to come;" and most men, not excepting professed Christians, are like Elisha's servant, who could see the Syrians that surrounded his master's habitation, and cried, "Alas, my master! how shall we do?" He did not see the heavenly hosts that were equally near: his eyes were not yet opened, But Elisha prayed for him, and his eyes were opened, "and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 14–17).

The Scriptures of truth are full of glorious things unseen by sectarians and bigots of all sorts; yet we will pray that their eyes may be opened to see "the great things of God's law," which at present "they count as strange things" (Hosea viii. 12).

Murmurers and Fault Finders.

"This man receiveth sinners, and eateth with them."—Luke xv. 2.

Such was the language of the Pharisees and Scribes, who "murmured" because Jesus received "publicans and sinners," who "drew near unto him for to hear him." Jesus vindicated himself in three parables, viz., that of the lost sheep, the lost piece of silver, and the prodigal son; all three of which show the intense interest God and the angels in heaven feel for the lost and perishing children of men, and the compassionate heart of Him who came "to seek and to save that which was lost" (Luke xix. 10). The hearts that cannot sympathize with such a work have too little of a Christ-likeness to be "kings and priests to God and the Lamb."

Not only are such like the Pharisees and Scribes, but they resemble the elder son, in the parable, who "was *angry*, and would not go in" to the feast, because his father had received the *prodigal* brother, and made a feast for him. He had "served" his father "these many years, neither transgressed at any time" his father's "commandment" . . . but as soon as this thy "prodigal son" (who had "wasted his substance in riotous living," verse 13), "was come, which hath devoured thy living with harlots, thou hast killed for *him* the fatted calf" (verse 28–30).

How much this angry son, priding himself on his own good character, and finding fault with his father's kind and forgiving heart, resembles a multitude of professing Christians in these last days. They are quite willing to be thought

"heirs of God" and *inheritors* of the kingdom: but the idea that their poor ignorant brothers, who never heard of their Father's house, nor of His love, or had only heard Him belied by professed teachers of His religion; that these should be permitted to return and taste the sweets of the feast of "the *Lamb* slain for them," and there be "joy in the presence of the angels of God over these sinners," who have been sought after till they are found, is too much to be endured; they murmur and find fault, if they do not get *angry*.

"O," say they, "we do not find fault thats inners, even the worst of them, are saved; *but* you would have those that never heard the Gospel have a chance in a future life." Truly, that must be dreadful to your kind hearts, to think your poor ignorant brother sinners, who never had any of the privileges you have enjoyed, and have been surrounded by circumstances which prevented their ever seeing the true character of God and his love to "the world," should have a chance to know God, and possibly receive His forgiveness for their sins of "ignorance," which are past!

These self-righteous murmurers seem to think God's "hand is shortened, that it cannot save," except it be done in *their time* and way. It may please the kind Father yet to come out and "*entreat*" them not to refuse to come into the kingdom feast, because they may have the blessed work to do of seeking the lost, who had never been found during their present life. Did your hearts yearn over perishing and benighted sinners while you were in your mortal state? and did you wish and pray for the poor benighted heathen, then? and will you not rejoice, in your immortal state, to go on a mission of love to the lost ones who had lived and died in ignorance of God's love for them? O, blessed work! How it will fill you with delight to "fly through the midst of heaven, having the *everlasting* Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment has come; and worship Him that made heaven, and earth, and the sea, and the fountain of waters," (Rev. xiv. 6, 7). And then to join in "the song of Moses and the Lamb," on "the sea of glass, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for thy judgments are made manifest" (Rev. xv. 3, 4).

There will be no murmurers and fault-finders then; their past imperfect knowledge and sectarian prejudices will have passed away, and the judgments of God will be seen, not as hopeless inflictions of wrath, except on wilful rejectors of His love, but as chastisements designed to bring men to a sense of the unreasonableness and wickedness of their want of subjection to His righteous government and obedience to His *anointed* King, whom he will have then "set upon His holy hill of Zion" (Psa. ii. 6). ED.

"HOW CAME YOU TO ACCEPT IT?"

IT has been asked, "How came you to accept the doctrine that no one would ever be raised from the dead except such as had a spiritual union with Christ?" I answer: The absurdity of a revival into life, in a hopeless condition, to torment and kill again, had much to do in pushing me into that theory. At that time my mind was not prepared to take the advanced step which I have now taken. Early traditions had not lost all their power; and still supposing there was no such thing as pardon or salvation after death, or in a resurrection state, I took the non resurrection view as the only rational one.

At last I have discovered there is no Bible testimony for the idea that God has not mercy to bestow, unto life everlasting, upon such as, by any unavoidable means, have never had the knowledge of His love and the *Remedy* He has provided for sin and death: and I am now satisfied, the doctrine that probation ends with *all* the race, at death, regardless of the circumstances in which they have been placed in this life, is a *fable*, without any more foundation in the Bible than that blasphemy of "inherent immortality." The wonder is, how can men, rejecting the last named heresy, still cling to the other, which is equally baseless, and opposed to the character of God and His righteous government?

Let them give us a "Thus saith the Lord," for the assumption that death is the shutting up and closing forever all probation to the entire race of Adam. I do not deny but that it is, or may be, to all who have had the knowledge of God's *remedy* for sin and death, and have wilfully refused to accept that remedy. Let it be shown by Bible testimony that it is so to *all* others, if it can be. I know it cannot be, aside from "the traditions of men," by which "the counsel of God is made void," and his word turned into foolishness. ED.

The Anglo-Saxons:

Who are they? and are they in Prophecy?

In the close of the article on "*A Chronological Curiosity*," in the last number of the Examiner, some statement is made in reference to Anglo-Saxons being of Israelitish origin, and of the increasing interest taken in that subject in England. I was rejoiced to hear such news; for it is a topic on which my mind was exercised thirty years ago, and then became satisfied of the truth that that people were truly of, what was called; "The Lost Tribes of Israel;" especially of the tribe of Ephraim. On the subject, in time past, I have written and lectured. I am still on that side of the question, undoubtingly. Some may express surprise at the inquiries at the head of this article, and possibly think it of no interest. To such I give notice, beforehand, that I believe the Scriptures in prophecy, point out the main features of this world's history relating to particular families and nations; and that a conflict among the nations is soon to take place, if not already begun, in which there will be a development of literal Israel as God's great instrumentality in "breaking in pieces" the civil and ecclesiastical *tyrants* of the earth; not completely till Christ shall appear the second time with His saints immortalized as "kings and priests" to govern and teach in the setting up of the kingdom of God and subduing the nations to the rule of Christ.

That the Anglo-Saxons are a remarkable people in some respects, no one will deny; and that they occupy an eminence in the world and its affairs above any others, I need not spend time to prove. Would not such a people be likely to appear in "prophecies given by inspiration of God?" If so where?

The origin of this people has been a profound mystery, except that long centuries since they are supposed to have come out of Asia with other clans or tribes emerging from that fountain of the human family, and ultimately taking the lead in civilization and Christianity.

I take the position in the following remarks, that the Anglo-Saxons are the subjects of prophecy—their characteristics and course clearly defined; and their mission and work, in relation to this world, distinctly marked out: and, finally, that they are the posterity of Joseph, by his marriage with Asenath, a princess of Egypt; and have been and are to be the intruments in the hands of God, in destroying civil and ecclesiastical despotisms, and restoring to all men their individuality, by which alone they can occupy a position which is in harmony with God's claim on them.

I do not intend to go minutely into details in this argument, but only give outlines of the subject. My first resort will be to prophecy; and in this I shall lay down two principles, *viz:* Prophecy is of God, and it will not fail.

1. Prophecy is of God.—"Knowing this first, that no prophecy of the Scripture is of any private interpretation"—literally, *impulse* or *invention*—"for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. i. 20, 21.

2 Prophecy will not fail.—"For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord."

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 8, 10, 11).

With these two principles I proceed to inquire in relation to prophecies concerning Joseph and Ephraim his son, bearing in mind, none of them can fail.

The first is in Gen. xlviii. Jacob, the father of Joseph, was sick, and blind through age. Joseph took his two sons, Manasseh and Ephraim, to his father for his blessing. Jacob in blessing them, said, "Let them grow into a *multitude* in the midst of the earth." (verse 16). In the blessing, however, he gave Ephraim, the youngest son, the preference, which displeased Joseph, and he endeavored to reverse it; but Jacob refused, saying of Manasseh, "He also shall become a people and be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations"—or "*fullness*" of nations, as the margin reads.

The marginal reading of verse 16 is remarkable. It is, "Let them increase *as fishes do increase*": the idea of sending off colonies as fishes send out shoals, or crowds of fishes. The grand idea of an innumerable posterity, which would spread over the earth far and wide. Has this prophecy failed, or returned void? Sure as the word of God, it has not and cannot fail. Where, then, are these multitudes? Tell us not, "They are lost": that is impossible: they are somewhere, though they may not now be known as the posterity of Joseph. Can we find them? Such a people cannot be hid in a corner.

Let us next look at Jacob's prophecy concerning his sons, just prior to his death, recorded Gen. xlix. Here all I shall dwell on is that relating to Joseph. He had given to Judah the *one* seed, *viz:* Shiloh, or the Messiah, the Christ; but of Joseph he thus speaks—"Joseph is a fruitfull bough, even a fruitful bough by a well, whose branches run over the wall"—great enlargement, spreading widely abroad—. . . "his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob:" "even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above"—the atmosphere—"blessings of the deep that lieth under"—blessings from maritime pursuits—"blessings of the breast and of the womb"—the multitudes proceeding from him—"the blessings of thy father have prevailed above the blessings of thy progenitors *unto the utmost bounds of the everlasting hills;* they shall be on the head of Joseph:" his posterity would spread to an unlimited distance, and find the treasures of the everlasting hills.

Let us now look at the prophecy of MOSES, just prior to his death, (Deut. xxxiii). "And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven"—the atmosphere—"for the dew"—or rain: the moisture for his soil—"and for the deep that coucheth beneath"—a great maritime and naval power—"and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills"—all minerals, gold, silver, and the various ores contained in them, which this people would bring out from the long hidden mines—"and for the precious things of the earth and the fulness thereof"—extensive cultivators of the soil—"and for the good will of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of the bullock, and his horns"—*power*—"are like the horns of unicorns; with them"—by his horns or power—"he shall push the people together to the ends of the earth:"—his power will be great everywhere; going forward till it will be felt and acknowledged all over the earth;—and they are the ten thousands of EPHRAIM, and they are the thousands of Manasseh."

Can any one who believes in JEHOVAH, the God of Israel, for a moment believe all this prophecy concerning Joseph and Ephraim has failed? Or, which is the same thing, that such a people is no where to be found on the earth? Hath God forgotten His word? Sure as such is not the fact, so sure is Ephraim to occupy the positions indicated in these remarkable prophecies.

Where then is Joseph? Where is Ephraim? or, where is their posterity, of whom such were spoken by "holy men of old, as they were moved by the Holy Spirit?" Is there a people on the earth that seems to answer to these prophecies? If so, who are they, and where found? Does not the Anglo-Saxon race fill out this picture of prophecy? If so, are they the people specified in the prophecy, or has God destroyed the posterity of Joseph and substituted another people, who exactly tally to the prophecy? If the latter, has not the prophecy concerning Joseph and Ephraim utterly failed? I cannot believe it has; therefore I am shut up to the conclusion, the Anglo-Saxons are the literal posterity of Joseph and Ephraim. If such is found to be the fact, it has a direct bearing on many other prophecies, and may help us to get light on the wars of this country, in Europe, and throughout the world.

So far as the multiplying of this people is concerned, the prophecy could not be more perfectly fulfilled. Since their advent into Britain, they have become a maritime people such as none other has been, and have so multiplied and sent out colonies to all parts of the earth as to exercise a controlling power in nearly all lands: and they now number from seventy to a hundred millions, or from one-tenth to one fifteenth part of the inhabitants of the entire globe. Wherever they have colonized a country they have "pushed the people before them," or have introduced their language, customs, and religion; and maintained their power, till they have rooted out other people, as in North America, or brought the people to accept their institutions and language; thus have they manifested a destiny and characteristics which prophecy gave to Joseph and Ephraim thousands of years since. Not only in these respects have the Anglo-Saxons seemed to develop themselves as the subjects of the prophecies, but also in bringing out "the chief things of the ancient mountains, and the precious things of the lasting hills;" searching out the various metals and minerals which for ages have been hid in those mountain treasures; while at the same time, they have been most extensively employed in the cultivation of the soil; thus bringing forth "the precious things of the earth and the fulness thereof," as the prophecy declared.

When we find all these things combined in the present state, condition and works of the Anglo-Saxons, and in no other people on the earth,

must we not accept them as the posterity of Joseph and Ephraim, or conclude the prophecies concerning that posterity have failed?

As to the *origin* of this remarkable people, there is, perhaps, historically, no definite knowledge; except that many centuries since they came from the north-western portion of Asia into northern Europe, and ultimately found their way into the British isle, where having become established, they have increased and spread abroad as we have seen, and as the prophecy of Jacob. (Gen. xlviii. and xlix.) and of Moses, (Deut. xxxiii.), declared Joseph and Ephraim should.

It may be best that we should briefly look after Joseph's posterity as presented in Canaan, and subsequently till carried away captive into Assyria.

In the time of Rehoboam, son of Solomon, ten tribes revolted from his government and set up a kingdom by themselves, which was ever after called the kingdom of Israel, in distinction from the kingdom of Judah. The kingdom of Israel is often called Israel, and sometimes Ephraim, as the tribe of Ephraim was the chief or leading one in the new kingdom. The name Ephraim and Israel were often used as synonymous. Israel, or Ephraim, established idolatry at the outset, under Jeroboam its first king. Against this idolatry, God sent repeated messages by His prophets; but they did not turn from it. After several hundred years enduring their idolatrous course, He caused them to be carried away captive into Assyria, and they were "placed in Halah and in Habor, by the river Gozan, and in the cities of the Medes." (See 2 Kings xvii.6). This placed them in a northeast direction from Babylon, and beyond what is now called the river Tigris.

This captivity happened more than a hundred years before the Jews were carried captive to Babylon. We do not learn that any thing like intercourse occurred between Israel and the Jews during the latter's captivity in Babylon. The presumption is, there was none; and that Israel had left Assyria altogether at that time and passed into some unknown country, or were at too great a distance to the northeast to have any communication with the Jews during their captivity.

Let it be distinctly understood, that Israel, or the ten tribes were never called *Jews;* that was an appellation given to Judah about the time Israel was carried away captive. The term occurs for the first time (2 Kings xvi. 6). The next place is in (Ezra iv. 12). The ten tribes, therefore, are a distinct people from the Jews, wherever they may be.

We hear no more, directly, from Israel after they were placed in the cities of the Medes. At least, the canonical Scriptures give us no further information of their history; though the prophecies point to them in the future. They were sent out, with a "Bill of Divorce" in these words, "Ye are not my people, and I will not be your God: yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, in the place where it was said unto them, Ye are my people, it shall be said unto them, Ye are the sons of the living God." (Hosea i. 9, 10).

Thus, while they were sent away from under the peculiar privileges and covenant they had been favored with, and turned out Gentiles, *i.e.*, "not under the law," yet God reaffirms the promise of making them a multitude of people, to be, at a future period, brought to the knowledge of God. In these circumstances they were left, as we have seen, in the cities of the Medes. After that, the only hint of their condition and course is in the Apocrapha in these words—

"Those are the ten tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters," [*i. e.* over the Euphrates and the Tigris,] "and so they came into another land: but they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river: for the Most High then showed signs for them, and held still the flood, till they were passed over; for through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth." (2 Esdras xiii. 40–45).

Of the source of information possessed by this writer, we have no knowledge; but there must have been some knowledge or tradition as to the route taken by the ten tribes when they left the cities of the Medes. From their taking the way of the Euphrates some have supposed they went east, towards China; but such overlook the fact they were already east of that river when they left the cities of their captivity: hence "to enter the narrow passages of the river," their course must have been to the west, or northwest; and after pursuing their journey awhile, following up that river to its sources, they would change to the north and east, and thus find themselves in the northwestern part of Asia; north of mount Ararat, and between the Black and Caspian seas,

occupying the region in the vicinity of what is now called Circassia. From that region came the Angles and Saxons, with other tribes, as I have already remarked, and as all admit, though few have seemed to have any idea these Anglo-Saxons were really a part of the ten tribes of Israel: yet, as we have seen, their characteristics and course seem in exact agreement with the prophecies concerning Joseph's and Ephraim's posterity.

SHARON TURNER, the historian, speaking of the *second* stock of the European population, says:—

"The Anglo-Saxons. Lowland Scotch. Normans, Danes, Norwegians, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from the great fountain of the human race, which we have distinguished by the terms Sythian, German or Gothic." He adds—"The first appearance of the Sythian *tribes* in Europe may be placed according to Strabo and Homer, about the 8th, or according to Heroditus in the 7th century before Christ."

This is very near the time the ten tribes of Israel were lost sight of, after being carried away captive into "the cities of the Medes," as stated in the Bible History.

Again, Turner says—"The first scenes of their civil existence, and of their progressive power, were in Asia. Here they multiplied and extended their territorial limits for several centuries unknown to Europe."

All this agrees with the facts of Israel, or Ephraim's being removed out of their land in Palestine, first into Assyria, and then in a northwestern direction. And between the third and sixth centuries of the Christian era, Europe, in a manner, changed its inhabitants by the northern tribes issuing upon the Roman Empire.

With me it has long been a settled question, about which I have no lingering doubt, that the Anglo-Saxons are the literal descendants of Abraham, in the line of Isaac, Jacob, Joseph and Ephraim; and are the Israel of the Old Testament. Such is my firm persuasion. Among them is a mixture of all the other nine tribes, as also of some other people; but the predominant and controlling element is Ephraim, whose father was Joseph and his mother an Egyptian princess of the royal blood. After their advent into southern Europe, they were led to embrace Christianity, and were the first to throw off the corruption Popery had affixed to it. By this people more than any other, and more than all others, has the Gospel been published; and the principles of civil and religious liberty have been developed; and that, too, to such an extent as has shaken tyrants from their thrones, overturned some of the kingdoms of the heathen, and is destined, under Christ, to send every form of oppression to the moles and to the bats; and their mission is not yet ended.

Prophecy has distinctly pointed out the literal Israel as the people God would use in breaking up the Babylonish governments of earth "The portion of Jacob is not like them; for He is the former of all things, and *Israel* is the rod of His inheritance: the LORD of hosts is his name. Thou" (Israel) "art My *battle-axe* and weapons of war; for with thee will I break in pieces *the nations*, and with thee will I destroy kingdoms," etc. (See Jer. li. 19, 20). Again, "But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof and said unto thee, Thou art my servant; I have chosen thee and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Behold, I will make thee a new sharp threshing instrument having teeth:" [Heb. *mouths:* a clear reference to fire arms and cannons]. "Thou shalt thresh mountains, and beat them small, and shall make the hills as chaff: thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel" (Isa. xli. 8–16).

These prophecies never have had their fulfilment, only so far as they have been or are being accomplished by the Anglo-Saxons and those confederate with them. Other people become incorporated with them, and thus help in the work as "weapons of war" and JEHOVAH'S "battle-axe" to "break in pieces the nations" and rulers—civil and ecclesiastical—founded in despotism; *i. e.*, governments and religious systems which are opposed to civil and religious liberty: systems which would crush out mankind, and reduce to mere machines humanity, to sustain its own selfish ends and aggrandize a few to the contempt and degradation of the masses; thus virtually assuming the seat of God, and claiming an homage which belongs to Him alone.

The day of judgment and retribution to such tyrants and their systems, is as certain to come as that God will not give His glory to another; and in that retribution, JEHOVAH has declared, Israel is His "battle-axe and weapons of war:" as such He has been using them specially for the last two or three centuries, and the work is fast

drawing to a close. Heavy and deadly blows have been dealt by Israel, or the Anglo-Saxons —which I now use as synonymous terms— against earth-born tyrannies. The old dragonic despotisms have been dreadfully wounded by JEHOVAH'S battle-axe. But they do not die easy: their ruling passion is strong in dying: the hideous monster is putting forth a death-struggle, "knowing that his time is short." His "wrath" is "great." Well does this satanic power of despotism know, if it fails now in this struggle, its doom is sealed the world over, and for ever.

Its day of doom has come, or is nigh. The struggle may be severe, and possibly protracted; but its end is sure. JEHOVAH'S word will not return void. His "battle-axe and weapons of war" are in His own hands; and petty tyrants— who would be gods—will find they shall die like men, and "be as though they had not been." See Obadiah xvi. "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of" the despots "for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of" despots; "for the LORD hath spoken it." (See Obad. xviii). Also (Isa. xli. 11, 12). "Behold all they that were incensed against thee" [Israel] "shall be ashamed and confounded: they shall be as nothing; and they shall strive with thee to perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought." Such is to be the fate of the foes of Israel, God's "battle-axe and weapons of war."

Let us, as a people, ackowledge GOD in all our ways, and seek earnestly to him for guidance and direction, truly repenting of all our sins, and seek his mercy; so shall we accomplish his will, and have the honor of being his instruments in working out earth's deliverance from human despots and their wicked and crushing power. Civil and religious liberty shall then lift up its glorious head in all nations; and under the reign of the PRINCE OF PEACE, "justice and judgment shall be executed in the earth"— "then shall the righteous flourish"—nations "shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more: but they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it," and who can annul His word? ED.

"The Lord preserveth all them that fear him."

ELD. S. W. BISHOP.

IN the May number of "The Watchman's Cry" Bro. BISHOP, formerly Editor of that paper, has given his present views of the future probation doctrine. Dr. C. C. BARKER is now Editor of the "Cry." I give the article as it appeared in that paper. It is as follows:

MY POSITION.

DEAR BROTHER BARKER:

I have an earnest desire that my true position shall be understood by the readers of "The Watchman's Cry." My former connection with the "Cry" seems to demand it.

It is well known to all that I have formerly manifested a very decided opposition to every feature peculiar to the doctrine known as "Age to Come." My feelings and sentiments have undergone a radical change. I am now fully persuaded that the Scriptures plainly teach the following sentiments of truth:

I. There will be in the future a restoration to their own land—the country of Palestine—of the "whole house or nation of Israel."

This, I understand, is distinctly taught by the prophets, those "holy men of God, who spake as they were moved by the Holy Ghost." Out of the multitude of prophetic declarations of this great fact, I will refer to a few as samples, and ask all to read them carefully. My quotations are as follows:

Jer. xxiii. 5–8; chapters xxx. and xxxi. entire. Chap. xxxiii. 14–26. Ezek. xxxiv. 11–31; chap. xxxiv. 8–38; chap. xxxvii. 1–28; chap. xxxix. 29; Hos. i. 10, 11; iii. 4, 5; ii. 4–23. Zech. x. 6–12.

Every one of these prophecies declare that Judah and Israel shall be restored together. This has never been accomplished. Israel or the ten tribes were carried into captivity by the king of Assyria over seven hundred years before Christ, and settled in Media. (See 1 Chron. v. 26; 2 Kings xvii. 6; chap. xviii. 11.) Let me quote the best text in full. "And the King of Assyria did carry away Israel into Assyria, and put them in Halah and in Hobah by the river Gozan, and in the cities of the Medes." The places named in all these texts were located in the neighborhood of the Caspian sea.

The two tribes, or Judah, were carried captive into Babylon about B. C. 600. I have formerly, with others, honestly supposed that the ten tribes were restored at the time of the coming up out of Babylon. In this I was entirely mistaken. In proof that I was mistaken, I cite you to the

positive evidence in the case. There are two books in the Bible that contain a detailed history of the restoration from Babylon, viz., Ezra and Nehemiah. When these two books tell who came up from Babylon, they state as follows very clearly:

1. None but Judah and Benjamin were in the company. (See Ezra i. 5; chap. ii. 1; chap. iv. 1–5; chap. x. 7–9; Neh. xi. 3, 4; chap. xiii. 12.) Not an intimation that any of the ten tribes came up, but all to the contrary. In the genealogy given in Nehemiah, chap. vii; those named belonged to Judah and Benjamin only.

2. It is declared that all who came up at that time were those who were carried captive by Nebuchadnezzar, the King of Babylon. (See Ezra ii. 1; chap. v. 11, 12; Neh. vii. 5–16.)

The ten tribes were never carried captive by Nebuchadnezzar, but by the kings of Assyria, and that too more than one hundred years before the two tribes, Judah and Benjamin, were carried into Babylon. The ten tribes at that time must have vastly outnumbered the two tribes. The tribe of Benjamin was the smallest of all the tribes of the children of Israel. (See 1st Sam. ix. 21.) How absurd to suppose that these historians should pass over a multitude, if they were there, entirely unnoticed. But we see from their testimony that they have done more than merely to pass them by unnoticed.

The testimony of these inspired historians is that none, save the two tribes of Judah and Benjamin, were restored from captivity at that time. Let us believe it, and thus honor the inspired record.

I shall next refer for evidence on this point to the great Jewish historian Josephus. After giving the letter of the king which he, the king, wrote to Ezra, or Esdeas, Josephus bears the following testimony:

"When Esdeas had received this epistle he was very joyful, and began to worship God, and confessed that he had been the cause of the king's great favor to him, and that for the same reason he gave all the thanks to God. So he read the epistle at Babylon to those Jews that were there; but he kept the epistle itself, and sent a copy of it to all those of his own nation that were in Media. And when these Jews had understood what piety the king had towards God, and what kindness he had for Esdeas, they were all greatly pleased; nay, many of them took their effects with them and came to Babylon, as very desirous of going down to Jerusalem; but then the entire body of the people of Israel (the ten tribes) remained in that country, Media, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers."—Antiq., B. x., chap. 5, sec. 2.

This is very explicit. Josephus lived in the time of the destruction of Jerusalem by the Roman, A. D. 70. His testimony is positive that at that time the entire body of the ten tribes had not been restored, but were beyond the Roman Empire. This testimony should be sufficient to satisfy the most skeptical; it is certainly sufficient to satisfy me that Judah and Israel have never been restored as the prophets have declared they should be; that Israel, the ten tribes, have never been restored at all, since they were carried into captivity by the kings of Assyria. The prophecies we have referred to have never been fulfilled. But, I am told by some, that these prophecies, most of them, were uttered years after the ten tribes had been divorced of God and had gone into captivity. Up to the present time they have no knowledge of these prophecies whatever. If there are condicions offered them in these prophecies they must be gathered before these conditions can be made known to them, and God alone can accomplish that. But the phrases "conditional prophecy" is a contradiction in terms; prophecy, as defined by Webster, is "History." How absurd to talk about conditional history. God has given us an infallible rule by which to know a true from a false prophet. If what he prophesies come to pass he is a true prophet; if it fails, God has told us to mark him as a false prophet. (See Deut. xviii. 21, 22.) If in any contingency the prophecies of Jeremiah, Ezekiel, Hosea, Zechariah, or any other of the prophets fail, it proves them false prophets. But they will not fail. No, thank God, Judah and Israel will come together to their own land, when the King shall reign in righteousness. Amen.

The plan of God is sufficiently broad in its provisions to save every son and daughter of the race. Proof—"For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John iii. 17). "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John ii. 2).

"Behold the Lamb of God which taketh away the sin of the world" (John i. 29). See also Heb. ii. 9; John vi. 33; chap. iii. 16).

This plan is conditional, and the only condition in the plan of God is *faith* in Christ; all therefore who do not believe in Christ will fail of salvation, as God has but one plan. Proof—"Neither is there salvation in any other, for

there is no other name under heaven given among men whereby we must be saved" (Acts iv. 14).

"I am the way, and the truth, and the life; no man cometh unto the Father but by me" (John xiv. 6).

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see (everlasting) life, but the wrath of God abideth on him" (John iii. 36). See also John vi. 47, 48; chap. i. 9; Gal. iii. 26–29; 1 John v. 1, 5, 10–12; Rom. i. 16, 17; chap. v. 1, 2.

No man can believe in Christ unless he has knowledge of Him; and God's plan is, that a knowledge of Christ can only be gained by hearing the Christ preached. Proof—1 Cor. i. 21, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

This Scripture declares plainly and positively that the world cannot know by their own wisdom, and that God's only plan is to impart a saving knowledge of himself through the instrumentality of preaching.

Again—Rom. x. 14, 15, 17: In this Scripture the inspired Paul lays down this principle—"No man can call on the Lord unless he believes in him; that men cannot believe in him unless they hear of Him, and that they cannot hear of Him without a preacher; for faith cometh by hearing (preaching) and hearing by the word of God."

God will deal in love and in impartial justice with all our race. It would be charging God foolishly to say that he loved the world so much as to give his Son for them, and then wholly neglect to acquaint them with the fact that provision had been made for their salvation.

Millions of our race have died in unavoidable and total ignorance of the true God and of Christ. To suppose that these millions will be consigned to eternal death for their want of faith in Christ, when they have, from no fault of their's, had no opportunity to even gain the slightest knowledge of his existence, is to impeach God's great character of love and impartial justice. If God so loved the world (the entire race) as to give his only begotten Son to save them from perishing, and to give them everlasting life (see John iii. 16), we may rest assured that before He condemns any one of the race to endless death He will give them a knowledge of His plan of life, and thus an opportunity to obey or reject the one condition of that plan, viz., Faith in God through our Lord Jesus Christ.

"This is life eternal, that they may know Thee, the only true God and Jesus Christ, whom Thou hast sent" (John xvii. 3). There is no eternal life for any of the race without this knowledge. All, therefore, who have not had sufficient opportunity to gain a knowledge of Christ and believe on Him in the past, will have it in the future; for the Scriptues teach plainly and positively that every member of our race will hear of Christ. I can give but a few texts in proof: "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 5).

Here is a positive statement that the testimony shall be made to all men for whom Christ died, and that in due season. Let us believe it.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John xii. 32, 33).

"That (Christ) was the true light which lighteth every man that cometh into the world" (John i. 9).

Dr. Bloomfield translates it, "Which is to enlighten," etc. This text needs no comment. It simply declares, in plain language, that Christ will enlighten every man that comes into the world, they being drawn to him as the grand result of his being "lifted up," or suffering death for the race. When drawn to him and enlightened, it will rest entirely upon their choice whether they receive Christ by faith, and thus gain an endless life; but the Scriptures quoted assure us that God's plan, dictated by his infinite love, and consummated in impartial justice towards all, will secure to every member of our race an opportunity to gain an endless life by believing in our Lord Jesus Christ. If asked how many will eventually believe and gain unending life, we can only answer by reference to the Scriptures of truth. (See Rev. vii. 9.) This company is not the little flock. The little flock embraces the entire church that is made immortal when Christ comes. It is the bride, the Lamb's wife: but this innumerable company is entirely distinct from the bride of Christ.

One Scripture more. I refer to the oath and promise to Abraham. It is recorded in the following Scriptures; Gen. xii. 3; chap. xxvi. 4; chap. xviii. 18; chap. xxii. 18. It reads, "In thee and in thy seed shall all the nations, kindreds, and families of the earth be blessed. This has never been fulfilled. The Scriptures assure us that in the past, before the first advent, "God suffered all nations to walk after their own ways" and enlightened the nation of Israel only. For proof see Psa. clxvii. 20; Amos iii. 1, 2; Deut. iv. 32–35; chap. vii. 6–8; Rom. iii. 2; Acts xiv. 15, 16.

The first work in carrying out this plan is to

gather out this seed. The seed is Christ, and all that are his. (See Gal. iii. 16-29; Rom. iv. 13). This seed is the bride of Christ (Rev. xix. 6), and when the marriage has taken place, then will commence the work of blessing the nations. The instrumentality by which this work is done must first be prepared before that work can be commenced. The gathering out of the seed and preparing them for their work has been going on for thousands of years, and will be completed when our Lord comes from heaven, and makes the seed—the bride—the little flock immortal. That event is very near, and if we would be the little flock we must in this time of preparation secure a character of spotless purity. God help us to be ready for the great event, for our salvation depends on being found ready then. This is *our* probationary state. May we so improve it that we shall be crowned when Jesus comes.

S. W. Bishop.

On the foregoing statement of Bro. Bishop, the Editor of the "Cry" speaks as follows:

Our readers will all be pleased, no doubt, to hear Bro. Bishop speak for himself in his own familiar style, in this issue. Since 1873 his views have very materially changed. I have been frequently questioned about them: but very much prefer that he himself should give the desired information. It is essentially the general view advocated by Eld. George Storrs, Editor of the "Bible Examiner," and which I still believe to be in its general features erroneous. It is not my purpose, however, to concoct at this time a syllabus of errors. I must say, frankly, that Bro. Bishop's change of belief is a source of sadness, because the view seems to me unscriptural. Still, I have learned this,—I hope we never shall forget that there is constant room for us all to learn. I have learned this—and have been learning it very fast of late—that the grand tests of Christian fellowship is something infinitely more hearty than simple intellectual assent to any doctrine, no matter how scriptural. "Though I have prophesy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing." And "The Love of God," is shed abroad in our hearts, by the Holy Ghost which is given unto us. This is what I want; and I know that wherever I find this love, as an indwelling abiding principle of action in the human heart, there I have a brother or sister, in Christ Jesus the Lord, among all classes and conditions of men; notwithstanding they may not have gathered from the Scriptures the same shade or degree of knowledge that I possess.

As regards my own fraternal feelings and confidence toward Bro. Bishop as a Christian man, my mind is unchanged. I love him as a brother. And now, allow me to say right here, that henceforth—as for myself—I will be no partisan. I desire to recognize my bretrhen in Christ wherever they may be. I, of course, must think and act for myself; but by the grace of God it shall not be in the interest of mere partisanship, any where, or in useless antagonisms. If in the past I have in any way given cause for offence, through a lack of proper judgment, or from careless zeal, I ask God and my brethren to forgive me. We have to do especially with the present and future. For them I desire to live, and whenever God in his providence shall open the way, I hope to labor for His cause. To Him I commit all things. Amen.

Note by Editor of the Bible Examiner.—The main portion of these remarks by Bro. Barker expresses my position clearly; and is the position I have occupied for many years. May we all learn to "hold the truth in Love," and treat those who differ with us, not as enemies, but as brethren if they possess and manifest the spirit of love, which is the spirit of Christ.

The Signs of the Times.

It will be remembered that the Saviour once cursed a barren fig tree, and immediately it withered away. It has been thought, that act was symbolical of the curse that fell upon the Jewish nation for their unfruitfulness under His ministry. It may be so. On another occasion, speaking of the signs of His coming, He said, "Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. xxiv. 33, 32). In addition to all other evidences of the revival of the nationality of the Jews, the fig tree "leaves" are seen in the following letter taken from the "Jewish Chronicle," and indicates "summer is near."

Letter From Sir Moses Montefiore.

We are just in receipt of the following letter

addressed to us by our venerable and esteemed co-religionist, Sir Moses Montefiore. Accompanying it is a volume containing the letter addressed to the various congregations of Palestine and the replies received thereto.

35 Grosvenor Gate, Park Lane.
London, 27th Tebet, 5635.
4th January, 1875.

Dear Sir: I have much pleasure in handing you the accompanying copy of "Communications from the Holy Land," in reply to a letter addressed to the Representatives of the several congregations and other gentlemen of experience in the four Holy Cities, on the promotion of agriculture, and various industrial pursuits in that country.

It will, no doubt, be a source of high gratification to you, to learn that our brethren are willing to engage in any kind of work, however laborious it may be, and that the spiritual heads of the congregations, as well as the representatives of all their institutions, are ready cheerfully to co-operate with any one of our brethren, whose heart may prompt him to participate in the furtherance of the object in view.

Several opportunities are now offered to every friend and well-wisher of Israel to manifest his love to Zion, either by prompting agricultural and mechanical pursuits, or by encouraging commercial enterprise.

There is a village of the name of Pekee-in (Bokea) not far from Safed, in which Jews have been engaged in agriculture for many years. I have seen some of them myself, during my former visit to the Holy Land; they are mentioned as Jew-felakheen in the reports, published by the Committee of the Palestine Exploration Fund, (Quarterly Statement, October, 1872, page 181), and there are not less than one hundred and forty-one persons in Safed alone who earnestly entreat for employment in agriculture.

Land is now offered for sale, in almost every part of Palestine, at a moderate price, and there would be no difficulty in securing at present as much land as may be required for that purpose.

We have in the four Holy Cities artisans of almost every description, all they require, is, proper tools, a good supply of sound materials, to give satisfaction to their employers, and to secure for themselves the necessary remuneration, and suitable dwelling houses, of which most people in the Holy Land stand greatly in need.

In every one of the four Holy Cities, there are men of great ability in commercial pursuits, well known for their integrity by the Consuls; an advance of a moderate sum would enable them to maintain themselves and their associates in perfect ease.

At no distant time a highroad, if not a railroad will connect Palestine with Syria, Egypt, and other adjacent provinces, and, in the words of the Prophet, "The waste cities will be filled with men, as the flock of Jerusalem in her solemn feasts."

I entertain the pleasing hope that you will not suffer these favorable opportunities unprofitably to pass. Let every one of us give up a small share of those blessings, which God has caused so abundantly to descend on many of our houses, for the amelioration of the condition of Israel. Let those, who, by their word and counsel, have the power to make others participate in the great and hallowed work, zealously and vigorously advance the cause of Jerusalem. Let us all show ourselves valiant in unremitting exertion for our brethren, and for the cities of our God, and the Lord will do that which seems to Him good.

With best wishes for the welfare of yourself and your family, and with fervent prayers for the speedy restoration of glory to Zion,

I am, Dear Sir,
Yours, very respectfully,
Moses Montefiore.

The Future of the Human Race.

NUMBER TWO.

The Divine Principle of Judgment.

We closed our first article by a reference to the case of human beings dying in infancy. Our primary object in making that reference was not to establish any positive conclusions respecting their future life. The chief position we wished to make good respecting them was a negative one. We drew attention to the fact that dying infants are not saved in this life. The inference in favor of their not being lost by death was seen to be overwhelmingly strong: it was felt to be utterly irreconcilable with God's estimate of human beings, and flatly contradictory to that comprehensive arrangement by virtue of which babes die for Adam's sin, to think it possible that God should permit one half the human race to perish without any fault of their own.

If not saved in this life, they must be saved in another, if saved at all. Whether saved by the mere process of being raised from the dead, free alike from the taint and from the curse of the sin of their earthly head; or, whether only raised from the dead to enter upon a deferred, but most fair and hopeful probation; or, whether indeed,

in any other way, led onward and upward to a pure and victorious maturity;—does not at all concern our present inquiry. Suffice it that the question of their fate cannot be set aside. Let those who *can*, believe that they perish by the fact of departing from this life; and let them, if they please, reconcile this belief with the love of God, and the superabounding favor included in the headship of the Second Adam. Convinced that their task is hopeless, and that the tenet to which they adhere cannot commend itself to many minds; we shall assume that, in the persons of human beings dying in infancy, we have an immense province within which Redemption will win its trophies beyond the narrow limits of this present life.

If God will save some human beings after death, may He not save more? Where is the limit to be drawn?

He will save some: yet He will not save all. We know that some will be lost: for this is plainly revealed, and the revelation is sustained by the conviction in our inmost hearts that sin may deepen in its malignity to such a degree that God Himself must pronounce it to be both incurable and unpardonable.

The question is, on what grounds are we warranted to draw the limits of *post-mortem* salvability around dying infancy alone? Including infants, ought we to exclude idiots? Surely not. Perhaps the idiot is a perfect human being, bating the congenital displacement of a single bone!

We will not anxiously inquire where idiotcy end and moral responsibility begins. We are merely in search of a principle, and therefore can well afford to leave such a question of detail to the decision of our All-wise Father in heaven.

It may be said, perhaps, that we might leave the entire question which we are discussing in the same good hands. And so we might,—if we had reason to think that course would best please Him. But we are very far from being sure of that. God may have given us plain hints of the principle on which He will determine men's final doom, and yet have very rightly reserved to himself the application of that principle to individual cases. We know at all events that He desires us to be wise up to what is written.

The utility of speculative inquiry on any subject lies in its adaptedness to aid in the discovery of overlooked or unexplained facts. How many a benighted traveller has found out where he was, by a shrewd conjecture as to where he ought to be!

We are trying to ascertain the bounds of human responsibility: human responsibility, however, not with a mere general reference to rewards and punishments, but with special reference to release from the peril of sin. In other words: we are not chiefly concerned about when a human being can be guilty of personal sin: what we want to know is when he can be guilty of refusing to be saved. Are all men that are responsible for their actions, responsible also for the present attainment or non-attainment of salvation?

Sin does not preclude salvation. God wills all men—all sinners—to be saved. The Good Shepherd came to seek and to save the lost. All sinners are lost; but not finally, not beyond recovery. All the world is under sentence to God: when and to whom does the sentence become irremissible?

Suppose we say, To him that believes not. But how can one believe on him of whom he has never heard? Ruinous unbelief cannot be less than a positive *refusal* to believe. But is even a *first* refusal inevitable and instantaneous ruin? Clearly not: how many ransomed ones there are who first refused to be saved, and only afterwards consented.

So that we may safely affirm we cannot get sight of a principle of limitation short of persistent refusal to believe on the Son of God. This however does not appear to be such a principle: and not one whit the less so, because here again the authoritative application of it must be left to the All-wise. He alone infallibly knows the cases in which the absence of faith amounts to persistent refusal to exercise it.

But what a flood of light this principle, if found altogether trustworthy, would throw upon the destiny of our race. By its aid we should then be able to advance at a bound from the comparatively simple case of infants and idiots to the more anxious one of those who have died without hearing the tidings of salvation in Christ.

Faith comes by hearing. These have never heard. They have never, therefore, refused to believe. They have not *once*, far less have they *persistently* refused.

They are sinners, and are in danger of perishing: but God loves them, and desires to save them,—desires this to that unimaginable extent of desire which is involved in the gift of His Son. Nay! He has given them eternal life—in His Son, and they do not know it: *they* have never counted themselves unworthy of the gift.

Can they be lost while this is the case? Can God give them up to ruin thus? Has He,—we ask it with deep reverence,—done all that He can do to save them? The irreverence is surely to represent God's hands as tied, *i. g.*, by the accidents and failures of missionary enterprise. The

missionary reaches one village, and sinners are saved: he dies before he reaches the next village and the good work is thrown back: war breaks out, and the light penetrates no further at that time: the result is that the men in the next village die without hearing the gospel; they could not believe, and in this life therefore they were not saved. Again we ask, Cannot God do any more? To say nothing of the intermediate state —Is it impossible for God to raise these benighted heathens from the dead? Is it impossible for eternal life to be then accepted? We are certain that God will do all He can do: can He not do this?

What if the very resurrection of judgment should turn out to be a resurrection,—not necessarily to final condemnation, but a resurrection to mature ripening for judgment.

Again we check ourselves. We must resolutely draw back from any attempt to settle details for the adjustment of which our light is at present altogether insufficient.

But is there no general principle on which we may fall back,—no principle divinely revealed? We think there is; and we proceed to state it as clearly as we can.

It is divinely revealed that the GOSPEL *is adapted and intended, either to save men; or failing in that, to ripen them for judgment.* Let us attend to some of the instances wherein this intimation is conveyed. One or two of the most striking texts must suffice.

John iii. 18, 19,—"He that believeth on Him is not condemned [*krinetai*, is not being judged, or (more fitly here) is not going to be judged—is not to be judged]; but he that believeth not (*me*, the subjective negative, implying the refusal to believe), is condemned already (*ede kekritai*, has already been judged), because he hath not believed (has refused to believe: *me*, as before) in the name of the only begotten Son of God. And this is the condemnation (*he krisis*, the judgment), that light (the light, *to phos*) is come into the world, and men LOVED darkness RATHER than (the) light, because their deeds were evil." This is the *crisis:* any other crisis is no *crisis* in comparison. The darkness and the light are both at once before the individual who is thus brought to a crisis. The light is the Personal Light who has come into the world, and who has now come unto the individual supposed. *This light, thus shining on him*, he rejects, preferring the darkness. The result is, he has now been inwardly judged; the outward judgment is a matter of time. The prisoner is held under the pleasure of the king. Hence, it follows, that the inward ripeness for final condemnation is reached by the deliberate and wilful rejection of the Son of God after he has been luminously brought nigh for reception.

It will be allowed, that no man who has been brought to this *crisis* will perish on the ground of any inferior sin. The very hypothesis precludes all less malignant causes of destruction. Whatever previous sins the man may have committed; however justly for these sins he might have been condemned, and in one sense was condemned; yet, as soon as he believes in the Son of God, those sins all lose their power to carry him forward into judgment: he is not now to be judged—he is in Christ. Consequently, *the* reason why the rejector of this provision perishes is solely his rejection; for this is *the* condemnation. Hence, every man who has not rejected Christ is not under *this* condemnation; he has not come to *this* crisis. In other words, he is comparatively unripe for judgment. Must he nevertheless perish for less decisive offences, because he happens (without any choosing of his own) to have *died* without the light of life reaching him? Has the New Testament no testimony bearing exactly on this point? We affirm that it has.

1 Pet. iv. 6,—"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." This is precisely the information we wanted. We wished to know whether the dead who had not in life heard the Gospel are considered ripe for judgment without hearing it. This passage says No. The context shows that those *literally dead* are the persons intended. "Shall give an account to Him that is ready to judge the quick and the dead." Now, though "quick" means "living," yet certainly "dead" does not mean "living." Manifestly, "living and dead" is a generalization which sweeps the whole domain, and both its terms are to be taken literally. Thus, then, verse five ends with those who are *literally dead;* and, when verse six resumes the term, it must still be taken to mean the *literally dead.* From this there is no escape; for, here there can be no question of rapid transition from the literal to the figurative; since (*a*) that ought to be self-evident, or else not allowed; (*b*) the verses are both outwardly and inwardly conjoined in strict logical sequence,—outwardly by the "for," inwardly by the piercing antitheses implied: *He* is ready for judgment—are *they*, even the "dead?" Our verse replies: No! not till they have heard the Gospel. Not only must they hear the Gospel, but they must hear it *that they may be judged.*" Till they hear it, THEY *are not* READY *to be judged.*

Not convinced, the reader perhaps still thinks that the dead in verse sixth must mean simply those who are "*dead in sins*," i. e., "living in sins, and condemned to death because of those sins;" moreover, dead to God, while alive to "self and the world." Without for a moment conceding that this is the meaning of the passage, we reply: Be it so! we will take you on your own showing: for argument's sake, let us say that the "spiritually dead" are intended. *Now*, let us look at the passage! "For, for this cause was the Gospel preached also to *the spiritually dead*, that they might be judged according to men in the flesh, but live according to God in the spirit." It appears then that *the spiritually dead* need to have the Gospel preached to them, "*that they might be judged.*" We fancy we can understand the other end with which the Gospel is preached to the spiritually dead,—that they might "live according to God in the spirit;" but what means the first named end—"that they might be *judged?*" Well, it is there, and it means what it says,—that the Gospel is preached to the (spiritually) dead "that they may be judged." Then, either this is a needless preparation for judgment, or else *the spiritually dead* need to have the Gospel preached to them *to prepare them for judgment.* True of one that is spiritually dead, it is true of all. All the spiritually dead need to have the Gospel preached to them to prepare them for judgment. Hence it follows that all who have not heard the Gospel are not ready for judgment; and, all who have died without hearing the Gospel have died unprepared for judgment. What is to be done? Are they not to be judged? The *Judge* is ready, but *they* are not. What is to be done? Can they not be got ready? The objector says, no. Well, there is the objector in the difficulty; and he cannot get out· He has shut himself in.

Thus, then, it is utterly impossible to get rid of the principle embodied in these words. Either all mankind must hear the Gospel, or some of mankind must remain unready for judgment. But all must be judged, and therefore all must first hear it. Again: myriads do not hear it in this life: then they must hear it beyond this life; for all must be judged. Has the objector, then, bettered his cause one whit?

Exegetically speaking, it is utterly hopeless to think to set aside the literal application of the word "dead" in this passage. The previous verse leads directly to that application. The conjunction "also" calls for it: "also to them that are dead." This adds a second class of hearers: the living must hear it, and the dead "*also.*" But all men are *spiritually* dead: there are not two classes in existence, according to this view—a view therefore which Peter did not hold.

And so it goes! Every limb of the passage writhes in agony under the objector's treatment. "Judged *according to the flesh.*" Why are not all "the spiritually dead" men in the flesh? The moment the "dead" are taken as still in contrast with the living of the foregoing verse, then every clause, every word of this verse falls into its place and becomes beautifully significant. There is no difficulty of interpretation,—however many there may be of imagination,—left. The need of the dead is there; and the provision for the need is there too: moreover the provision is not a hopeless one; beyond the ripeness for judgment shines out the possibility of life.

What we were in search of, we have found. God has revealed the ultimate principle on which alone He will permit any of the human race to perish. None shall be lost whom he can save. None shall fail of eternal life but those who wilfully, deliberately refuse it. Every eye must see the light. Every mountain must be tracked to find the lost sheep; every dark corner must be swept to find the lost piece of money; and the son must *know* the goodness of the Father who has bread enough and to spare.

The Gospel stands forth with more prominence than ever: for, *according to it*, will God judge the secrets of men; and that not as by a hidden rule of which the accused had never heard.

The Cross is the appointed meeting-place between all men and God. No man shall go down to perdition unless he will insist on stumbling over the Tree on which the Saviour died.

The preaching and hearing of the Gospel are charged with the most solemn of issues. The Gospel *must be preached*, it *must be heard*. There are not two ways of life. Has God already shown me the way of life? how can I dare refuse to tread with joyful feet therein? Dare I prefer the darkness to the light? Then I am inviting the one efficient cause of perdition to take effect on me.

Dogmatism may well hide its head. How little we know: how slow in learning that. If we are humble and teachable, God will, show us more of the wondrous things in His Word. Father! in Thy light may we see light.

JOSEPH B. ROTHERHAM.

—*Our Hope.*

THE ANGLO-SAXON LANGUAGE.

ON THE SPREAD of the English or Anglo-Saxon

language, the *Christian Advocate* of New York, some years since spoke as follows:—

"The spread of the English language is a remarkable fact in the providential dealings of the Most High with mankind. Its study is increasing over all Europe. It is the mother tongue of the United States, as well as of the British Isles, and prevails over the whole of the vast colonies of North America appended to the British crown. It is the language of many of the West India Islands, and is heard, more or less, in all the centres of commercial activity in South America. It is the tongue of the infant empires of Australia, Van Diemen's land, and New Zealand, and appears destined to overspread the whole Polynesian island groups. From the Cape it is moving upward into the interior of Africa; and into whatever part Dr. Livingston pierces from the West, he will bring with him not only the merchandise but the speech of his country. Along the Egyptian highway to Asia it is a familiar sound. Throughout all India, from Cape Comorin to the Himalayas, it is being acquired by the most active and influential of the native population; and in five of the crowded ports of China it is one of the dialects of every-day life. Wherever the English tongue is spoken its literature finds its way. Hence it is no exaggeration to say that the preparations of a Christian literature in the English language is an object of world-wide importance.

"Rap Him again, Sharply."

It was near sunset when I found myself at no great distance from a cottage, which had attached to it a piece of waste ground, partly surrounded with a fence of high boards. While looking up at the many colored clouds in the direction where the sun was declining in the sky, my attention was arrested by the sound of repeated blows, which appeared to be struck on a soft substance. Blow followed blow in such a regular manner, that they reminded me of men threshing in a barn with a couple of flails, only the sound was much duller than that made by threshers.

All at once the blows ceased, and then I heard a man cry out, "*Rap him again, sharply, for he has a deal of dust in him yet.*" The moment I came to the end of the high fence, I saw a large carpet, stretched on a rope, between two poles, and two men beating it with all their might. The mystery was now made plain, and I no longer wondered at the words, "Rap him again, sharply, for he has a deal of dust in him yet."

Now the thought may be considered a little fanciful, but it did occur to me that most of us have required, in our time, as hearty a drubbing as the carpet had received. "Yes," said I, "we all need to be tried, and chastised, and humbled, for we are proud, and selfish and worldly-minded; we think much of earth, and little of heaven; much of ourselves, and little of our heavenly Father; and beating is not more necessary to a dusty carpet, than trial is to those whose hearts are cleaving to the dust."

Now, considering the matter in this light, the wonder is not that we are beaten, but that we are not always being beaten. Not that we should have affliction, for we bring it upon ourselves by our transgressions.

"No earthly power can ward the coming blow,
Sorrow and sin through life together go."

Truly, we have all been dealt with very tenderly; what mercy is mingled with the seeming severity of the words of the Holy One, when speaking of his people: "If they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psa. lxxxix, 31-33.

As I returned from my pleasant walk, at the very moment that I repassed the cottage and the high fence, the same voice which I had heard before cried out, "*There, let us take him down now, for he looks all the better for his beating!*"

"Well," thought I, "the beaten carpet was not at all likely to be forgotten by me before, but now it is pretty sure to be retained in my memory. That it looks the better for being beaten, I have no doubt at all. My evening walk has not been in vain, for I have at least obtained a subject for reflection."

If we all more steadily believed that the rod is meant to purify us, or, in other words, to get the dust out of us, we might then sit more quietly under the merciful corrections of our heav-Father? How does this apply to you my readers? Have you been beaten, and are you the better for it? Have any of you been visited with trouble, and can you say, "Before I was afflicted I went astray; but now I have kept thy word. . . . It is good for me that I have been afflicted: that I might learn thy statutes?"—Psalm cxix, 67, 71.

"Look up! look up! when troubles frown,
That God may send a blessing down."

Hardly do I think that any of us reflect sufficiently on the value of our daily cares, which are, perhaps, after all, as necessary as our daily bread. When they draw us to our heavenly Father, we have indeed reason to be thankful for

them. Sweet it is in the day of calamity and the hour of trial, to be able to cast all our cares on him who careth for us.

"Sweet in the confidence of faith,
To trust his firm decrees;
Sweet to lie passive in his hands,
And know no will but his."

O, the buffetings and beatings through which many of God's people have passed! Look over a small part of the "bill of fare," if I may so call it, of St. Paul's afflictions: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Yet all these were blessed to him!

You might think over this subject, and see if you cannot turn it to more advantage than I have done. The words of holy writ are very encouraging: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 2, 6. And again: "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

This little adventure of the beaten carpet often occurs to my remembrance, and especially so when my expected evil is overruled for good, or when my heart is humbled by any passing trouble. Again and again do the words appear to sound in my ears, at one time producing a smile, and at another an emotion of a much deeper kind: "Rap him again, sharply, for he has a deal of dust in him yet;" and "There! let us take him down now, for he looks all the better for his beating."—*Selected.*

Introduction to the Gospel by John.

BY ELD. N. H. PALMER.

Concluded.

That Jesus might be the Saviour of them in the Christian sense he must have been the divine Word; he must have suffered death; and he must have been the first-born from the dead. It is only as he is alive from the dead that he can animate the word with the hope of eternal life. The great historic facts of his intervention must have been accomplished; he must have affirmed "It is finished," before the Gospel could be sent to the nations.

Ignore His divinity, and his sacrificial death is of no value in the Christian sense, and his triumph over the powers of darkness is impossible. Ignore His death, resurrection, and exaltation, and there is no model of eternal life, no power adapted to man's necessities, by which he can rise and live.

In Him, *as the Word*, was the natural life of all living things; but in him, *as Christ crucified, and exalted*,—and only in that relation,—can we discover the possibility of a spiritual and eternal life for man.

The inspired apostle has thus revealed the identity of Jesus, the Author of human salvation, with the Creator of all things, by which we discover that the spiritual life of the saints is but a mode or manifestation of the life of him who is the fountain of all being and all life. We moreover discover that the Christian religion is in harmony with all nature, and is yet to become its perfection and glorious crown.

But how does this divine life reach man? The Apostle continues:—"In him was life, and the life was the light of men."

In nature the development and furtherance of life depends on the presence and influence of light.

It is the indispensible conditions, for without it life degenerates and expires. Plants and animals cannot live and thrive without it; and other things being equal, life always develops most perfectly in the clearest light. The same law operates in moral and religous life. The light of Christ is essential to develop the life of the soul.

All saving knowledge, moral purity, love and happiness spring from the life of Christ, the light of them all.

This life begins only when "God who commanded the light to shine out of darkness, shone in our hearts;" and if the life of the soul shall then fail of development, it is because "the god of this world hath blinded the minds of them that believe not," to hinder or prevent the entrance of God's light. When his eyes are opened in conversion the sinner sees "wonderful things;" and while he steadfastly beholds them, their divine glory is reflected on the soul, and he is "changed into the same image," by the Spirit of the Lord.

Knowledge is essential to the development of a divine life. In creation man was endowed with faculties and capacities for moral life and action. But in consequence of the fall of man, his faculties are so obtended and paralyzed that nothing less than Divine power can vitalize them. Divine life in the soul must not be confounded with intellectuality, nor with moral qualities, for its presence is essential to the production of moral purity. The powers of the soul must be vitalized that they may be rendered capable of spiritual actions, and susceptible of spiritual motives and emotions: life is the essential condition of action.

If now we affirm the possession of the vital principle in the soul, then light is essential to its activity and development. Knowledge is as necessary for the development of the moral life and power of the soul as food is for that of the body. Vegetable and animal organisms grow by an evolution of their inner life, and by appropriating and assimilating the essence of other things. So also the intellectual faculties increase their capacity and power by assimilating the elements of knowledge.

If God were to impart knowledge by miracle it might indeed excite the action of the affections and the will, but this would not afford us an opportunity of expanding our natures by active use, in which way alone we can attain virtue or holiness.

God reveals divine facts, and exhibits the objects of knowledge to be appropriated, and by various means and agencies stimulate our faculties into exercise, thus shining "into our hearts to give us the light of the knowledge of the glory of God." In this way God enlightens the eyes of the understanding that man may know what is the hope of his calling, and realize the greatness of his power to believers.

By this means faith and hope grow mightily, and the fruit of the Spirit evolves in humility, goodness, greatness, and bowels of mercies. While these things live and grow in us, we also put off anger, wrath, malice, and evil speaking. Religion consists much in these goodly affections; these are the activities of the new life, manifesting its health and growth.

"And the light shineth in darkness; and the darkness comprehendeth it not."

We are not to suppose that this light first appeared in the world in the ministry of Jesus.

Men in all ages have been the subjects of divine influence. Everywhere there has been found in man a substratum of divine truth forseeing the basis of his hopes, the motive of his actions, and the great principle of his social relationship.

In nearly every age the natural powers of men were cultivated and adorned; intellectual culture, arts and science attained great perfections, —yet their moral condition was one of darkness, degradation and ruin. The light shone into the region and shadows of death, but the spiritual perceptions of the nations were so dull they did not advert to, understand, or profit by it.

In consequence of the covering over of the face of all people they could not apprehend nor comprehend the fact, or the import of a divine life.

Hence the Word was manifested in the flesh. John the harbinger was sent to announce His coming; and his disciples beheld his glory; but his own nation received him not: they were too blind to profit by the light that shone so glorious in their midst.

We have now reached the point when the inspired apostle takes up his narrative of the acts and discourses of Jesus of Nazareth. Here we pause. Up to this point the apostle affirms the divinity, eternity, and infinite resources of the Word; and that the same became incarnate in the person of Jesus who is the Son of God; a Teacher and a Prophet—the hope of Israel and the Saviour thereof; and who, it is affirmed, is "for salvation to the ends of the earth."

Cedar Ridge, Ga.

The Sheep and the Goats.

BY B. J. BURNETT.

It is recorded that our Lord will come with all his holy angels, that then, He will gather all nations before him and separate them one from another as a shepherd divideth the sheep from the goats.

I take exceptions to the popular exposition of this parable; for I have very good reasons for saying the sheep and goats cannot be made to represent the righteous and unrighteous of mankind as a whole; for when they are gathered the text represents the whole as one flock, both the sheep and goats; they have come from among all nations; but still they are but one flock until they were separated by the great Head of the Church; then the sheep are said to be on his right hand, while the goats are on the left.

Now the called and the uncalled of our race are never spoken of as in any way harmonizing in purpose or will; but each are found to walk contrary one to the other; therefore the figure, gath-

ered into the same flock that their great head may separate them, the sheep from the goats, in the idea that the goats represent the uncalled of our race while the sheep are the called and chosen ones, looks to me as one of the devices of the adversary for destroying the harmony of revelation. In short, I positively deny that the uncalled of the nations can be named among either the goats or sheep, the wheat or tares, or the seed that fell by the wayside; on the stony ground, or good ground either. Further, there were none of the uncalled brought or drawn to the shore, in that gospel net, to be cast away; and the reason is this: The uncalled of our race were suffered to remain in their primitive bondage, under the adversary, where they were placed in the beginning. There is no such thing as a successful negative to this proposition while we possess the whole precious story of God's divine plan of redemption.

Therefore, I confidently assume that all this kind of parabolic teaching of our Lord, where two classes are named, refers to the known characteristic of people now numbered with and among the Church of Christ. They are or have been *called* to served and obey the Creator of all. For myself, I claim that just where the *called* ones enter upon and are accepted into the service of the Most High, they have done so by entering in—on man's part—to the stipulations of the everlasting covenant, of which the blood of Christ is made a surety on both contracting parties: therefore, just here, on this spot, the called ones of our race must of necessity, in very deed, have entered upon their personal responsibility toward God, and not before. As it is written, "But Christ as a Son over his own house; whose house are we, *if we hold fast* the confidence and rejoicing of the hope *firm unto the end*." And again, "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." (See Heb. iii. 6, 14.) "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12).

New York City.

Expository Notes.

Tests of Faith.—1 John ii. 5; iii. 14, 18, 19, 23, 24. The legitimate use of tests will be seen, if we remember that the Spirit prescribes them not to those who doubt, but to those who already believe that they are the children of God. Accordingly, they are to be employed not to determine our assurance in the first instance, but to confirm that assurance. In other words, they are not prior conditions to our rejoicing in the blessing of reconciliation, but corroborating evidences that we have received it. Believing the Gospel, and realizing that we are accepted simply because God says it, comes first; then we can bear the application of whatever practical *criteria*. But to apply these before there is a sense of reconciliation is premature. It is to look for fruit before the truth, which alone can produce it, has taken root; and is like the hypochrondriac feeling for his pulse while his circulation is disordered by his morbid fears. It is the man in health consciously enjoying it, or rather enjoying it in happy unconsciousness of any symptoms, who can best engage in self-examination touching its functions; and the same may be observed in regard to spiritual health. Its laws, as in physiology, ever bid us to beware of disturbing the action of any organ by unduly watching it.

2. The Gospel.—The truth that saves is the revelation of the *holy love of God*, which centres in the sacrificial death and resurrection of the Lord Jesus Christ. It is all important to lay emphasis upon this, and not merely to dilate upon the moral beauty of the life of Jesus, terminating with his sufferings at the hands of man. For this life was in order to—(as one of its ends)—his death; and that not necessarily at the hands of man, who herein was guilty of his murder; but rather at the hand of the righteous Jehovah. With wicked hands men crucified and slew the Holy One. (Acts ii. 23.) But underlying his death, thus inflicted, were the sufferings of the precious victim Godward; and these constitute the atonement—God "making his soul an offering for sin" (Isa. liii. 10), "making him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v. 21). In putting the gospel before the sinner, in order to his enjoyment of peace, this grand theme never ought to be omitted; in this the essence of the gospel consists.

3. Assurance.—We read of "the assurance" of faith (Heb. x. 22); "the assurance" of understanding (Col. ii. 2); and "the full assurance" of hope (Heb. vii. 11). But the term in all these places is *pleerophoria* which simply means affluence or abounding; not at all what is popularly understood by the term "assurance"—namely, a sense of reconciliation with God, which is an elementary enjoyment of spiritual life, and ought ever to accompany reconciliation. This accordingly is pre-supposed in the several texts in question; but the specific exhortation of theSpirit is that believers should *abound* in the graces mentioned: in "faith," that is in reliance on the

object of faith; in "understanding," that is in clear apprehension of such object of faith; and in "hope," that is in anticipation of the glory that is coming. For hope is never associated with forgiveness of sin as its object, forgiveness being the *present* blessing of the believer—but always with the future. For example: "hope of the glory of God," "hope of salvation," that is, consummated salvation. It is, in fact, the expression for future unseen good; and we can conceive of believers—indeed, they are too many—who are very deficient under this head, by reason of their not taking knowledge of the future, as God reveals it in His word; just as other believers are deficient in their apprehension and religion on those truths which are the objects of faith.

4. TRUE RITUALISM.—The genuine fire in the typical offerings of old, was taken from off the altar of burnt offering, whereon the atoning sacrifices had been consumed. And so all our worship in the Christian Sanctuary ought to be redolent of what that altar signified, "the Lamb of God, which taketh away the sin of the world." But, Christian! mark the record: "Nadab and Abihu, the sons of Aaron . . . offered *strange* fire before the Lord, which he commanded them not; and there went out a fire from the Lord and devoured them, and they died before the Lord" (Lev. x. 1. 2). What was the strange fire?

5. PREACHING CHRIST.—Of course the grand topic of all true preaching is CHRIST—His glorious person and work revealing God as the God of salvation. He is the magnet to lift up before men, whereby to draw their hearts to God. He interprets God to us. He interprets us to ourselves. Confronted with him—the Fountain and End of their being—men must own in the depths of their innermost selves—however struggling like the demoniac to deny it—that they have "to do with him," that they were made for him, and only him can find rest for their spirits; that not the round world can fill the triangle of their hearts, but only God revealed in Jesus! And in him how complete is found the adaptation to all our need, the satisfaction to all our aspirations! The exaggerated sentiment, that till a man meets the friend ordained for him, he lies fallow even to himself, but is then *broached*, as it were, into the consciousness and development of his various powers and capacities, finds its complete application here to the Divine Friend—the God-man, the Redeemer; and so the believer realizes with the apostle that "to live is Christ." For to live is to *love*; and, of love, Christ is the only satisfying object, all creature-love being but a long drawn sigh. Thus to come to HIM, is to have rest. "Out of him, and through Him, and to Him are all things; to whom be glory forever. Amen."—*Rainbow.*

PERSECUTION:

WHY DO GOD'S PEOPLE HAVE TO SUFFER IT?

BY W. H. WHITMAN.

Paul says, "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). To draw an inference from Paul's language, if such could be done, would be introducing a human element, which no one is bound to believe unless he sees fit. But we are certainly bound to believe this divine declaration without note or comment. All it needs is, to enforce it. Jesus says, "Remember the word that I said unto you. The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." The Jews persecuted Jesus because he healed a man on the Sabbath day that had an infirmity thirty-eight years. (John v. 5–16.) Now just so sure as Jesus was persecuted, just so sure will his followers be. And Jesus does not leave them without a promise. He says, "Happy the persecuted on account of righteousness: for theirs is the kingdom of heaven. Happy are you, when they shall revile and persecute you, and, on my account, falsely allege every kind of evil against you. Rejoice and exult, because your reward will be great in the heavens; for thus those prophets who preceded you were persecuted."—(*Diaglott.*)

From this we learn, that not only Jesus, and His disciples suffered persecution, but the prophets who spake as they were moved by the Holy Ghost had to suffer persecution in their day. Jeremiah says, a wonderful and a horrible thing was committed in the land of Israel; the prophets (that is, the false prophets,) prophesy falsely, and the priests bear rule by their means; and my people (Israel) love to have it so. Micah says, The heads thereof (Israel) judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? While God's true prophets were persecuted because they told the people the truth. Jeremiah was put down in a dungeon and would have died there if one of the eunuchs had not taken pity on him, and prevailed on the king to have him taken out. (Jer. xxxviii.)

It seems God's people have suffered persecution from the days of Abel to the present time; and many of them have suffered even unto death. They have been tortured, and had trials of cruel mockings and scourgings, of bonds and imprisonments. They have been stoned, sawn asunder, tormented, and slain with the sword. They wandered about in sheep skins and goat skins: being destitute, and afflicted, They have wandered in deserts, in mountains, in dens, and in caves of the earth: of whom the world was not worthy. God's elect, or chosen ones, that will take the kingdom, and possess it, in the future ages, will be a tried people. Their leader, Jesus Christ, has suffered for them, leaving them an example, that they should follow in his steps. Who did no sin, neither was guile found in his mouth. When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself unto Him that judgeth righteously.

The church at Thessalonica suffered the same treatment from their own countrymen, that the churches of Judea did from the Jews; who killed the Lord Jesus, and their own prophets, and persecuted the saints. Persecution always comes from those who profess to be "the church," or else through their instigation. Pilate was instigated by the Scribes, Pharisees, and the Chief Priests of Israel, to condemn Jesus to the ignominous death of the cross. The popular churches of the day claim to be the true people of God, and will turn out from among them those who advance ideas contrary to their own: and it is done many times because they cannot meet the arguments advanced. They will attack a man's moral standing in order to injure him; and when this is done to their satisfaction, they think they haved gained a great victory. When, in fact, they only show to all intelligent Bible students that they know neither the Father nor the Son as they should know them.

Galesburg, Ill.

The Wheat and the Tares.

THOUGHTS BY S. S. CALL.

Is there any process by which tares can be made into wheat? I never heard of any. "The field is the world" (Matt. xiii. 38). Can the Sower be the seed, the field, and the sower, all three, at the same time? It seems not: yet it would have to be the case to make the wicked people the tares. The field is the world: "the good seed is the word of God" (Luke viii. 11). "He that soweth the good seed is the Son of man" (Matt. xiii. 37). It is evident Christ meant by the word, "world," the people of the world without distinction; for the seed was sown in the heart, (verse 19; Mark iv. 15; Luke viii. 12). Thus we find it is the *word* that is sown in the heart, whether wheat or tares, for both are sown in the same place or field; and Mark says, "The sower soweth *the word*" (Mark iv. 14). Now, if this idea is correct, a man can be the sower, and other men can be the field; but they can neither be the seed, wheat, nor tares; for the good seed is the word (children) of God.

And "the word was made flesh" (John i. 4): "and as many as received *Him*, to them gave he power" (*right*, or *privilege*—margin) "to become the sons (or, children) of God." On the day of Pentecost they received that power, and became the children of God and sowers of the good seed (the word). I have no doubt there are many others now in the world sowing the good seed.

Now as the sower sows the word in both cases, I think it probable that the "traditions of men," in contradistinction to the word of God, makes the tares; for the teachings of men have, unwittingly, taken the place of the word of God to such an extent that it appears scandalous and offensive. But, thank God, it is being gathered out; and, O, how much more beautiful and lovely it appears when God's word is stripped of the traditions of men and the scandals brought upon that word by short-sighted mortals. "Thy word is a light to my path, and a lamp to my feet:" and it shines brighter and brighter.

Hesper, Iowa.

An Exposition.

BY W. N. RHINEHART.

"*For the kingdom of heaven is at hand.*"

This language is often used and probably less understood than any other saying of our Lord. In order to a correct understanding, as I think, it is necessary to investigate several passages. Christ in one of his comparisons says, "The kingdom is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened." Bear in mind, "Three measures of meal." Christ says, speaking to the Jew as being in possession of the first measure or kingdom, "I will take the kingdom away from you, and give it unto a nation bringing forth the fruits thereof." Now, he could not take away from them something they did not possess, and they feel the loss of it. Undoubtedly it was hid

in the law age, or measure. Now the time had arrived for it to be manifested in the Gospel age, as it had been revealed in the Law measure; or, in other words, "the kingdom of heaven is at hand." The kingdom that was hid in the first measure ended at the first advent; for "the Law was until John." The first measure extended from Adam to Christ: the second extends from the incarnation to the second advent. This measure was ushered in with the truth asserted, "The kingdom of heaven is at hand." The Restorative or redemption age will be ushered in with words akin, for "the hour of his judgments is come." Mercy and forgiveness was exercised in the Law age, and we are witnesses to the fact of the abundant mercies bestowed in this age as well as pardon. God is unchangeable. May we not look for mercy and pardon manifested on a more extensive scale in the next age, when "every knee shall bow and every tongue confess?" That certainly has not been fulfilled in this age; and that could not receive its accomplishment without probation. The Jew was the recipient in the first; the Gentile in the second. The third will bring back the Jew, and unite both in the great work of restoration. This kingdom was manifested in the Law; is manifest in the Gospel; will be manifest in Redemption, when righteousness shall cover the earth. Then the grand designs of the kingdom will be manifested; according to our deductions it requires three measures in order to fully develop the scheme of the Almighty. Paul was caught up to the third heaven: one heaven was the Law; the second was the Gospel; the third the redemption age.

Where God is, there is heaven. So Paul was permitted to look into the next age. John also had a glorious view of the coming age. When that age arrives then will the saints take the kingdom and enter into possession of it. The kingdom does not constitute them saints, as is at present taught: but they get the kingdom from the fact of their being saints. Qualification for that position entitles them to receive that distinction: they "cannot die any more;" they are the children of the resurrection. The saints in the first and second age could not take the kingdom; in those two measures it was in embryo, or the time had not come for the saints to take it; it is a reward for eminent service, or by the good pleasure of the Father bestowed.

Dayton, O.

SECRET PRAYER.—Beside the open return, there is a secret prayer. There is a peculiar and present joy in communion with God. The deeper pleasures are the purest; and of all pleasures, the purest is the peace of God. To feel that he is love—to draw so near him as to forget the world—so near as to lose the love of sin—is of all pleasures the sweetest, of all blessedness the purest and most profound. And next to this high communion with God—next to this joy of passions lulled, and sins slain, and self forgotten in adoring fellowship with the Father of lights—in their sedater comfort who can pour their griefs into their Heavenly Father's bosom, or who feel that they have bespoken help against coming toils and toils and trials at their Heavenly Father's hand. To know that God is near—to know that he is trusted, honored, loved—to feel that you are acting toward him as a revcrential affectionate child, and that he is feeling toward you as a gracious and compassionate father—there is in this itself an exquisite satisfaction, a present reward.—*Sel.*

"*WILL A MAN ROB GOD?*"

A PLAIN TALK.

THE Bible says, "The earth is the Lord's, and the fullness thereof." If all these things are not used for the glory of God, He is being robbed. If you use anything you have apart from God, then you are robbing Him. Will a man be so outrageous and foolish? Men think God is not careful of His reputation; that He is so great He cannot be hurt. You resent a slander. Is there anything meaner than that? I happen to know some of you that would not, to save your right arm, take a dollar from another wrongfully; yet I have sometimes heard you speak carelessly of the reputations of others. Look how this fault is all through society. Look at the love of scandal. Men and women are saying, "shall we never have better manners and better morals?" I say, "No, not until men come to think there is something better than money." A man who says false things of his neighbor, or unnecessarily says true things to the injury of his neighbor, is a slanderer. Compared with a slanderer, a robber of money is a Christian, a scholar, and a gentleman. You will turn a thief out of your house, and yet you will have a sweet-mouthed slanderer talking in your parlor about some other person. The slanderer is not worthy to unloose the shoe-latchets of a sneak thief.—*Rev. Charles T. Deems, New York.*

MANY people rest short of clear evidences of their acceptance in Christ. It is not only our privilege to have one or two evidences, but abound in them—and resting short of a clear

state of acceptance, is insincere in us, for God is willing to bestow all the inward satisfaction we can require.

LETTERS AND EXTRACTS.

From H. Young.

Bro. Storrs: I see in "The Rainbow, New Series. No. 2, Vol. I.," page 60, 61, the following statement and question:

"In the twenty-fourth paragraph of Mr. Constable's book he says, 'Adam knew what death was in one sense, and in one only. He knew it to be the law of the lower creatures, and to consist in the loss of their being and existence.' Now, I read in Rom. v. 12 that *death* entered the world by sin; and, if so, how could Adam be familiar with it in a sinless state?—*John Reid.*"

The response is as follows:

"Of course Mr. Constable is right, for every body knows through uncounted epochs the lower creatures were subject to the law of death. But Paul was right too, for he is not speaking of the inferior animal creatures at all, but of man. He is accounting for the fact that *man* died. It was by 'sin;' a clear intimation that had he remained loyal to his Creator he would have escaped."

Allow me to make a few remarks on the above inquiry and response. In the response it is said that the fact that death entered the world by "sin" is a "clear intimation that had man *remained* loyal he would have escaped death." "*Remained* loyal!" How so? This supposes that man was *once* loyal; but is this the fact? Did not man break the first item of law that was ever given him? And a much graver question than this I wish to ask: *Could* man keep his Maker's law, and thus show himself loyal, and so by obedience secure to himself eternal life? If so, then, surely, righteouness, justification, and eternal life would have come "by the deeds of the law." Was this the purpose for which law was given to man? I need not quote the very many texts which say the law was given *for no such purpose.* "If a law could have given life, verily, righteousness should have been by such law." But, "By the deeds of the law shall no flesh be justified: for by the law is the *knowledge* of sin."

Sin, then, though latent, was in man's nature before the prohibition was given, and the avowed object of said law was, that man might learn this fact. Proof—"For, *until* the law, sin was in the world," i. e., sin was in the world before any law was given. How, and when, we ask, did sin and death enter the world? We answer, Sin was in man's nature when he was made of the dust of the ground. He was made an offender, i. e., he was so made that his Creator could no sooner give him a single prohibition or command than he would become an *actual* offender by breaking it; and so, of course, death was in man's nature as early as sin, and all *prior* to the entrance of the law. True, sin was not then *actual*, for "sin is not *imputed* where there is no law; nevertheless, death reigned;" i. e., reigned without *actual* sin, because it reigned without law. Why, then, do most writers, on this subject, labor to show that death is the result of actual sin? that man might have secured to himself unending existence if he had obeyed the Creator's commands? for, surely, there could be no need for a Saviour in such case; and "the Lamb, slain *slain from the foundation of the world,*" need not have been slain at all.

But was the whole plan of redemption, the grand scheme of salvation by faith in Christ, an *after thought?* Did God really expect man to keep his law, and be saved by keeping it? and so was disappointed by man's "wicked failure" in not keeping it? and so has, at length, found that it will cost a great deal more to save man than he expected it would, if, indeed, he shall *now* be able to save *all*, though it was his original purpose to do so, and but for man's "wicked failure" such a result would have been realized? Nothing of this kind can for a moment be admitted; and yet how slow has man been to learn that sin and death comes as the result of that enmity which always existed in the flesh, and always must exist there, making the declaration true, "the carnal mind is enmity to God; is not subject to his law, neither indeed can be;" that "we all must needs die;" that this necessity *comes from our nature*, and not from any fault of our own, and that a *new and living nature* must be received from Christ by faith in him, and this faith, which is the germ of the new nature, is "not of ourselves," but is "the gift of God."

Now, the fair conclusion of the foregoing argument is this: No one can ever be reconciled to this arrangement of the Creator, no one can be made "subject" to this condition "*willingly,*" till he understands said arrangement, and the purpose and *end* to be obtained by the same. Just so long as one thinks he *might* have avoided this condition, in which he finds himself, and that he *ought* to have done so; that it is only because he was remiss or delinquent in duty that he must suffer sorrow, pain and death, it will be impossible for him to "*willingly*" submit to such conditions, as it will, also, be impossible for him to have the genuine Christian hope in such condition, because, in no other way than by a *true* view of God's gracious purpose can one have the ut-

most assurance that when all this grand arrangement is carried through it will bring salvation to *all*, without the possibility of failure. For the sake of present peace and rest and gladness then, let us be established in these precious truths.

Pittsfield, N. H.

FROM W. H. CAIN.

BRO. STORRS: Unknown in the flesh, but kindred in Spirit, I write you a letter of thanks for the light brought into my understanding through your words. I thank the Lord that you have been placed as a light to shine in the firmament of truth. I first heard of you four months since, through our beloved Bro. Jacob Blain, whose book I have read and with whom I have often communed concerning the revelation of apostles and prophets. If I may use the figure, My heart has, like the city, given up the "sun and moon to shine in it," and admits the "glory of God to lighten it" and "the Lamb" to be "the light thereof."

I came to Buffalo, near January 1st, about convinced of the Advent theory of destruction, etc., having heard it preached in San Francisco two years ago, and having followed up investigation. Eld. Blain met me at the Advent meeting: and the stormy days of winter were favorable to full investigation, including Mr. Dunn's large work, the EXAMINER, etc., (Bible always). I am now with you in sentiment quite fully, and enjoyment of the wonderful revelations of the literal Scriptures.

In the beginning of April I wrote my Presbytery (Utica) concerning my present views and requested my name stricken from the roll. The following is the minute of the Presbytery:

"The Judicial Committee reported as follows:

"Whereas the Rev. W. H. Cain has sent a communication to the Presbytery, stating that his views have changed in regard to certain articles held by our Church, he desires permission to withdraw; and asks that his name be stricken from the roll; therefore,

"Resolved, that the request of Mr. Cain be granted; that his name be stricken from the roll, and that the action of Presbytery be published in one or more of our religious papers."

This the end and present; of the past I might say in a word, that in '61, I graduated at Princeton (N. J.) Theological Seminary, and on account of health and climate went at once to California, where I worked in the pioneer mission work, living in the saddle and buggy. More recently had temporary charge of the Am. S. S. Union work on Pacific Coast for two years, which I gave up to come East two years ago in December last. From July '73 to July '74 I labored as Genl. S. S. Missionary of Westchester Co., N. Y. of which work Geo. H. Petrie, Equitable Life, N. Y., is conversant, being the Co. Sec'y. In connection with him we put the Co. in good shape. From there I came to Oneida Co., and in four months gathered over 600 into new Sabbath Schools. Since December I have been engaged in secular work. This is temporary, and my heart longs for the work of the Gospel, which I delight to preach. I am waiting and praying that I may ever recognize the Divine Voice in "Stand Still" and "Go forward."

Buffalo, N. Y., May 18, 1875.

FROM ABBY A. PERRY.

BRO. STORRS: It is with a sad and chastened heart, that I take up my pen to let you know that I have been passing through the deep waters of affliction. My husband, ANTHONY PERRY, fell asleep in Jesus May 1st.

He has been wasting away with consumption for long weary months; but did not give up feeling that he might be better, when the warm weather came, till one week before his death, when his fast failing strength made him feel that he could not hold out much longer, but must yield to the grim monster, DEATH!

I had felt assured of that, but O, it was such a relief to my mind to have him speak of his death with such calmness as he did at that time, and several times in the week preceding his death.

He had never professed faith in Christ till the time to which I refer: though I knew he had believed in his heart, yet, confession had never been "made unto salvation." He said, he had prayed the Lord to forgive him all his transgressions, and his sins, and that He would "remember him when He came into his kingdom" Not one murmur or complaint ever escaped his lips during his sickness, and I felt assured, before this confession, that he had sustaining grace given him.

He was in a dying state many hours, and suffered for breath, (as he had all the long winter). A neighbor came in and sat down beside his bed, but he did not seem to notice him till he put his fingers on his arm to see if there was any pulse, when he opened his eyes, and said to him, "Very low are they not?" "Yes," said the neighbor, "I do not feel any." "I cannot live then," he said, with great composure, "but a short time." "I think not," the man answered: "how do you feel about it?" "All right," he said with great emphasis: "I want to meet you all in that blessed kingdom," said the dying

man. Then to the neighbor he said, "It should be an every day business; yes: our meat and drink to do the will of God." This was his last testimony; and O, such a comfort to my poor lone heart! For 26 years I have prayed for his conversion, and felt, at last, my prayer was answered, and I could say, "It is enough."

O, dear brethren and sisters, I felt, beside that death-bed, to consecrate myself anew to the service of my Master, to be his more fully than ever. I have been blessed and comforted much with the Word of the Lord, through the *lone hours* I spent with my poor suffering companion. All the cold winter, and spring, we were shut in on account of his health and the inclemency of the weather.

The EXAMINER has made its monthly visits, and has been carefully, prayerfully read. There is much that is excellent contained in it, which we fully endorse, and some that we cannot yet see to be in accordance with the word of God. My mind is open to conviction, and ever shall be, "the Lord being my helper." I long for the day, when "the watchman shall see eye to eye," and that will not be till, "the Lord shall bring again Zion." The signs of the times are ominous of *that day*, which makes my heart rejoice.

There is a terrible day of trial and darkness, to precede the coming of him whose right it is to reign on David's throne. Jeremiah says, "Alas! for *that day is great, so that none is like it*; it is even the time of Jacob's trouble, but he shall be saved out of it." This corresponds with Dan. xii. 1: "And there shall be *a time of trouble* such as never was since there was a nation; and at that time, thy people, (the seed of Jacob) shall be delivered, every one found written in the Book."

May we be preserved from all evil and error till the King shall come. Your afflicted sister.
Scotland, Conn., May 16, 1875.

FROM ELD. JACOB BLAIN—MY WANTS AGAIN.

BRO. STORRS: As I made special calls for aid in November last, and in February, '75, and brethren will wish to know what has been done, so it is my duty to inform them. In February it was stated that if half who take the BIBLE EXAMINER would aid me I could pay my debt to my printer. The result of the call has been that twenty-two have responded and sent me $42, making $51 received since last November. Thus we have had to live mostly on our children, and my debt of $300 remains unpaid. It is now urgently called for, owing to the firm having lately changed proprietors.

In addition to what I have heretofore said, as to the *reason* of being thus in debt, I wish brethren would read a report of the "Hoosie Valley Advent Conference," in the "World's Crisis" of May 13, 1875. In their resolutions against errors, which are dividing Adventists, after naming two real sad mistakes, they say, "(3) The pernicious doctrines advocated by Jacob Blain, in a work entitled, '*Hope for our Race*,' *Resolved*, that we have no fellowship whatever with these doctrines, and will not give encouragement, aid or approval to any who are preaching them." Such persecutions have been going on for four years in our main Advent papers, and in their pulpits; and having had about $700 worth of my works printed in that time, how could I hope to *sell* them?

As I have used up what means I had, I must leave it with those who love our cause to decide whether or no I shall die in debt, and leave my printers to suffer by my zeal for the blessed Bible truths. I know that winter was the wrong time to ask for money, and trust that summer and times may change the condition of brethren who love to aid when they have the means.

Buffalo, N. Y., May 20, 1875.

P. S.—My Post Office address is as above.

THOMAS PEYTON, Hartford, Kansas, inquires: Is not what the different churches call the "emblems" of the Lord's Supper, the Word of God that we should feast on daily? "Therefore let us keep the feast with the unleaven bread of sincerity and truth." Christ says, "I am the bread which came down from heaven." The wine, or rather the *cup* spoken of in the Lord's Supper: no grape juice is mentioned. Christ says, "I will not drink of the fruit of the vine until the kingdom of God shall come." Christ is the vine, and the fruit of that vine is at the harvest; and the harvest is the end of the world. Please read Matt. xxvi. 28; Mark xiv. 22; Luke xxii. 17–21; John vi. 32–59; and xv. 1–9; Mark iv. 29; Luke viii. 14, 15; Matt, iii. 12; Micah iv. 4; John v. 7; 1 Cor. x. 16–18, and xi. 20–34, also v. 8; John xii. 24; Zech. iii. 10, and viii. 12; Matt. vi. 10. As I see the EXAMINER is not afraid to investigate new and old subjects, let us search the Scriptures and see if these things are so. The truth is what we want. I like the EXAMINER because it helps me to see farther into the glorious ages to come.

MRS. F. W. HASKELL, Dansville, N.Y., writes: As long as God gives me strength to work I shall esteem it a privilege to help scatter what I consider the truth. I have been a believer in

the immediate coming of Jesus for over thirty years, and am still looking and longing for His awpearing. That there remains much of the prophetic Scriptures to be fulfilled after His coming I have no doubt; and therefore I am anxious to obtain all the light that is given. I am much pleased with the EXAMINER; it removes much from the character of God which is ascribed to him by men which is inconsistent with his Fatherly love. My ideas of Him now fill my soul with ardent love and admiration. I pray the Lord to preserve your life till He comes, and thus be the means of drawing many to love and serve Him.

LEVI BOUGHTON, Victor, N. Y., writes: It seems very strange to me that opposers of the views of "the ages to come" will strenuously hold to the doctrine of "no salvation out of Christ" and not clear up what is to be done with the millions who have never heard of him or of salvation in his name. If they are to be saved by the law, then Christ died in vain; or if by beholding the works of creation—the sun, moon and stars, or the earth, and works therein,— we may still say, "Christ died in vain." We believe "every eye shall see Him;" and as He was lifted up from the earth, he "will draw all men unto him." We see it now fulfilled that men having eyes, see not; and having ears, hear not; hearts, but understand not, because some doctrine or commandment of men stands in the way of believing in Christ. How can we believe if we seek honor one of another, and seek not that honor that cometh from God only?

ELD. J. LEWIS writes from Lewiston, Ill., saying: "I failed to get the BIBLE EXAMINER while at Otto, which made me feel as if I had lost a dear friend. Some in this region, having no light on 'the ages to come' seem indisposed to advance. But 'let us go on to perfection,' which will not be completed in this age nor in the '*age* to come:' for, in 'the *ages* to come' God will show unto us 'the exceeding riches of his grace.' Well that looks like God's handiwork. Glory to his holy name for the light that is now shining on the sacred pages of the Bible. Bless the Lord that I have been led to see and embrace the glorious doctrine of the endless succession of ages, and probation till every creature shall be giving ascriptions of praise 'unto Him that sitteth on the throne and unto the Lamb forever and ever.' Amen."

S. S. CALL, Hesper, Iowa, writes: I have good news to report: Eld. G. Bursell, a leading member of the Advent Church here, has investigated and adopted "*The ages to come*," in which God will bless, (those He has not in this life, even) "all nations, families, and kindreds of the earth." When a leading man moves, others will follow sooner or later. I think I can safely count six more that will soon be with us. May God bless and cheer you on with the good news that your labor is not in vain.

MRS. MARGARET SMITH, Baltimore, Md., sends aid to the cause, and writes: "We love to read the EXAMINER and would be very sorry to have it discontinued. May the lovers of truth give of the Lord's money sufficient for its needs. Your Sister in hope of endless life."

ANOTHER OF DEATH'S VICTIMS.

It is with sorrow I have to record the death of ANSON WALKER, a beloved brother in Christ, aged 57 years. He was born in Natick, Mass. He lived several years in New York City. In those years he was well known to me, and much beloved. In 1851 he removed to Wisconsin, and I saw him no more till about two years since, when he returned to this city in business for Dr. Walker, of "Vinegar Bitters" notoriety, whose brother he was. At that time our intercourse was renewed, and he became much interested in the views of "The Ages to Come." About a year since he returned to Wis., and went to Texas on business for his brother's firm, and died there Feb. 12th last. Says a writer in the "Baptist Union" of him, "Although not a member of any church, he believed that all true believers were members of Christ's church, therefore was always active in building Christ's" cause "wherever his lot was cast."

According to my knowledge of this dear brother, his religion was more of deeds than words: always calm, kind, and a lover of good men wherever he found them; though his faith was essentially that held by the Editor of this Magazine on the immortality question, the resurrection, and the ages to come.

After his death he was brought home to Wis., and says the writer in the "Baptist Union," a "large concourse of people attended his funeral and deeply sympathized with the afflicted family." He sleeps in Jesus till the voice of the Son of God shall bring him forth. May his widow and children have grace to sustain them in this trying hour, and be enabled to follow him "as he followed Christ."

EDITOR.

DOGMATISM.—Maintain a constant watch at all times against a dogmatic spirit; fix not your assent to any proposition in a firm and unalterable manner till you have some firm and unalterable ground for it, and till you have arrived at some clear and sure evidence—till you have turned the proposition on all sides, and searched the matter through and through, so that you cannot be mistaken. And even when you think you have full ground for assurance, be not too early nor too frequent in expressing this assurance in too peremptory or positive a manner, remembering that human nature is always liable to mistake in this feeble and corrupt state.—DR. WATTS.

LETTERS RECEIVED TO MAY 27.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

J. L. McCormack, Mrs. O. Reiche, S. F. Bradley, Levi Boughton, A. McCord, W. N. Rhinehart, Aaron K. Frick, H. G. Elkins, Mrs. Margaret Smith, Wm. S. Dibble, Wm. Johnson, T. W. Wright, (It was received), Eld. J. Blain (2), Sarah Van Wie, Eld. J. Lewis, M. F. Warnell, Abby A. Perry, Wm. Erwin, A. J. Batchelder, T. J. Bardwell, W. H. Cain, Jerome H. Russell, Lucretia B. Lamb, H. S. Du Val, Wm. Lindsay, W. K. Everson, M. D.

PARCELS SENT TO MAY 27.

Dr. J. Newton, Mrs. O. Reiche, Geo. P. Ellis, Senr, Chas. W. McCutchen, H. G. Elkins, (Bound Exr), J. M. Ledgerwold, Wm. S. Dibble (2 packages), L. S. Montrose, Eld. J. Lewis, Margaret F. Wornell, T. J. Bardwell, Miss Martha J. Turner (Bound Exr.), L. Clement, H. S. Du Val.

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The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

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GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, JULY, 1875.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

Correspondence.

From Job Samuel.

Bro. Storrs: I return my sincere thanks for the "Works" you sent me gratuitously. My time is much occupied, of necessity, so that much of what I read is a trespass on my sleeping hours. My intention is to investigate the doctrine as far as I am capable. The subject is of great importance. We find from the teaching of Christ and his Apostles that a pure doctrine is important in order to obtain eternal life. But it is no small work to compare two doctrines; and then who shall be the judge to tell which is right, when inspiration is not manifested?

By chance I came across a work of yours called, "Devil, Satan, and Demons." It seems to me a grand and magnificent work; it excels all that I ever saw or heard of the Monster. I cannot see it in any other light.

"God's Promise and Oath to Abraham" is a grand work, well sustained by Scripture. I must own, it grasps deeper things than my present abilities can comprehend, though written as plain as can be. I intend to search it out that I may understand it.

"Divine Dispensations" is a "Volume in a Pamphlet;" a work worthy of praise by every free heart. "There is a Spirit's flight" through the twilight of Ages to the morn of the brighter day.

"Hope for our Race," not by the Law; but through Grace. Glory be to His holy name. It is a work worthy of praise by all that profess themselves Christians.

The work in which you are engaged, it appears to me, manifests a most unwearied spirit in unfolding the veils for the purpose of obtaining a knowledge of the "Hidden Mysteries" of God's plan of Redemption, and also the object of revealing it to your fellowmen. If errors have occurred in this work, other works are not all correct, and we are no less honored: hence, if you have no other motive than that expressed in your work, I say, Forward Bro., *Forward*. Look not upon obstacles and discouragements. Disregard the dampening spirit or influence of sectarians, which endeavor to build up themselves and cast all others down; which I believe to be a check on the real prosperity of the very churches that act on that principle.

I perceive, in reading your works, the Lord has blessed you with many years. May He still bless you and give you frequent views of the country where old age is not known to exist.

South Bethlehem, Pa.

Eld. Damon Nichols, Sacramento, Cal., writes: I have read the tracts on the views you now hold with much interest. I am unprejudiced in regard to adopting the positions taken. The tract, "*Why was evil permitted?*" gave me much light. "The Vindication," also, commends itself to my most conscientious feelings of love and sympathy for the perishing. In regard to *probation*, I do not believe God will ever save, nor allow one to perish without it, and also sufficient light or knowledge and intelligence to make them rewardable or justly meriting punishment. In other words, I have many times put this question, if God can save the child or heathen without free-agency, knowledge, probation or Gospel, has He not demonstrated that the world could have been saved in Adam without death? and the often expressed absurdity becomes a truth—"I wish I had died when I was a child, then I would have been saved. Such salvation would have been rich in glory! would it not? Saved as a machine, just because they could not help it! Again, think of those who believe the heathen will be saved without the Gospel, and yet carrying it to them! Why not say, Blessed be ignorance: let us have it, and with it salvation? If development by the use of probationary free-agency and accountability through the Gospel is necessary for the salvation of *one*, then it is for all, since God is no respecter of persons.

James H. Jacobs, Blodgett's Mills, N. Y., writes: I still hope for an endless life, which I think is the *gift* of God, and is to be given on the principle of obedience. If so, if universal obedience to God has been, or ever will be, then all will receive the gift. But I have not received evidence or light to bring me to that belief, as some claim they have. I am fearful some have done or may do so great evil that God must pronounce it incurable and unpardonable. As one writer has said, If such great evils or sins have been committed, then the doctrine of no future life for such wicked—such as God shall count wicked—is still true and in harmony with the justice and mercy of God; their destruction without a resurrection will not make a breach in the oath or promise of God to Abraham. I must say, the Bible Examiner gives some of the most noble, grand, and sublime thoughts of God and his love for poor mortal man, and His purpose in restoring him, and delivering this world from the bondage of corruption that ever came within my knowledge.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

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THE RESURRECTION OF THE DEAD.

THERE is no doctrine more misunderstood, or more abused than that of the resurrection of the dead. Some deny it altogether; others make it a curse to the vast majority of the race; again, some confine it to the revival of such as have formed a spiritual union with Christ in this life.

I regard each of these views as short of the truth, and as unsupported by the Scriptures, and can only be sustained by disregarding or overlooking the harmony of Divine truth and setting at war the Divine attributes.

If there is to be "no resurrection of the dead, then is Christ not raised" (1 Cor. xv. 13). Christ is "the first-fruits;" and He is the pledge not only of the second class of the first-fruits, but, also, of the *harvest*. One class of those who deny the resurrection of the dead hide themselves with the assumption that it is the soul leaving the body which is the resurrection; that it then "blossoms out into an endless life, and never has anything more to do with the body." Such a theory is so palpably contradictory to the harmonious testimony of the Bible that it is a matter of astonishment that any thinking person can accept it as the teaching of that Book. But I shall not here dwell upon its absurdity: it is truly a "philosophy" by which some men are "spoiled," and against which the apostle warned the Colossians to "beware" (Col. ii. 8).

The second class, of whom I am to speak, hold to the literal resurrection of the dead, but make it *a curse* to the vast majority of the race, because it is to a hopeless state, to be followed by toments more or less protracted, and a second death in the lake of fire, or eternal torments therein. Thus making the resurrection a curse to all such; and, though perhaps ignorantly, they make Christ the author of this curse, because He is "*the* resurrection"—has procured it and executes it. It is impossible to make this scheme true, if the harmony of Scripture is to be regarded. But further remark on this theory as we advance in the examination.

The third class named above, confine the resurrection to the few who have formed a spiritual union with Christ in this life. This view is more reasonable than either of the previous, and more honorable to the Divine character and government, but still fails to harmonize the Divine testimony concerning the race and God's dealings with the creatures he has made: hence, there is a necessity to inquire somewhere else for the truth in relation to the Divine administration over the children of men.

It is not to be supposed that the CREATOR had no fixed and unchangeable plan in the government to be exercised over the creatures about to be created; or that He did not provide for every possible contingency that could arise from the conduct of the freedom of will, with which He determined to endow men. We are not to think of the CREATOR as less careful or wise than the creatures of his power. Says Jesus, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish" (Luke xiv. 28-30). Did the CREATOR not first count the cost, think ye, before He began the work of creation and know whether the "tower" could be finished? Did He not know that sin would "enter into the world, and death by sin?" and did He not make provision to put away sin and to destroy death? What was "the Lamb slain from the foundation of the world" (Rev. xii. 8) for, if not as a provision to restore that which be lost by sin? The Son of man came to seek and to save that which *was* lost" (Lk. xix. 10); "Therefore as by the offence of one, judgment came upon all men to condemnation" (to death); "even so, by the righteousness of one, the free gift came upon all men unto justification of life: for as by one man's disobedience [*the*] many were made sinners, so by the obedience of one shall [*the*] many be made righteous" (Rom. v. 18, 19).

"Behold the LAMB of God, which taketh away the sin of the world" (John i. 29). The sin of the world was the sin of Adam, which

brought *death* on the world. To take it away is to destroy death: for this purpose "the Lamb was slain" (in the plan or purpose of God) "from the foundation of the world:" it was no afterthought of the CREATOR. "Known unto God are all his works from the beginning of the of the world" (Acts xv. 18).

Since man was made subject to death—"not willingly, but by reason of Him who hath subjected the same in hope" (Rom. viii. 20),—there has never been any other method to obtain an endless life, but BY FAITH *in* "the LAMB of God"—Jesus, the Christ: God has not revealed any other way; and two things are essential to *that* FAITH: First, A knowledge of "the only true God and Jesus Christ" (John xvii. 3); Second, An opportunity (including all necessary means) to improve that knowledge, or to exercise FAITH in Christ as their Redeemer, LIFE-GIVER, and Lord and Ruler. Without these two things no soul of man has been nor ever can be a candidate for his final state of life or death.

The resurrection from the dead, therefore, is a blessing,—not a curse,—to all men who have by any unavoidable means been deprived of the knowledge and opportunity of which I have spoken: and it is equally an act of justice and love. To suppose the CREATOR has fixed on FAITH as the *ultimatum*, or final condition, of an endless life, and yet so order that such *ultimatum* shall never be known to those whose final state is to be fixed by their acceptance or rejection of it, is as near blaspheming his name as can well be conceived, and is imputing to him the character of an "unjust Judge." No such imputation can rest on the Divine government without destroying all confidence in the Divine veracity; for God has sworn by himself, "As I live I have no pleasure in the death of the wicked" (Ezek. xxxiii. 11); and He challenged, saying, "Have I any pleasure at all that the wicked should die? saith the Lord God" (Ezek. xviii. 23). In the face of this testimony, shall we be told the final state of all men is unalterably fixed at death? and that, too, when ninety-nine hundred out of every thousand who have lived on the earth never had the knowledge of the true God and Jesus Christ? God forbid that such a representation of the Divine character and government should longer find place in the minds of men; for, it is such false theories that have brought reproach upon Christianity, and made hypocrites and infidels.

"God so loved the world" (all men everywhere) "that He gave his only begotten Son, that whosover believeth in him should not perish, but have everlasting life" (John iii. 16). And yet, according to the three theories named at the head of this article, that same God deliberately determined to leave unnumbered millions in ignorance of his love and of Jesus, his only begotten Son; thus making it impossible for them to "*believe* in him," and then punish them with eternal torments, or torment for a longer or shorter period, and then destroy them in the lake of fire; or never give them a resurrection; thus preventing the knowledge of the only true God and Jesus Christ from ever being made known to them!

Is that the God who "cannot lie?" and who has said, "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear?" (Isa. xlv. 23)? and who has further said, by the mouth of the Apostle, "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. ii. 10, 11)?

It is a "self-evident truth," that, "A just God and Saviour" (Isa. xlv. 21) must give all men a resurrection from the dead; either as having heard of the truth, as it is in Jesus, and accepted of the "eternal life in the Son of God," and so are raised immortal and "neither can they die any more" (1 John v. 11, 12, and Luke xx. 36): or else, having been deprived of the truth by some unavoidable means, they are raised to have the truth concerning the true God and Jesus Christ made known to them, that so they may secure an endless life, which life is in God's Son, and can be found no where else, and never could be obtained by any other means except *faith* in Him as the "Author and finisher of our faith" (Heb. xii. 2).

Faith, at some period in the history of every soul for whom the Christ died,—and he "gave himself a ransom for all" men (1 Tim. ii. 5, 6)—is the *ultimatum* which God has made in order to secure an endless life; and the man who knowingly and wilfully refuses to accept that life through God's appointed medium will die the second death, notwithstanding he may have been the subject of the resurrection from the dead bestowed upon all men unconditionally through Christ: his continuance in that life is dependent on "FAITH that *works* by love."

Thus, it will be seen that, the resurrection of the dead is an act of Divine justice, love, and mercy; and is a matter for rejoicing in behalf of the whole human family; for then shall be fulfilled, in all its glory, the promise and oath of God to Abraham, Isaac, and Jacob, that, "In thee and thy seed shall all the families of the earth be blessed." Not till then can that oath and promise be made good; for, those patriarchs must personally be concerned in carrying out that promise, as truly as Christ the Head of that seed. God's "ways are equal;" and let every creature give glory and honor to his name.

ED.

"THE AGES TO COME."

One of the prophets has said, "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning" (Hosea vi. 3). Again he says, "Who is wise, and he shall understand these things. . . . For the ways of the Lord are right, and the just shall walk in them" (xiv. 9). The Apostle tells us of the dispensation before this, that it was "a shadow of things to come" (Col. ii. 17, and Heb. x. 1). Yea, "of good things to come."

Most professors of religion, especially those who oppose the idea of "the ages to come" being probationary to some portion of Adam's race, speak and act as if the law by Moses is now of no use, and can give us no instruction as to the coming future. Such persons are not aware that their theory deprives "the man of God" of that instruction which is essential to his "perfection" (2 Tim. iii. 17). It is the same with their scheme of "*conditional* prophecy." Both undermine faith and make the Old Testament Scriptures useless, and like a worn-out garment, to be cast aside as worthless.

They seem to forget that Christ and his apostles make the Old Testament the basis of their appeals and illustrations. Who that reads the laws concerning redeeming lost estates, lost liberty, and concerning the first-fruits at the Passover and at Pentecost, and the "ingathering at the end of the year," can fail to see there is a significance in these matters that reached beyond the system then introduced, and, as Paul says, were "a shadow of good things to come?" They shadowed forth "Christ" as "the body" (Col. ii. 17). Paul's express declaration that Christ was the first-fruit, referring directly to the Passover first-fruits; and James' declaration that believers are "a kind of first-fruits of his creatures" (Jas. ii. 18), referring clearly to the second class of the first-fruits, viz., those of the feast of Pentecost, which will be gathered in by a resurrection or change at Christ's second advent. With this light before us, how can we fail to see that beyond that is "the feast of ingathering at the end of the year?" The shadow points out the substance, and the substance is in the future, beyond the gathering of the "*body* of Christ:" the "Head" has been gathered; the "Body" will be "at his coming:" then the first-fruits are completed; after this is the final "ingathering," and will probably occupy a much longer period than any or all the preceding ages, as the Passover was in the first month, the Pentecost forty days later, and the final ingathering not till the *seventh* month.

Then look at the "times and the seasons" of redeeming persons who had lost their liberty or their estates: all were not set free at one time, nor their lost estates restored at one time. There were particular and set times in which these events were to take place, some shorter and some longer. The Sabbatic or seventh year brought liberty to a certain class; and the seventh thousand year will bring liberty to all believers in Christ, who compose his *body*. And shall we conclude that the "seven time seven years" have no significance of a still more extended release of persons and lost estates? Has the Jubilee, as "a shadow," no substance? Does it not show forth "good things to come" to a lost race who have been enslaved to sin, and had lost all title to an inheritance in the earth which was made for men; for, "The heaven, even the heavens are the Lord's, but the earth hath He given to the children of men" (Psa. cxv. 16).

They have all lost that estate; but God has provided a Redeemer, and He has paid the redemption price and secured the title in Himself; and do we think the redemption of the inheritance—the land—was of more importance than the redemption of the *persons* who had lost their inheritance? Did He become "Kinsman" of the race, take upon Him flesh of our flesh, and bone of our bone, only to redeem the land, and not the original proprietors of it? And will "He see of the travail of His soul and be satisfied" with the entire redemption of the earth or land, and leave all but the "few" who constitute "His body" eternally in the bondage of sin and death? No: the Jubilee will come—the glorious *substance* of the shadow under the law; and "the *everlast-*

ing Gospel" of God's love to a lost race will yet be published to "every creature" who has not hitherto heard the proclamation; even the "Glad tidings of great joy unto all people" (Luke ii. 10, and Rev. xiv. 6, 7). It is in "the ages to come" that God will "show the exceeding riches of His grace" in its largest measure, and fully open and manifest "the unsearchable riches of Christ," and make "known the love of Christ which passeth knowledge" (Eph. ii. 7; iii. 8, 19). All this will be accomplished by God, who "is able to do exceeding abundantly above all that we ask or think" (verse 20). Let our faith embrace God's promises and oath without doubting: so shall we honor and please Him.

ED.

QUESTIONS OF DEEP INTEREST.

I would like to ask two questions: 1st. Shall we ever arrive at a state of unchangeable safety, since unchangeableness is an infinite attribute? 2d. Does not God make peace and create evil?

California. D. N.

RESPONSE BY THE EDITOR.

To the first question, my answer is, A person may be changeable in one respect and unchangeable in another. No creature can be unchangeable in the sense the CREATOR is: yet that creature may attain to an "unchangeable state of *safety*." I might ask, has Jesus Christ attained to that state? If He has—and who can doubt it? then His *body*, the Church, the "Bride of the Lamb," must and will attain to the same; for Christ and his *body* must be in the same state when the *union* is perfected. "Christ being raised from the dead, dieth no more; death hath no more dominion over him" (Rom. vi. 9). So, "Neither can they die any more" (Lk. xx. 36) who, like their Head, constitute "HIS BODY" by a resurrection from the dead: "On such the second death hath no power" (Rev. xx. 6); they "shall not be hurt of the second death" (Rev. ii. 11). If such statements do not express "a state of unchangeable SAFETY," it seems impossible to find language to express it.

A state of unchangeableness is an other matter, and pertains to the Godhead alone; but the creature, though "unchangeably *safe*," will eternally be changing "from glory to glory" (2 Cor. iii. 18), as God shall more and more unfold himself and "the unsearchable riches of Christ" (Eph. iii. 8).

To the 2d question, I answer, YES: God says, "make peace and create evil" (Isa. xiv. 7). But we are not to infer that *moral* evil is what is here spoken of: that is not a *creation*, but the result of the action of a free moral, or accountable, agent.

Adam's childhood was in a Paradise—a garden of delights. But he was not yet prepared to appreciate it; for he knew no contrast: all was enjoyment from the commencement of his existence; and it was thus impossible to understand the greatness of his CREATOR'S love, or the unbounded happiness of God designed for him in the future. Hence, he must be taught by contrast with evil. "The knowledge of good and evil" was the lesson to be learned. How could this be accomplished? Not by making evil impossible; nor by forcing man to do evil; but by a simple prohibition (temporary, of course,) not to eat of that tree. He should have waited till the prohibition was removed; for there is no evidence that it would not have been removed; for to be perfect in the highest degree the time must come when man would know evil, because that is essential to a moral training; and God says, "I form the light and create darkness: I make peace, and create evil: I the LORD do all these things" (Isa. xiv. 7). The introduction of evil, then, was of God's appointment; but SIN is another matter. Man's SIN was in not *waiting* God's time for the knowledge of "good and evil:" he ate before the injunction was removed, and learned evil in a way to make it far worse for him than it would otherwise have been; but not in a way which infinite wisdom and love had not made ample provision to overrule for the highest "good" of the race, in the end.

Of this latter fact, God gave, on the spot, and at the time, a promise, though under a *veil*, of the entire reversal of all the evil that had been introduced. "The Seed of the woman" was to be the RESTORER. He should undo all the evil resulting from the first transgression—"take away the sin of the world" (John i. 29); "bruise the serpent's head" (Gen. iii. 15); "destroy the works of the devil" (1 John iii. 8); "destroy death" (1 Cor. xv. 26; Heb. ii. 15, and Rev. xx. 14).

It may be asked, "How could man know evil except by sinning?" I might ask, how did God know evil without it? "The LORD God said"—after man obtained the knowledge—"Behold, the man is become as *one of us*, to know good and evil" (Gen. iii. 22). The LORD God, then, had that knowledge without sinning: and man

might have had it, had he waited his MAKER'S time for imparting it to him, and been obedient.

The fact that the "tree of the knowledge of good and evil," was planted in Eden shows, beyond a doubt in my mind, that it was intended, ultimately, to give that knowledge to man which his Maker possessed of the *contrast* between good and evil; thus to give man an experience which should act as an eternal barrier to the choice of evil, and so exalt good as to secure man's choice of it in the endless future, and thus bring him into a "state of unchangeable safety" and enjoyment or happiness.

Had man kept *faith* in his MAKER'S wisdom and love, and waited His time for the knowledge so necessary for him to be truly in the "image of God," he would have obtained that knowledge without "death." But Adam, like most of his posterity now, took God's work into his own hands, in a hurry to know what he was not yet prepared to know; and in so doing brought on himself and his posterity death, greatly increasing *the evil*. "But God, who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sins" (Eph. ii. 4, 5), developed the way whereby He would make us *alive* again," through the Seed of the woman;" and "by grace," or His free gift in Christ, would establish us in the knowledge of *good*, so that, "by faith," we might ever after be so convinced of the love and kindness of "God our SAVIOUR" as to make us immoveable in our harmony with our CREATOR and REDEEMER.

Infinite wisdom, knowledge, power, and love overrules all, even man's sin, to exalt man in the scale of being, and to perfect the work of making him *Christ-like;* or, "in the image of God," according to the first announced purpose of the CREATOR, (Gen. i. 26;) which work has never yet been completed except in "the man Christ Jesus." Nothing but a *wilful* rejection of God's remedial plan in Jesus Christ, when made known to man, can fail to raise sinful man to the exalted position of being *re*-"created in the image of God."

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" . . . "For of him, and through him, and to him are all things; to whom be glory for ever. Amen." (Rom. xi. 33, 36.)

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge.*

"IF THE LORD BE GOD, FOLLOW HIM."

"Say unto them, As I live, saith the Lord God, I have no pleasure in *the death* of the wicked" (Ezk. xxxii. 11).

"God so loved *the world* that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16).

"The Lord is not slack concerning his promise, as some men count slackness: but is long-suffering to us-ward, *not willing* that any should perish, but that all should come to repentance" (2 Peter iii. 9).

As a matter of fact, all theories which deny there is any age of probation in the future, assume that the above statements are untrue, in a literal sense; for all *anti*-ages-to-come theorists affirm, the mass of the human race will perish by being eternally miserable, or by being left in eternal death without ever having had an opportunity of hearing of the *remedy* God has provided, and so never had the means to exercise *faith*, which is a condition demanded in order to have life or to be saved from death. How far short is this of charging God with making oath to a falsehood? Has He "no pleasure in the death" of any of the children of men, and yet never causes it to be proclaimed to the mass of the race that he has provided a way of life for them? Has He so loved *the world* as to give his Son that they should not perish, if they would believe in him; and yet, of His own will, made it impossible for them to believe in that Son, because they never heard of him, and never can, if *anti*-ages-to-come advocates speak the truth when they say, There is no probation to any of "the world" after the present life? Common honesty, to say nothing of its being "confirmed by an oath"—"*As I live*, saith the Lord God"—would dictate that death and perishing, as a final state, could never occur till the persons concerned had first an opportunity to know of God's love and unwillingness that they should die or perish as a finalty, and were supplied with the necessary means of producing the demanded *faith*.

Again, I ask, Is God so slack concerning his promise and oath, (with whom "a thousand years is as one day"), made *four* days ago to Abraham, that in his "Seed all families of the the earth shall be blessed," that He cannot wait another day or two for that blessing to reach all? Must he be restricted to four days, or even six, and then burn up the ignorant mass of those "families," because they have never heard of and improved God's grace in providing a remedy for sin and death? How could they improve that

of which they had never heard, and which the providence of God had made it impossible for them to know?

The denial of a future state of trial, or probation, to such as are here spoken of, virtually says, God *has* pleasure in the death of the mass of the race of men, and did *not* love the world with any design to prevent millions on millions from perishing; and that the "LORD the God of the spirits of all flesh" (Numb. xxvii. 16) was so "slack concerning his promise" as to let the present age (of four or six days) pass away without ever giving the vast masses of the human race an opportunity of being benefited by his mighty outlay of the blood of his Son. This is evidenced by His having doomed them, before they were born, to live and die in ignorance of his love, (in this life) and making no provision for them ever to have such knowledge in any future life or ages; and most of these unfortunate creatures never lived, here, one tenth part of "*one* day of the Lord." Does that look as if God was "long-suffering, not willing that any should perish, but that all should come to repentance?" Truly, these *anti*-"ages-to-come" theorists have a *strange* God, unknown to the Bible, and is only the offspring of the dark ages; invented by man, and is as unlike the God of the Bible as wrath is unlike love.

In conclusion, the language of Joshua may be appropriate: "Now therefore fear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served" in the days of the Inquisition and Papal abominations. "Put away the gods which your fathers served in Egypt"—the Egyptian darkness which overspread the Christian world when it had corrupted the words of God, and served demons instead of that God who "so loved the world as to give his only begotten Son," and whose name and nature is "LOVE," and who is as *just* as He is loving; and hence cannot condemn any man to a hopeless death till that man has had the knowledge that "God is love," and has provided means for his eternal life, and those means are wilfully rejected.

Christians have long enough served the Pagan and Papal Moloch; let it cease now and forever, and see if the tidal wave of infidelity, produced by false views of God and his government, cannot be turned back, and its desolating floods find an impassable barrier. "GOD is LOVE." ED.

There is no greater every day virtue than cheerfulness.

IRREVERENCE IN PRAYER AND ABOUT PRAYER.

If there is any one thing that is a violation of our Lord's teaching and practice, it is seen in public prayers, and in the manner in which they are spoken of by professedly Christian people. Jesus' words seem to be utterly disregarded in this matter. "When thou prayest," said He, "thou shalt not be as the hypocrites are: for they love to pray standing in synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. vi. 5, 6). And Jesus' own practice, uniformly, was to retire alone to pray, and never to pray in public; and, except on one or two occasions, never prayed in the presence of His disciples. What shall we think, then, of such practices as public praying, and that in mixed assemblies of saints and sinners? Is it possible to justify it by the teachings of Christ and his apostles? I think not. And what are we to think of such notices, given in newspapers, as the following, which appeared in Brooklyn, N. Y., on Saturday a few weeks since:

"A FULL VOLLEY WILL BE FIRED from Park Ave. Church (Rev. FRED BELL'S) on the devil's battery, to-morrow, by O'Donnell's Praying Band, in connection with the Park Av. Evangelists." [The hours are named, and it is added], "Strangers welcome."

Was anything like this ever practiced by Christ or his apostles? "Come, see my zeal for the Lord," seems to be the spirit of it. Excitement, and not edification, seems the end aimed at. It looks like deep irreverence, and a disregard of Christ's authority. So it appears to me.

ED.

TRUTH.—"Truth is the object, the duty, and even the happiness of a true historian! When we know how noble she is, and even how convenient—for she alone explains everything when we know her, we seek her, we desire her, we love her, we set forth her image only, or at least something we take for her."—*M. Thier's History of the Consulate and Empire, Vol.* 10, *p.* 418.

SEE upon my table this Bood of books. I never cease reading it, and always read it with new delight.—*Napoleon.*

Inherent Immortality:

Its Origin and Blasphemy.

Let no one suppose that I intend to accuse all the advocates of this heresy as blasphemers. Multitudes hold and promulgate it sincerely, believing it to be the truth; but their sincerity and belief does not alter the character of the doctrine. That which cannot be proved from the word of God, in relation to his government of the creatures he has made, no man has a right to insist on as a divine truth. No intelligent man, who has studied the Scriptures simply in search of the truth, will pretend the doctrine of inherent immortality is taught in any express declaration by Moses, the prophets, Jesus Christ or his apostles. A "vain philosophy" has brought the doctrine into the church since the days of the apostles; it was matured by the "Mother of Harlots," and decreed by that "Mother of the abominations of the earth" to be an article of faith.

The heathen philosphers speculated about souls and their immortality; but their speculations never amounted to *faith*, even with themselves, because faith is the result of evidence, and they had no evidence on which faith could be founded; and "most men," Socrates declared, in his day, disbelieved the doctrine; and with the Philosophers themselves it had no practical use; for though there was a variety of opinions on the subject as to what became of these souls, the most common one was that they all proceeded from the fountain which we call God, or the Deity, and that after various transmigrations or transformations they were again united with the Deity, and their personality lost in the fountain out of which they were supposed to originate; that is, they returned to the same state after their various transmigrations they were in before they had a separate existence. In other words, they believed that the soul was an emanation from the Deity, and ultimately returned to its original condition; so that, in fact, the soul never had a beginning, but was the immediate offshoot of the Deity, and returning to its original fountain would never have an end, because swallowed up in the ever-existing fountain of all life. "Practically," says Archbishop Whately, "it was the same as annihilation."

Such was the inherent immortality of the heathen philosophers. In our day, professed Christians have taught that the soul is "God's immortal breath," i. e., a part of God; but most of them are now ashamed of that blasphemy, as it sets God at war with himself, making some parts of the Deity to be sinners against the fountain from which they came.

The Scripture doctrine of a future life is that of a resurrection from the dead, and never by an immortal soul that survives in death. That the corrupters of the Christian truth might have begun their work in the Apostle's days is probable; and we may suppose that it was against such Paul warned the Colossians when he said, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. ii. 8).

The heathen schemes of futurity naturally originated in the speculative powers of the human mind in its ignorance of the Bible doctrine of a resurrection from the dead. They had gloomy apprehensions of the future, and they set about devising means by which it might be possible that man should survive this event. It was not difficult to conceive some finer and more subtle composition than the body, in which might consist that life to which men clung even in death. Thus these immature efforts, aided by the speculations of philosophy, so called, were nurtured by the learned, venerated by the ignorant, and being suited to the quackery of the schools, and the selfish interests of the priests, became venerable from age, and formidable in authority, from Plato to Aquinas, from Des Cartes down to our days.

Early in the history of the Christian Church, or soon after the Apostles left the world, converted heathen began to introduce this "vain philosophy" into the Christian system; but the authors were not very harmonious in their views as to what the fancied soul consisted of. The doctrine of its inherent immortality does not appear to have authoritatively made an article of faith till the "Mother of Harlots" attained to its height of power, or till the beast of Rev. xiii. made its advent into the world. That beast, saith John, "Was like unto a leopard, and his feet were as of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, etc. It was by this beast that the doctrine of inherent immortality was first authoritatively established as an article of faith in the church. This blasphemous beast was the author of the doctrine so far as authority for it in the church is concerned.

Here I quote from a canon which was passed under Leo X., by the Council of Lateran, which goes to show that the highest authority in proof of the inherent immortality of the soul was the decree of a previous Pope. It reads as follows:

"Some have *dared* to assert concerning the nature of the reasonable soul, that it is mortal; *we*, with the approbation of the sacred council, do condemn and reprobate all such, seeing, *according to the canon of Pope Clement the Fifth, that the soul is immortal;* and we strictly inhibit all from dogmatizing otherwise: and *we decree*, that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."—*Caranza*, page 412—1681.

Thus it will be seen that a Popish decree is the highest authority to which Pope Leo X. pretended to appeal as the origin of the doctrine of the immortality of the soul; and he was bound to do his best in producing proof of said doctrine. Martin Luther had come out in a sweeping denunciation of the doctrine in the following language:

"I permit the Pope to make articles of faith for himself and his faithful, such as that he is Emperor of the world, King of heaven, and God upon earth—that the *soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals."—*Luther's Defence*, Proposition xxvii., published 1520.

Luther thus bravely bore testimony against this blasphemous doctrine of inherent immortality, though he was deterred by the timorousness of his associates in the Reformation from following up this death blow to papal "dung hill decretals." Such, and nothing more, is the source of the immortal-soul theory. The beast of Rev. xiii. is its author, so far at least as it has ever had place by authority in christendom. Pope Clement V. was the mouth of this beast which was "opened in blasphemy against God, to blaspheme his name," etc. This leads me to speak of the blasphemy of the doctrine itself.

To blaspheme signifies, "To injure one's good name, to defame." The term is from "*blapto*, to injure, and *pheemee*, reputation:" to injure the reputation of another. To "blaspheme God and his name" is to attribute to him acts and an administration that injures his character and dishonors his name. The doctrine of inherent immortality does more than any other heresy ever invented. Is represents the infinitely holy, infinitely just, infinitely wise, infinitely good God, God who is *Love* itself, as creating, of his own will, intelligent beings so constituted that he himself cannot take away their living existence, let their conduct and character prove what it may. Think of the infinitely *happy* JEHOVAH at work producing creatures, which he knew might develop a character out of harmony with himself, constituting them with such a deathless nature as to make it impossible for him to dispose of them in any other way than to make them intolerably miserable, and that endlessl, with no alleviation or intermission. Is not such an imputation a blasphemy on the character and name of an infinitely *happy* Being? Who dares to say, It is not?

Again: Think of a Being infinitely *holy*, averse to all sin, creating beings inherently immortal, whom he knew would be liable to sin, and thus to become eternal sinners, perpetuating sin endlessly in the face of their *holy* CREATOR; is such a work in harmony with the Divine character for holiness? Is the attributing it to God not a "blasphemy against him and against his name?" showing clearly that the advocate of such a doctrine has a relation to the blasphemous beast of Rev. xiii.

Again: Think of an infinitely *just* Being placing creatures, brought into existence without their knowledge or consent, and they being no party to the law under which they are placed, so constituting their being that a failure shall make them hopelessly and eternally miserable! Is not such a doctrine a "blasphemy against God and his name"—a violation of all rational rules of justice? Is it not worthy of its origin, i. e., the blasphemous beast of Rev. xiii.? Is it not a blasphemy of which all men ought to clear themselves without delay? When will the church of God purify her garments from this Romish heresy and blasphemy? Is it not high time that she ceased to follow and uphold the doctrine which has no higher authority than Pope Clement V. and his blasphemous decree?

Still again: Could an infinitely *wise* God have so constituted the creatures he made as to put it out of his power, if they sinned, to make any other disposition of them than that of eternal torments, and at the same time threaten them with *death?* To say such is the fact, is a blasphemy against the *wisdom* of God, and is characteristic of the blasphemous beast, "the MOTHER of the abominations of the earth."

Again: To attribute such conduct to an infinitely *good* Being, as the doctrine of inherent immortality implies and necessarily involves, is to blaspheme that Divine attribute which the Scriptures everywhere extol, declaring that "God is

good to all," and that "His tender mercies are over all his works." What a blasphemy, then, to say that, at their very creation, God so constituted angels and men as to make them liable to an endless existence of woe and sorrow, where goodness and mercy are eternally excluded from affording any relief!

Lastly: to accuse that Being whose very name is "LOVE"—for "*God is Love*"—of creating, of his own free will, and not from any necessity, angels and men, so constituted by His own hand as to force on them an unending existence, which might prove, and which He foreknew would be, to many of them, an unending state of the most fearful misery, sorrow and wailing, is a blasphemy against the "*name*" of God, worthy of its origin from the beast that "opened his mouth in blasphemy against God, to blaspheme his name" (Rev. xiii. 6).

The doctrine of inherent immortality was essential to the perfect triumph of the blasphemous beast, or the Papacy, when clothed with political power by the Dragon. The terrors of an eternal existence in torments were necessary priesthood, and in dread of their authority. to hold its ignorant victims in awe of the That beast, however, did not carry its system quite to the excess that its Protestant imitators have done. The beast created a half-way house, called "purgatory," where these immortal souls might be purified, and through the prayers of priests be delivered, if their surviving friends could pay the priest sufficient money to obtain his prayers. This made the matter profitable for the priesthood, and inherent immortality became a source of immense revenue to that blasphemous power.

Protestants, clothed with Clement Vth's decree of the soul's immortality, carry the matter farther than the Papists, and grant no reprieve, or purgatory, after death; but send the sinner's immortal soul to eternal torture just as soon as he dies, and before he is finally judged, according to their theory. If such a system is not a blasphemy against the government of God, I know of no theory deserving that name. Yet I have been, in time past, involved in the blasphemy, and feel charitable toward sincere souls who are still involved in it. But what shall be said of those who are convinced that the doctrine of inherent immortality is an error, but from shame or some other cause, dare not openly bear testimony against it? Can such be blameless? Are they true to God and the vindication of his character and government? Will they stand still and by silence give countenance to the blasphemy of the blasphemous beast: that beast whose perdition is now nigh? Will they not "come out" from her abominations, that they "be not partakers of her plagues?" God will yet visit even Protestants for adhering to this Papal blasphemy, for it is one of the "marks of the beast." Let all beware that it be not found on them.

It may be well to know something of the character of Pope Leo X., who may be considered the most prominent to establish the heresy of inherent immortality in the church. J. PANTON HAM, England, in his history of the doctrine, speaks as follows:

"The pontificate of Leo was an epoch in the history of the doctrine of the soul's immortality. It was then that the successful effort was made to establish and give permanence to this doctrine; but it was made by a usurper of the right of private judgment, and accomplished by act of sacerdotal despotism. The advocates of the doctrine of the soul's immortality need not be reminded of this suspicious passage in its historic progress. The seal of authority was affixed to it by the Roman Pontiff, in the dawn of the sixteenth century, a man the worthy counterpart of England's Charles II., fond of fashion, field-sports, and mixing up in all the dissipated excesses of the sacred metropolis. Such was his extravagance, that 'the charge has been laid at his door,' says Ranke, 'that he ran through the wealth of three Pontificates—that of his predecessor, from whom he inherited a considerable treasure; his own, and that of his successor, to whom he bequeathed a mass of debt.' . . . 'At court,' Ranke remarks, 'they spoke of the institutions of the Catholic church, and passages in the Holy Scriptures only in a tone of jesting; the mysteries of faith were held in derision.' Such was Pope Leo X.: and such the circle of sanctified society of which he was the animating centre."

"Behold, ye asserters of your own inherent immortality, the worthy 'nursing father' of your faith! the hero of a hey-day hetrodoxy! the jolly jester with the solemn sanctities of Scripture! the mocker of the sacred mysteries! Worthy patron of a Pagan progeny! Let it be registered as the genuine genealogy of a fundamental doctrine of modern British christendom, that the Pagan Plato was the father, and the profligate Pope Leo its foster father. Born and bred by the Pagan philosophy and the *protege* of Popery [the blasphemous beast—ED.] this notion of the

soul's immortality has become a pet dogma of popular Protestantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable of a true orthodoxy."

Against this Popish blasphemy, I have said, Luther made a stand; for a time, at least, he did oppose the heresy, and maintained the unconsciousness of the dead. Sir Thomas More published a work in which he assailed the psychological doctrines of Luther, and advocated the Romish views. William Tyndale, the translator of the Bible and the martyr, wrote a reply to More, in which the following language occurs: "In putting souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. . . The true faith puteth the resurrection, [as to the hope of a future life], which we are warned to look for every hour. The heathen philosophers denying *that* [the resurrection], did put that souls did ever live. And the Pope joined the spiritual doctrine of Christ and the fleshly doctrine of philosophers together, things so contrary that they can not agree. . . . And because this fleshly-minded Pope consenteth unto heathen doctrine, therefore he *corrupteth* the Scriptures to establish it. . . . if the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

Some of the early Reformers made a stand against the Papal blasphemy of inherent immortality, but were overpowered by the bigotry and superstition of the times. The English Reformers soon followed suit with Rome in upholding the heresy; so that we understand why Rome came to have the title of "Mother of Harlots." These Reformers justly became entitled to the character of "*Daughters*" of the old Harlot, by adopting the same blasphemy imposed on the church by the blasphemous beast. Says Archdeacon Blackburn:

"Among the Protestants the honor of condemning such as dissented from Plato and Socrates was reserved for our English Reformers in 1552; whilst on the Continent, when, four years afterwards, the Helvetic Confession was published, supposed to have been drawn up by Beza, under the article entitled, '*The Creation of all Things; of Angels, the Devil, and Man*,' it is solemnly announced, after a description of the qualities of the soul, as well as those of the body, 'that we condemn all who scoff at the immortality of the soul,' or bring it into doubt by subtle disputation."

Thus did professed Reformers, who claimed the Bible as "the *only* rule of faith and practice," allow themselves to be warped, by Popish decrees, to take on them "the mark of the beast," and endorse her "blasphemy against God and against his name," proving themselves the "daughters" of the harlot; and all such may well tremble in view of the judgments which have come and are to come on the MOTHER; for the *Daughters* will not escape sharing in her plagues unless they hasten to clear themselves of her blasphemies. Let those who fear God and his righteous judgments make haste to be rid of this scandalous heresy—this dishonor done to God and his name, and to his government of the creatures he has made.

It is a fact—evident to my mind—that the blasphemous beast, of Rev. xiii., was the real author, in the church, of the doctrine of inherent immortality, and that this doctrine was the great "blasphemy against God and his name" which that beast uttered, and which Protestants have so thoughtlessly endorsed, though professing to take the Bible as their rule of faith and practice; in which book no such doctrine is found, and not one word said of an immortal soul, or of any future life except by a resurrection from the dead.

I might, perhaps, with propriety name the doctrine of inherent immortality of an entity, called the soul, a "damnable heresy," as it "denies the Lord, who bought them," the honor of giving life beyond the present; claiming *that* life as the result of their own inherent nature, of which God himself cannot deprive them! A fearful blasphemy, seeing that God has said, "The soul that sinneth, *it* shall die;" and, "The wages of sin is death."

I have now spoken, and let those who choose "mock on;" God is my Judge. Never did the doctrine of inherent immortality look so horrible and blasphemous, so dishonorable to God and his character, as when I saw, clearly, that it was the Romish beast that fathered it upon the church to the corruption of nearly every doctrine of the Bible, converting the terms by which the mind of God was expressed into an entirely different sense from their natural and obvious meaning, making *death* to mean *torment*, and *life* to mean *happiness*. It has produced fanaticism, Spiritism, and has become "the cage of every unclean and hateful bird," or corrupt doctrine that now curses christendom. ED.

"He that dwelleth in lowe dwelloth in God."

The Ministry of Evil.

He who believe that the Creator and Ruler of the universe is infinitely wise, good and powerful, must also believe that the evil which exists had a beginning and will have an end. It can neither be eternal in origin or duration; for that would make it, in these respects, equal with God, which is impossible and absurd. But that evil exists under the government of the infinitely wise, good, and powerful Ruler is beyond question; and that it exists in numerous forms, physical, moral, mental, domestic, social and national, and is constantly producing most mournful effects, no one can possibly deny. All the agencies set in motion by religion, benevolence, and philanthrophy to repress in some degree its action, and alleviate its consequences, prove this.

And here we recognize one of the signal services it renders to society. It draws forth sympathy, pity, compassion, enlisting in the war against itself the best, purest and most unselfish feelings of which the human heart is capable. Good men become followers—"imitators"—of God, when they devote their time, energies, or substance to the work of checking the career, if they cannot dry up the springs, of evil. It is blessed thus to give; the benefactor becomes a beneficiary; he gets back in the form of health and joy to his heart the health and joy he tries to impart to the wounded heart of another. Amidst his deep sufferings memory brings a ray of consolation to Job:

When the ear heard me, then it blessed me;
And when the eye saw me, then it witnessed for me.
Because I delivered the poor that cried,
The orphan, and him that had no helper.
The blessing of him that was ready to perish came upon me,
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me,
My rectitude was to me for mantle and turban.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the indigent,
And the cause which I understood not I searched out.
And I broke the jaws of the wicked,
And plucked the spoil from his teeth.

Such beams of joy gladden many hearts every day. To feel that some trouble has been lightened, that some sorrow has been robbed of its intensity, or that some great difficulty in a poor brother's path has been removed *by you*, is *to you* an instantaneous pleasure and more than adequate reward. Christ-like work, done "for Christ's sake," never loses its "wages." We speak not now of the grand prizes which the Master intends for his imitators in the day that is about to dawn, but of the present consciousness of pleasure and gratitude that accompanies self-sacrificing deeds.

Now, it is perfectly obvious that if there were no evil in the world the inexpressibly precious education in the Christ-like character which his followers thus acquire would be impossible. But the ministry of evil is actually an appeal—by sin and sorrow and tears and woe—to the ministry of good; and the response to that appeal is just the goodness of God acting through his children; whilst they themselves, as his sympathetic almoners, become more like their holy and blessed Father.

The perceptive portions of the Bible are copiously rich on this subject. It is generally taken for granted, and sometimes plainly stated, that there are two antagonistic moral forces in the world; and the counsels which God gives to those who are willing to obey him relate to this fact. For example,—and a very few examples will suffice in a case so obvious,—"Remember them that are in bonds as bound with them, and them who suffer adversity as being yourselves also in the body. Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. If thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Besides what does our blessed Lord mean by calling his followers "light" if there is no darkness, and "salt" if there is no corruption? Observe, the argument here is not that the darkness and corruption are denied, for no one denies them; but that they belong to that ministry of evil which gives occasion to the counteracting ministry of good on the part of Christ's followers, who themselves receive benefit, as has been already said, whilst trying to benefit others.

Again, the corrective ministry of evil, under the blessing of God, is a recognized fact in the moral world. "Before I was afflicted I went astray; but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes. I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented: and after that I was instructed I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. If ye en

dure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are ye partakers, then are bastards, and not sons. Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure,"—i. e., administered discipline as seemed good to them,—"but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

These quotations express the experience of a great multitude. Evil, whether in the form of bodily or mental suffering, has been the means, in countless instances, by which God has brought the sufferer from sin to holiness, from a state of alienation to a state of reconciliation and peace. The parable of the prodigal is one of those happy types which our all-wise Lord used for the instruction of humanity during his absence in the heavens. When this representative sinner "came to himself," he resolved to go to his father. Hunger, rags, and misery, were the rough ministers that preached to him, "Go home!" Heartaches, disappointments, writhing consciences, and crushing sorrows from a thousand causes, have cried to the sufferers. "Up, go home!" And the world, the flesh, and the devil have mockingly hissed in the ear of their victim, "If you don't like our service, go to your Father!" Happy for that victim when—stung to resolution by his tormentors—he has said, with all the energy of which his enfeebled powers were capable —"I WILL arise and go to my Father!" How the Heavenly Father receives such moral bankrupts when they come to his feet in sorry plight trembling in an agony of shame on the very border of despair, we need not tell. They know. Ay, *they* know! And they will most assuredly talk about it "in the world to come," as they delight to do now, to the glory of their wonderful Father!

But genuine Christians, the children of God in Christ, as the Scriptures quoted teach, are often greatly benefited by things which are in themselves evil. It is not the Lord's way to change the nature of things; he never does that; evil is evil still, and will remain so until it entirely disappears from the universe; but it is his way to make all things work together for the good of his children; and so it is written: "For a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." And again: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Bereaved hearts, after mourning bitterly, have yearningly turned to God with a deeper and holier love; and the widow has found in him a Husband, and the orphan a Father. The man of wisdom hears the rod and him who appointed it. Accepted discipline deepens loyalty, and fosters graces which in the day of unbroken prosperity generally languish. The pruning process is not agreeable to the flesh; but the Father prunes the branches of the True Vine that they may bring forth more fruit. Not in anger, but in love, he gives his children those moral tonics which, though unpleasant to the taste, are healthful to the system; and as his eye and his heart are fixed upon a period when their perfect health will be confirmed, and their Christ-like beauty secured for ever, and when, therefore, the ministry of evil will be no longer needed, it is at once their duty, their privilege, and their wisdom humbly to accept his way his way of bringing them up for "glory, honor, and immortality."

"But,"—we imagine some reader asking,—"seeing that God is so good and wise, why did he permit the entrance of evil at all? Could he not have prevented it, and thus have saved the race from the countless sorrows through which it has plod its weary way from the first until now?"

Yes, he could—so far as power is concerned—have prevented entrance of evil; but in that case his purpose in creation would have been entirely different from what we know it really was. Let us look at this matter with the reverence and thoughtfulness it demands. It *must* be assumed that as the creature, man, is to be dependent on his Creator, some test of his loyalty is absolutely essential to start with. No matter what that test is. Some very simple thing will do; and we know, as a matter of fact, that a very simple thing was selected for the purpose. Now here we come at once upon an insuperable difficulty: the entrance of evil could have been prevented in no possible way that we can think of except by making the man infallible; but a test of loyalty to an infallible being is an utter absurdity. Where is the wisdom of trying a being who can not be tried, simply because he is created infalli-

ble? Why forbid him to do a thing which, in consequence of his natural constitution, he cannot do? He is positively invulnerable, incapable of receiving evil. Evil? Why he could not understand the meaning of the word if it was named in his hearing. And good? The term is equally unmeaning, so far as this moral virtue is concerned, in the case a creature who has no power of doing or being anything but that which the necessity of his nature imposes. He is a machine, a living machine, to which it is simply an abuse of language to apply any moral action whatever. He cannot sin; therefore, he cannot be holy; he is merely innocent, which is negative, whilst holiness is positive and a matter of personal choice: he is incapable of vice; therefore, he has no virtue: he cannot rebel against God: therefore his loyalty is worthless: he cannot err; therefore, his rectitude is without merit: he cannot feel sickness; therefore he knows not the meaning of health: he has seen no sorrow; and therefore has no sympathy: he cannot commit folly; and therefore has no idea of wisdom; he knows nothing of grief, and is therefore ignorant of joy: and in one word, though a thousand words more might be used, as he cannot possibly do wrong, in any sense of that word, so it is impossible to give him the slightest credit for doing right, because it is not the action of a voluntary agent but the necessity of an irresponsible machine.

Who would choose to be such a thing as this? And who does not see that, under the overruling government and grace of the Infinitely Wise, the ministry of evil has been of immense and calculable value to mankind? The education of humanity would have been impossible had the individuals composing the race been of the unattractive type we have imagined, —persons without individual character, of whom it would be simple truth to say, as Jermiah says of heathen gods, "They cannot do evil, neither also is it in them to do good."

The truth is, this notion of creature infallibility is on the same plane of thought as that of creature immortality. They are both fundamental mistakes which prevent men from seeing the wonderful grandeur of the design which underlies creation, gives redemption its ineffable value, and will by and by crown a perfected universe with unfading glory. Exemption from liability to err is the exclusive prerogative of God, and cannot be communicated to any creature; that is to say, the two ideas of creaturehood and infallibility are incongruous. Will.—we do not say "*free* will," because if it is not free, it is no longer will—is essential to moral responsibility; hence disobedience is sin, and obedience is holiness. We can understand man resisting temptation or yielding to it, as the event may prove; but responsibility in connection with infallibility is to us altogether incomprehensible. Had God, therefore, created man invulnerable, and transmitted the gift to the race, the world would indeed have been spared its sorrows; but it would have missed the vast wealth of moral heroism, —of virtue struggling with vice,—of holiness beating back sin in ten thousand battles,—of suffering developing sanctification—of law perfectly honored in the person of One bearing the nature of the race, and yet successfully resisting the subtlest temptation—and of the manifold wisdom and goodness of God in the magnificent work of redemption—as these have been witnessed during the progress of human history and Divine revelation.

And, as already hinted, we do not see how the education of the race could have been possible under the supposed condition of infallibility. What is the fact! Why, just this: *we are trained by contrasts.* Our language is formed upon the basis of opposing forces. How could we appreciate pleasure but for misery: pardon, but for sorrow; health, but for sickness; happiness, but for misery; pardon, but for guilt: holiness, but for sin? The thoughtful reader sees at once that such questions could be multiplied to any extent. The idea of training by contrasts meets us every where. It pervades the natural world, as well as the moral; thus:—cold and heat; winter and summer; storm and calm. And it is found in the intellectual region as well as in the natural and moral; thus;—barbarism and civilization; rudeness and culture; ignorance and knowledge; folly and wisdom.

There are persons who frequently speak about "the mystery of evil" as if some irremediable calamity had befallen mankind by its entrance, forgetting, or neglecting to think over, these extremely important facts. They also invariably overstate the condition of the first man previous to his act of disobedience, attributing to him moral and mental qualities which most certainly he had not, for they can only be acquired by the sons of God in the school of Christ, under the influence of the opposing forces,—the education by contrasts,—to which we have alluded. And then, with these crude ideas in mind, they describe the work of our adorable Redeemer *as intended to bring men back to the condition of Adam before his fall.* Surely this is something worse than even the baldest and most meagre representation of theology; it is positive misrepresentation! Those who speak thus know very little

about either the first or the Second Adam, and that little they have not found in the Holy Scriptures. Not the first man who was of the earth, earthy, is the model for the sons of God, but the Second Man, who is the Lord from heaven. Not to the condition of Adam, but to oneness with Christ is the believer brought. And not to the innocence of the child-man of Eden, who knew not as yet the meaning of the words good and evil, is the follower of the Saviour conducted, but to the possession of the divine nature, to likeness to Christ, to immortality, to perfection, and to God!

"As we have borne the image of the earthy, we shall also, bear the image of the heavenly. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that HE might be the firstborn among many brethren. We all with unvailed face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord. For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. The wages of sin is death; but the gift of God is eternal life through"—(not "through," *en*—IN)—"Jesus Christ our Lord. Ye are the temple of God, and the Spirit of God dwelleth in you. I in them, and thou in me, that they may be made perfect in one. Blessed are the pure in heart, for they shall see God."

But are these sublime privileges to be enjoyed, and these transcendent prospects to be realized, without the ministry of evil? No! Who values safety? The person exposed to danger. Who appreciates life? The criminal condemned to die. Who presses to his heart with unutterable thankfulness the glorious truth of redemption by the blood of Christ? The man who has groaned under the loathsome burden of sin, and felt his utter inability to kill the dragon that was crushing him. "O wretched man that I am! Who shall deliver me from the body of this death? I THANK GOD THROUGH JESUS CHRIST OUR LORD." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerers through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—DR. LEASK.

Ed. of Rainbow.

THE PERSONALITY OF MAN.

ITS ELEVATION.

We are now prepared to set *our hope* before us in a light that must be specially welcome to all whose sympathetic sigh over a groaning creation is prolonged and deepened by a sense of personal frailty that slumbers seldom and never sleeps. We hope to be other men than we yet are, and much nobler men. Extensive as our hope is—ramified through the circle of our heirship of all things, it is intensive to a degree fully corresponding. We are to be made capable of sustaining such an amazing weight of glory. Our destination is to be uplifted in the scale of being. Our hearts are to be made pure, and our characters to be perfected. But high as is such an expectation, it is not all that we are warranted to look for. No! our characters are to be raised and made secure upon a far higher pedestal. In a word, our personality is to be remoulded and ennobled. It is to be reframed after a new type.

The proof of this lies concentrated in that wonderful paragraph in I Cor. xv. 42–49. It is all there; and we cease to wonder how it has come to pass that we should not sooner discover it, only when we reflect on the blinding effect of an ineffective and discontented translation. When we grasp the force of the contrast between Adam and Christ, as the first and second Adams, as that contrast is set forth by the two pairs of terms,—*psyche*, *psychikon*, and *pneuma*, *pneumatikon*,—only then, depend upon it, do we seize the full power of the Apostle's great argument. If men will have the vitiating term "natural," let them be consistent and carry forward the Apostle's statement by further rendering: "And

so it is written, The first man Adam was made a living *natural!*" By what right can we snap in twain the connected contrast of Paul's statement, and turn his "so" into a "not *so?*" Better far go the whole length of barbarism, and render the first half of the contrast: "There is an animal body, . . . and so it is written, The first man Adam was made a living animal!" At all events the noun and the adjective must be made to answer to each other; or, let men talk about inelegance as they will, the mere English reader is hopelessly cheated. If we must be elegant, let us rather transfer the Greek words, and say:—

(1.) "There is a *psychical* body,

(2.) "And there is a *pneumatical* body;

"And so it is written,—

(3.) "The first man Adam was made a living *psyche*,

(4.) "The last Adam was made a life-giving *pneuma*."

Then, indeed, though it be through a tantalising veil of pedantry, the face of truth could be seen. Had we not better show a little strong common sense, that fears not to be laughed at, even though with a little awkwardness the bucket should be let down? Down let it go, for are we not very thirsty?

(1.) "There is a *soulish* body,

(2.) "And there is a *spiritual* body;

"And so it is written,—

(3.) "The first man Adam was made a living *soul*,

(4.) "The last man Adam was made a life-giving *spirit*.

Only let the correspondence between lines (1) and (3), and (2) and (4) be firmly grasped, and we may go on our way, rejoicing with our prize.

The Apostle's teaching is:—

a. That there are two archetypal men, Adam the first, and Adam the second;

b. That the Second Adam has a higher personality than the first had; and

c. That, as we were created in the image of the first Adam, so are we to be redeemed into the image of the Second Adam.

Thus is our very personality to be elevated. For, consider, it is the person, not the character or work of the Second Adam, that is here set forth as the higher. The first Adam *was*, the Second Adam *is;* what the first Adam was, that are we already; and what the Second Adam is, that are we to be by-and-bye.

The personality of Adam is Divinely described, when he is called "a living soul;" and the personality of Christ (we assume, the *risen* Christ) is with equal precision described when he is called "a life-giving spirit."

The conclusion is, that we too are to become life-giving spirits.

In order to even a feeble realization of the greatness of the change, let us reflect: The first Adam, being characteristically "a living soul," had a soulish body, possessing no immediate kinship with spirit. It was of the earth earthy. Its foundation was the dust. Though it was not dust only, or dead dust, still it was dust (Gen. iii.). And this was an infirmity which God knew and remembered in His considerate pity (Ps. ciii. 14). Adam was not, like the risen Saviour, characteristically spirit. He had a spirit; but spirit had not penetrated and moulded him into a spiritual man. Flesh—the biblical contrast to spirit—preponderated in him, probably before the fall, certainly after. And these radical defects have been inherited by us. Our bodies are developed in advance of our minds. We are creatures of appetite and passion. Soul in Scripture is the seat of lust. True, God's Spirit, speaking in and through ours, strives with us, pleads in us. But it is a prolonged and desperate warfare.

Redeeming love designs for us a higher state —even a reconstructed and elevated personality.

Our *Goel*—our new and mighty kinsman—has the work in hand. He, for Himself, has already won the prize. Startling as it may seem, He must once have been a soulish man, or He could not have been "made like unto His brethren." "The Word was made [became] flesh." But He conquered at every point. He received without stint the everlasting Spirit of God (Luke iii. 22; iv. 1; John iii. 34; Heb. ix. 14); and in His strength He prevailed. His victory was perfected on the cross; and so ended "the days of His flesh" (Heb. v. 7). Thereupon He was made alive in spirit (1 Pet. iii. 18). His soul was not abandoned to Hades, nor His body to the grave (Acts ii. 31). He arose a reconstituted Man. His humanity was elevated. He had still a body and a soul as before; but these were henceforth in closest sympathy with His spirit; aye! and unquestionably became the prompt and potent organism of the spirit dwelling in Him. His person, through and through, was penetrated by His spirit; so that He should both have life in Himself, and have within Him the inherent capacity to bestow life on others (John v. 26, 27). He has now dwellnig in Him, as a personal prerogative, the power to subdue all things unto Himself (Phil. iii. 21). And the time is coming when, with this life, He will fill all things (Eph. i. 23; iv. 10).

And we are to be made like Him. In the range of our being we are to be raised nearer to God. The Divinest element in our personality is to assume the dominion. We are to become spiritual men. Our bodies are to be spiritual bodies. Inherent power and manifest glory are to be their normal condition. We are, in a word, to bear the image of the Heavenly Adam. Amazing prospect! we too are to become life-giving spirits. We are not only to have life for ourselves, in plenitude of power and glory, but we are to diffuse and sustain it beyond ourselves. We are to become the organism through which our Head will fill all things (Eph. i. 23). The prospect becomes "dark through excess of light."

Let us, however, lay one thing well to heart: the process of transformation begins now. Our resurrection will be only the fitting crown to our regeneration. "That which is born of the Spirit is spirit." (John iii. 6). "The Spirit itself bears witness with our spirits that we are the children of God" (Rom. viii. 16). "He that is joined to the Lord is one spirit" (I Cor. vi. 17). Even now the spirit within us craves for its destined dominion, and thereby counteracts the craving of the flesh (Gal. v. 17). Let us, then, by all means, press forward in pursuit of sanctification; let us strive after perfection of character; but let us do this in the quickening faith that we are thereby ensuring the ultimate, permanent, and glorious elevation of our very personality.

JOSEPH B. ROTHERHAM.

—*Our Hope.*

THE MISSION OF JOHN THE BAPTIST COMPARED WITH THAT OF CHRIST.

I propose to consider in what respects the Gospel exceeded the Law and the Prophets. Perhaps the fairest general comparison between the two may be made by comparing the teaching of John, as recorded in Luke (chap. iii.), with that of the Sermon on the Mount; but it will be well, I think, first to compare the prophecy of John's father, Zecharias, with that of Simeon. It is not unworthy of record that while Zecharias is described as being righteous before God and walking blamelessly before Him, it is said of Simeon that he was *waiting for the consolation of Israel*. Thus, though both were righteous, we might expect *a priori* that Simeon was nearer the Kingdom of Heaven than Zecharias, and that the prophecies of each would be affected thereby. In accordance with this, we find that while both refer with exultation and joy to the final triumph and salvation of Israel, the latter, Simeon, had a clearer insight into the suffering that was to precede deliverance, and he plainly told Mary that a sword would pierce through her own soul before the promises were fulfilled. He declared also, that while the Gentiles should be enlightened by the light of the Messiah, the glory was reserved for Israel. Doubtless he did not know that during the long period that was to elapse after the rejection of the Lord there would be a large infusion of Gentile blood, as it were, into the true Israel. Yet, in spite of this, the glory was to be Israel's; for we must not forget that those Gentiles who are heirs of the Kingdom of Heaven are grafted into the true olive tree, and it is because of this engrafting, and *of that alone*, that they share the *glory*. Simeon also foresaw that the Lord would be a sign that would be spoken against—*i. e.*, he knew that the Lord would be despised and rejected of men. To how few, even of the righteous, was it given to understand that the Saviour was to be a great Sacrifice! By the great mass of good men in Israel he was expected as a present Saviour and deliverer from all troubles. It required faith of the highest kind to be able to distinguish between the first and second advents of the Messiah. But to those who were able to see it the ultimate glory was a thousandfold brighter, for they could see Him a deliverer in the age to come, and that if rejected by this world He would be the King of the world to come. And it is clear that these spiritually minded men must have foreseen also that the gate into *this* kingdom was indeed strait and narrow, and that to attain an entrance everything most valued would have to be given up.

Comparing now the precepts of John the Baptist with those of the Lord as delivered in the Sermon on the Mount, we see at once how very much greater are the sacrifices required in the latter case than in the former. *Now* the prohibitions extend to the thoughts and intents of the heart, and not simply to the outward action. At the very outset of this Sermon on the Mount, persecution and reviling are spoken of as the portion of those who were ready to follow the Lord. So much was this to be the case, that whenever *universal* praise and esteem should follow a man, that would be, *ipso facto*, almost a proof that the subject of such praises was *not* a servant of Christ. In the world the disciples of the Lord must expect tribulation and suffering, but it was to be attended by a deep and abiding *peace* of mind, and rest and joy in the spirit.

It is also worthy of the greatest consideration that while the *precepts* of the Mosaic law are taken up and extended to the thoughts of the heart,

so also are the penalties and judgments; all indicating that the Gospel is not a new law, but simply a filling up and perfecting of the old one. Thus, for instance while the *Law* threatened death to the murderer, here the punishment of death is threatened against those who only *hate* their brethren. And in accordance with this we find the Apostle telling us that whoever hated his brother was really a murderer, doubtless because such hatred was virtually the same, essentially, as murder itself. The same principle is applied also in the case of adultery, and for a similar reason. It is, however, seen in its fullest development in the statement in Matthew vii. 2: "With what judgment ye judge ye shall be judged." Here the precept, "An eye for an eye and a tooth for a tooth," is carried out to its logical consequence, and with the most evident justice, that is, as far as the justice of God towards us is concerned. "Think not that I am come to destroy but tofulfil (literally—to fill up, make complete). Under the law a man might be allowed to love his neighbor, and to hate his enemy, but under the Gospel the latter is emphatically forbidden. Indeed, if asked to define the main distinction between the Law and the Gospel, I should say that it was of the very essence of the latter to do what is just and right to those who do *not* do what is right and just to us. "If ye love them which love you, what thank have ye?" The spirit of the Gospel is in the very highest degree *God-like*, for it was when we were *enemies*, not friends, or servants, that God gave His only begotten and well-beloved Son to die for us. If we, then, are children of God, and hope to see the face of our Father in heaven, we must imitate Him in this more especially, and so emphatically overcome evil with good."

We are to "do good and lend, hoping for nothing again;" to be "kind to the unthankful and the evil;" to love our enemies, and to "pray for them who despitefully use us and persecute us." Hard it is, indeed, for human nature so to do: impossible in fact, unless we abide in Christ and have the blessed influence of the Spirit to guide us. But if hard to accomplish, how great is also the reward even in this world! Surely our hatred one to another, and our desire of vengeance, bring with them, even now, sufferings and torments of an infinitely greater deadliness than any inflicted upon us. By following our Lord, we are set free from the bondage of these terrible passions, and made to rejoice in the possession of real freedom; while even those who hate will be, at length, constrained, in spite of themselves, to respect and honor us." "Godliness hath the promise of the life that now is, and of that which is to come." If the Son makes us free, then shall we be free indeed, and it is to this freedom that all who have heard the Gospel are called, a freedom so complete that we are to be *children of God*. The law of Moses, except in its higher aspects, gendered to bondage; and the very fact that the rewards promised to obedience were of a temporal character proves that it was intended to be but a stepping-stone to something better. With the baptism of John, however, a new and better state of things supervened,—the bondage became then greatly modified and a considerable measure of freedom introduced. Let it never be forgotten that our Lord Himself submitted to baptism at the hands of John, and that it was not till after that baptism that His ministry commenced. We have every reason to suppose that multitudes who submitted to John's baptism, though they went no further, were greatly elevated and blessed thereby, as his teaching was of a very exalted character, though it paled before the beauty of the Christian code.

To sum up the whole, we may say that while the law of Moses was, as it were, a child, the law of John the Baptist was the youth, and the law of Christ the full-grown man. Henceforth, says St. Paul, ye are no more children. And as the doings and sufferings of the full-grown man are greater than those of the child, so are those of the real Christian as compared with those of the Jew. But if the sufferings and sacrifices are great, so, in a greater degree, are rewards also. St. Paul says, he "reckoned that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

To those, then, that look for a glorious position in the world to come, our Lord says, "He that forsaketh not all that he hath cannot be My disciple"—*i. e.*, those who would follow Me must be prepared, when called upon, to make any sacrifice, even that of life itself. Strait indeed is this gate, narrow indeed is this way, and of those who walk in it the world is not worthy. But it brings with it life and peace eternal, nearness to Christ, and what is, perhaps, to the Christian the greatest privilege of all, next to beholding the face of his Father and his Saviour—to him it would appear to be given "in the age to come," to be a "repairer of the breach, a restorer of paths to dwell in;" to be, in fact, a co-worker with God Himself in bringing the nations to a happy reconciliation with his Father. Surely this is worth any temporal sacrifice: this is indeed an ambition of the noblest kind. To be "kings and priests" unto God and unto Christ seems almost too great a dignity for human be-

ings to expect, but it is clearly revealed that this will be the case. It is, in fact, to the *perfection* of our nature that we are called—a perfection which consists in the greatest possible likeness to the Redeemer.

May we not, then, conclude from a comparison of the law of Moses with that of Christ, and of both with the law of nature, that there is a gradual and progressive development shown thereby, from the training of the child to that of the full-grown man. In other words, is not the *education* of the world the end and object of all the works and ways of the Almighty? There is a very singular analogy between our education in this present world, considered merely as designed for us here, and that higher and far nobler education for the age to come. We come into the world ignorant, weak, and helpless, and it is by slow, and often painful progress, that we attain to the knowledge of what is good for us here. So also in the spiritual world it is through much conflict, distress, and tribulation that we attain to the knowledge of the things that belong to our everlasting peace. We are always learning in this world; indeed, it would appear that the reason why we come into this world at all, is in order that we may be, as it were, placed in a school where we can be fitly and suitably taught; our joys, our sorrows, our fightings, our sickness, and our health being all schoolmasters to bring us to the knowledge of Christ. "Behold God exalteth by His power—who teacheth like Him?" Dark and mysterious as are to us so frequently His ways and doings, we may rest in the confident assurance that He sees the end from the beginning, and that the painful discipline of earth is but the prelude to unspeakable rest and joy.

Let us then, leaving behind us the weak and beggarly elements of the law, strive to attain the spirit which pervades it; let us even leave behind the teaching of John the Baptist, to follow Him before whose glory even the "burning and shining light" of John's teaching vanishes away. Let us, in fact, strive to come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

—*Selected.*

The Vine of the Earth Ripening.

"And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." —Rev. xiv.

That the Antichrist will have run his blasphemous career, and that the proud capital of his kingdom, Babylon, will be overthrown before—or about the time—that this fearful retribution overtakes his followers, we know; but it will not be prudent to conclude that therefore the time is yet far distant. Are there not two things before us in England at this moment, not to name other nations, which must convince any thoughtful student of the prophetic Scriptures that the way of the Antichrist is being prepared, and that, consequently, "the vine of the earth" is rapidly ripening?

1. There is the appalling growth of wickedness. For mournful and overwhelming proof of this we refer to the public press. At our police courts and assizes things are disclosed which make the blood run cold. Witnesses depose to deeds of atrocity the mention of which a few years ago would have been rejected with loathing as the invention of a corrupt imagination. English judges, proverbially the least impassioned of men, as their responsible office requires perfect self-control, have been filled with astonishment, or moved with righteous indignation, at the worse than savage recitals which they have been obliged to hear. Of course we speak in the most general terms, as it is impossible to stain these pages with details; and the truthfulness of these general terms will not be questioned by any man who is at all aware of what is going on around him, notwithstanding the boasted civilization and enlightenment of the age. The distressing fact is,—and it can no longer be denied,—there are among us persons, despite all our ecclesiastical, educational, and legislative efforts, who can only be described in the terrible words of Peter, "as natural brute beasts, made to be taken and destroyed." In a few fearful touches Paul describes the state of the heathen:—"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;* being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of

* "Things that are not fit to be done,"—*Alford.* "Things that are unseemly,"—*Conybeare.*

evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful." (Rom. i.)

"But surely all this is past, a woeful historical picture of the world without God, and it cannot be predicated of any of the inhabitants of a country where education, the Gospel, and social science are exercising their combined influences." Those who tell us that the world is getting better, and who speak scornfully of men who believe that a supernatural intervention is essential to the accomplishment of the Divine purposes, may raise an objection of this kind. Well, if they admit that Paul was a true artist in his historical painting of heathen morals, which they readily do, why not give the same man credit for equal fidelity in his picture of the morals of the last days? Is Paul the historian more accurate than Paul the prophet? In his second letter to Timothy he reproduces the dismal delineation:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, traitors, heady, high-minded [beclouded with pride], lovers of pleasure more than lovers of God." (2 Tim. iii). Thus the darkest features of paganism are to mark the closing days of Christendom. Instead of a world converted to God, it will be a world ripe for the destroying angel's sharp sickle. It should be noticed, too, that the canvass is of enormous breadth, embracing a vast number of persons; for all these characteristics do not meet in the same individuals. All are bad; the loathsome features of the heathen world will appear again; but as each epithet seems to be the prominent description of a class, the aggregate of wickedness will be awful, calling for the swift judgment of God.

2. There is the undisguised rejection of Scripture by some of our leading philosophers. We are very reluctant to call these men atheists. This word means that which is so repugnant to reason and common sense, so utterly subversive of all the foundations of intelligent thought, so loudly protested against by the magnificent creation around us, and so cruelly destructive of all possible hope for the future of humanity, that we shrink from applying it to those who, as gentlemen and scholars, enjoy the respect of their fellow-citizens. And yet, what *are* we to say? If our leaders in the high schools of science can account for the existence of the universe by a fortuitous concourse of atoms, and for the being of man—with all his moral and mental powers for good or evil—by the doctrine of development from a mollusk—itself the production of "nature," that is to say, matter—"without the meddling of the gods"—what room is left for a Supreme Being, an all-wise personal God? To admit, in so many words, the possible existence of such a Being, whilst the philosophical theories of matter and mind suggest that he has done nothing in the past, is doing nothing now, and will never do anything in the limitless future, is "atheism," if the word has any meaning. To believe that God *is*, without the slightest evidence of the fact, either from matter or mind, may shield the class of professors under notice from the unwelcome name of atheists, but this is a kind and degree of faith which the believer in the Scriptures of truth has not and cannot have. He believes *on evidence*, which is rational; the philosopher under notice believes, or says he believes, without evidence, which is irrational. It follows, therefore, that the rejection of revelation issues in practical atheism, whatever the glorifier of nature's powers may say to the contrary.

But these remarks have a meaning which stretches far beyond the individual teachers to whose doctrines they allude. What about the followers of these learned leaders, the disciples of these accomplished *savans?* Here is the terrible danger! Here is the hot-bed that ripens the vine of the earth! We do not say that philosophers who profess to account for the existence of the world, and all the marvellous phenomena of matter and life without the "theory" of an intelligent Creator *wish* to make their countrymen atheists, but they are doing it to an extent of which Christians in general have no conception. Infidelity, or disbelief in Divine revelation, with its fearful logical climax, atheism, is greatly on the increase. Every depreciative allusion to Biblical cosmogany, or Biblical facts, in public scientific lectures, is greeted with applause by the audience, and the warmth of the reception is in proportion to the boldness of the scepticism. This is a terrible thing to say in reference to many of the people of a nation that, in relation to Gospel light and Christian privileges, confessedly stands at the head of Christendom; but it is true, and must be accepted as one of the foreseen characteristics of the great apostasy which is to herald the atheistic Antichrist, and meet its fearful but righteous doom when, as the vine of the earth, it is cast into the great winepress of the wrath of God.—*Selected.*

If any man sin, we have an Advocate in heaven.

Our Hope for the World.

Dear Sir: A Correspondence in the *Christian World* of June last, in reference to an analogy employed by Dr. Kennedy in the "Missionary Sermon" at Surrey Chapel, opened up a question of much interest to all Christians, *viz.*, Why is it that the progress of Christianity has been so slow, and its success hereto so small, if, "He (Christ) shall not fail nor be discouraged, till He have set judgment in the earth?"

The main bearing of the correspondence (which was suddenly closed by the doctor declining to continue the discussion) appeared to me to turn upon the query—"What is the ultimatum to which the mind and hope of Dr. Kennedy look forward in patient expectation, and for which the Church as a chief agency, is required and encouraged to prosecute the work committed to her? 'Teach all nations,' etc.

If that ultimatum be the certain accomplishment, *in all their fulness*, of the Divine prophetic assurance, "He *must* reign till He hath put all enemies under his feet," etc. "He *shall* reign forever and ever." "He shall see of the travail of his soul, and shall be *satisfied*," and, as the Doctor says, "The Spirit of Christ Jesus shall in the end subdue every heart to himself" (see also Isa. xlv. 23; Rom. xiv. 11; Phil. ii. 10, 11), we may joyfully accept the doctor's argument, though we may differ from him as to what will be the eventual development of the Divine purpose. But if he shrink from its complete application, and holding the orthodox (?) view, maintains that the untold millions who have never heard of Christ, with those who, having heard the Gospel, refuse to acknowledge Jesus as their Lord, will—with many or few stripes—be consigned to eternal misery, without the possibility of deliverance, or any mitigation whatever; "the bare fact that in a far-off age the entire generation then living in the world will be saved, affords no satisfactory solution of the awful mystery which hangs over the fate of hundreds of preceding generations; "but leaves us to contemplate the the world's history with mourning, lamentation, and woe.

If we were driven to this conclusion, and the slow progress, "this long delay in the conversion of the world" could be shown to be attributable to the absolute will and decree of the Deity, the mystery would be profound and more deeply perplexing, especially as such a supposition would seem to contradict or ignore the earnest paternal solicitude for the real happiness of all men which is exhibited in the Word of God, more particularly in the invitations and exhortations of the Gospel, where all are besought to be reconciled to God, and where, by Christ Himself the offer of salvation and "life more abundantly," is freely made to "whosoever will."

The purpose of God toward all his estranged and rebellious children is a purpose of love and grace, viz., that whoever believeth in the Lord Jesus Christ in sincerity, shall receive the adoption of sons, be fellow heirs with Christ, and dwell with him for ever. And as He made all things—especially intelligent creatures—for Himself; for His own pleasure that He might be glorified, He sent the light of life, and grace and truth by Jesus Christ: and "now he commandeth all men everywhere to repent," believe, and be saved. Jesus, too, demands of all his disciples that they "preach the Gospel to every creature," etc. Therefore, as "every knee shall bow, and every tongue confess Jesus, Lord, to the glory of God the Father," those who reject him as their Saviour now must be subjugated to His kingly authority and rule, though it be by or through punishment "with a rod of iron" in the hand of Him of whom they had formerly said: "We will not have this man to reign over us."

The Divine moral administration of the world, as unfolded in the sacred Scriptures, and as it commends itself to every thoughtful mind, indicates the free moral agency of mankind; and that as intelligent, accountable beings, none are, or could reasonably be, compelled, contrary to their own will, to a particular course of action, except as moral suasion, accompanied by promise of every possible help which the exigencies of each may require, may be brought to bear upon us in order to lead to happiness in fellowship with our Father—God.

If, then, man *be* a free moral agent, and the declaration true "God hath no pleasure in the death of him that dieth," but, rather, that "all men be saved and come to the knowledge of the truth," man's rejection of life, and salvation on the proposed conditions, may well call forth the Divine remonstrance,—"I called, ye *refused*; "Ye *will not* come to me," etc., which shows unmistakably that the tardiness of the Gospel's progress, and the apparent smallness of its success, can only be accounted for by man's own persistent unbelief, and the "slowness of the advance of Christianity in the world" may be chargeable to the lack of faithfulness on the part of Christians in general, but not in any measure to the will and decree of the Almighty, as the moral Governor, or arbitrary Sovereignty of the world.

The Divine purpose must stand: it shall not,

it cannot, be frustrated; therefore the certainty that God will be glorified in the eventual subjection of all human souls to Himself may surely encourage true believers, and especially every devoted minister of "the Gospel of the Grace of God," as they accept their individual responsibility, and cheerfully and patiently labor according to their ability and opportunity, in order to the winning of man's heart to the Saviour; seeing that "He [Christ] shall not fail nor be discouraged till He have set judgment in the earth;" having the assurance, too, that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Admitting the "analogies in the progress of nature and grace," as suggested by Dr. Kennedy, we may believe "there shall be no waste or loss." And "Our Hope" and expectation is that the generations that have gone down to the abyss of darkness shall come forth at last (*not*) "perfected and saved" but *subdued* by some means (the furnace of fire—whatever that may imply—wherein the dross shall be consumed—burned up—purged away) so that, though as an "everlasting punishment" they be "shut out" from the kingdom and family of heaven, every one shall be prepared for a sphere of duty and voluntary service in the future "new heavens and new earth, wherein dwelleth righteousness," where Christ as their King shall have dominion *literally* for ever; and as "Prince of Peace of the increase of whose government there shall be no end, even forever. The zeal of the Lord of Hosts will perform this."

Yours truly.

A. M.

—*Our Hope.*

Faith in the Hour of Death.

It has often struck us very forcibly in thinking of the solemn time of death, and of the scriptural view of it which represents it as being for the time even to the believer in Jesus the utter loss of his existence, that the real ground of our objection to accept this view lies in the want of an absolute faith in our God and Father. The scriptural view of death is that it is the surrender back of life to God. In it we are taught that he who first communicated life to man now withdraws his marvellous gift, and that on his will and power and faithfulness it altogether depends whether we who have wondered and admired and speculated upon creation and its great Creator shall ever do this again.

From this absolute surrender of life to God our poor weak faith starts back. We hesitate to place our all in his hands. We shrink from the thought that *we* are, even for a moment, lifeless as the clods of the valley. Our fears, perhaps unconsciously, arise lest we may be forgotten in the dust, and lest the march of the ages of ages may pass over us and leave us slumbering in darkness for the eternal future. We doubt, perhaps unconsciously, the power of God to restore us to the same living conscious beings that we were.

We have no doubt whatsoever that feelings of this kind lie very much at the root of the unwillingness to accept the scriptural truth that in death "*our thoughts perish.*" At once our unbelief begins to limit or to explain away this great solemn declaration of Holy Writ. It can only refer, we straightway flatter ourselves, to the poor body which we commit to the ground. At most it can only signify that we no longer concern ourselves with mundane matters, with the old round of pursuits in this present existence. But surely, we say, we will somewhere, in some state, continue to think, to remember, to reflect, to hope, to learn. We will carry on our thoughts into some new sphere, where their capacities shall act, perhaps, with greater power than before. And thus we recover from the rude shock which was only for the moment felt. We spare our faith the strain of supposing that we really in death surrender back life to its Source. We shall not have to expect it back from him to whom it was not given. He will, or he may, give us back our body: he will not have to give us back our very life itself. Our soul will survive, and our soul is our true self. Or, if even our soul must perish for the while, our spirit will survive, and our spirit is our true self. We shall not for one moment die.

But when we surrender our minds to the teaching of Scripture, and see that, in despite of our wishes or unbelief, it is not thus that it speaks of death, we see at once that this view requires a stronger faith in God. When we find that *we truly perish*,—truly die,—really become as though we had never been,—then, indeed, we feel the need of a faith which can trustingly repose itself for *its all* upon the covenant love of an Almighty God. We have not merely to get back from him something which had once belonged to us, and something, too, without which we were unable to live, and to enjoy, and to think; we have, in order to enjoy and to think at all, to get back from him our very life itself.

It is therefore we say that the scriptural view of death as the cessation of existence demands a faith of a higher kind altogether than the

view, platonic or semi-platonic, which supposes that death does not terminate existence, but only introduces the living being to some new mode and circumstance of life. Men cling fondly to the continuance of life because they feel it so hard to believe in the renewal of life, if life be once fairly gone.

We suppose that our blessed Lord has given us in every situation in which we can be placed the highest of all example. We suppose, therefore, that his very last words spoken upon the cross exhibit in the highest degree that faith in God in the hour of death which he would have all his people imitate.

How solemn all the events of the last day of the Redeemer's mortal life! (Luke xxiii. 26-46). He has been arraigned before an unjust judge, and sentenced to the death upon the cross. His thoughts and words during the procession to Calvary, and for their greater portion of the term during which he hung upon the tree, were not of or for himself, but for others. He looks upon the daughters of Jerusalem who accompanied him on his weary way with lamentations, and tells them not to let their tears fall for him, but on account of those calamities which he saw already overhanging the guilty nation. He looks down from the cross of his agony upon the misguided people who had shouted for his death, and even upon the crafty rulers who had induced them to take this guilty part, and his language is a prayer for their forgiveness, for they knew not what they did. He hears the supplication of the poor malefactor who was suffering by his side, who recognized in him the King of Israel, and asks remembrance in the kingdom which he knew would be set up, and assures him of a place beside himself in the paradise of the just. And now the last solemn moment was all but come. He, the Lord of Life, is passing through the valley which led even him into the dark realm of death. He shrank back from death with an intensity of horror which probably far exceeded that of any man who ever lived. His last words—"Father, into thy hands I commend my spirit"—were the utterance of the highest faith—of that faith which alone could enable the Saviour to go on to the bitter end of his work for man.

We are speaking of the Saviour *as a man*. It is the man Christ Jesus who is brought before us in the Scriptures and proposed for our imitation. It taking upon him our nature, the Apostle Paul tells us that "he made himself of no reputation," or as it should rather be translated, "he *emptied* himself." (Phil. ii. 7.) Deep, mysterious words are these, pointing to an abandonment upon the part of Christ for our sake which we probably have but a faint conception of. He who had been from eternity "in the form of God," emptied himself when he came upon the work of redemption. And now this divine man is about to expire upon the cross!

We have often wondered what it was produced in Jesus the agony in the garden. (Luke xxii. 44.) That cup which, in the night-struggle with God in prayer, he sought, with drops of bloody sweat flowing down from his face, might pass from him, was, beyond any question, that death of his which he endured a few hours later on. We may not understand of the death of Jesus of Nazareth that it was in its essential nature different from the death of any other man. What he bore was the penalty which comes upon every man born of Adam, because of his sin and our union with him. Impossible it is for us to imagine that it was the peculiar circumstances of his death which produced within him that exceeding horror which in all probability caused him to die soon after, literally of a broken heart. The men who hung by his side had not so trembled at their approaching fate, and they seem to have borne it bravely when it came.

What was it then, in great part at least, led Jesus to dread the approach of death so much more than other men? Whatever he meant by that cry just before dissolution, mentioned in Matthew's Gospel,—"My God, my God, why hast thou forsaken me?"—it certainly did not mean that Christ had either given up his faith in God, or that he supposed that God ceased to care for him. It is immediately after this cry that he uttered another which expressed the deepest trust which it is possible for one to repose in another, and the sense that that trust was not misplaced, when he said, "Father, into thy hands I commend my spirit." Childlike faith this was on the part of Jesus, such faith as the poet describes:—

> "E'en as an infant, ever wont to run
> Thither where most 'tis able to confide."

Surely the Redeemer's horror at death arose from his thoroughly knowing what death truly was. The disguises with which men are wont to try and hide from their own and other minds the real nature of that grim visitant which hovers over our race because of sin, did not cloud it in the Saviour's eyes. He saw that he was about indeed to part with *life* for man's sake, to become for the while as though he as man had never been. His great prophet Isaiah had foretold of him that God would make his "*soul an offering for sin*," and now he saw that hour just come

when in the garden of Gethsemane he said to Peter and the sons of Zebedee, "My soul is exceeding sorrowful, *even unto death.*" That forsaking of his Father of which he complained upon the cross would seem to be caused by the sense of that fast-approaching night of death in which he said that no man could do any work. Death, in all its terrible reality, not dressed out and decked in the false color of philosophy, rose up before the mind of him to whom life was unutterably precious, and therefore he shrank from it more than other men.

And it is therefore that his expiring words—the last words which he should speak as the man Christ Jesus until the resurrection morning should loose the string of his tongue and enable him to speak to Mary of his Father and her Father, of his God and her God—were words of the very highest faith which a man can give utterance to. "*Father*, into *thy* hands I commend *my* spirit."

Whence had our human life come to Jesus? From the very same source that it comes to any one of us,—from the inbreathing of the Spirit of God. With that inbreathing, life came to him; with its withdrawal it ceased as completely as though it had never been vouchsafed. It was taken away, and what was he then? He was the man who once was full of a life every moment of it filled up with works of love for man and of honor to his Father, but now cold and lifeless in death, and unable in that state of death to do work of any kind. For three long hours—from the sixth hour to the ninth—there was darkness over that guilty land which condemned the Lord of glory. That supernatural darkness of the land was the fitting representation of the visions which came to the mind of Christ. He saw the approach of the hour when even he, with all his love and devotion, could not celebrate the praise of his Father. The cold tomb of Joseph; the stiff, silent, pallid figure lying in its grave-clothes upon the rocky floor of that tomb, were present to the mind of Christ as what should soon be his lot.

And it is now and here that the faith of Christ in his Father shows itself. The spirit of life was leaving him. That which had animated his frame was about to abandon it. Without that spirit he could not live again. If its return were even delayed but a very little while, that corruption against which he had received the guarantee of the Father's promise must inevitably take place. But he had that promise, and therefore in the hour of sinking nature his faith rose up triumphantly to the throne, and he was enabled to call the departing spirit—*his* spirit as much during the reign of death as it had been during the years of his mortal life, as it should be during the years of the life everlasting.

And why had he this unfaltering faith in the full unclouded sight of death? It was because it was into his *Father's* hands he had commended his spirit. "*Into thy hands, Father!*" It was therefore he was full of trust; it was therefore that at the very moment that he saw death about to enter on his reign, he beheld that reign broken, and broken in his person for ever. His life—the source of his life—was with his Father, and therefore he felt satisfied that though he should die he should also live again. He had the faithful promise of life, and therefore he could trustingly submit to die the true and the real death.

Another vision beside that of death rose up to the mind of Christ when he uttered the words, "Father, into thy hands I commend my spirit." He had already uttered words to his disciples in view of his approaching death, which we can in a measure understand, and which yet, we also cannot help thinking, have a deep meaning which we cannot as yet fully comprehend. They are recorded in the tenth chapter of John, where he said, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." In these words is expressed the confidence of Christ in death. And hence in the very act of dying he sees death conquered, and the spirit returning to animate him again.

This mind which was in Christ Jesus is most beautifully exemplified in the first of his disciples who suffered a martyr's death for his Master's cause. (Acts vii. 59, 60). Stephen is just about to "fall asleep." He had no promise of a resurrection to life ere his flesh should see corruption, as Jesus had. He knew that when he fell on sleep, as all his fathers had, he should sleep on the deep unbroken sleep until the trumpet should with its deep sound penetrate the chambers where the redeemed had lain down for a while, and the figure of Christ should be the glorious figure upon which the saints, waking up in sweet surprise, should fix their sight. But, see in him the same faith which had animated Jesus in his death. One point of difference there is amid a substantial agreement. Jesus had commended his spirit into his *Father's* hands, Stephen commends his spirit into his *Saviour's* keeping. There was an apparent, not

a real difference here. As he who honoreth the Son honoreth the Father also, and as we cannot possibly give too high an honor or worship to the Son, because in worshipping the perfect image of the Father we are worshipping the Father himself, so Stephen, in commending his spirit into the safe keeping of Christ, expressed the very same faith in the Father which Christ had himself expressed. For the Father, who is the source of all blessing, had not only given to Christ the long life, even for ever, which Christ asked of him, but he had also given him the power to bestow this long life upon his people. In his prayer recorded in John xvii., he said, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And so Stephen, in commending his spirit to Christ, and looking to get it back from Christ, exhibited the very same faith which Christ had in commending his into the hands of the Father.

Such is the faith which the scriptural doctrine of immortality in Christ alone asks at the hands of faithful men. They are told that in death they truly and really lay down life. They are told that in resurrection they truly and really receive back life again from their Master. They are "dead, but their life is hid with Christ in God." This satisfies the believer who has accepted the scriptural doctrine on death and life and resurrection. But certainly the faith in God which it requires is faith of a very true and real kind, such as man is slow to exhibit.

We have not the smallest doubt that it is in a great measure weakness of faith which leads many to their slowness of heart to accept what the Scriptures have taught us relative to death. They do not wish *really* to die, lest perchance they might never get back their life. They may bear to surrender to death their bodies, but they cannot bear to surrender to death what they call *themselves*. That may not be. That is too much to give up—too much to trust even to the living, eternal, almighty God, who is their Father as he was and is the Father of their Lord and Saviour Jesus Christ. How could they be quite sure, they ask, in the language, though not in the faith of Job, that if a man were really to die he should ever live again? (Job xiv. 13-15.) Might they not be forgotten in the dust if they were really to rest there? Could even God restore to them identity of person, if in the intermediate state it were really true that "all their thoughts had perished?" And so, from very weakness of faith, they proceed to explain away the sayings of Scripture as too hard for them to bear.

Various are the degrees of expression in which this is done, according as men can bring themselves to accept more or less of the humbling view of death as related in Scripture, and of life—all life, not merely some—brought to them in Jesus Christ. From the very grandest descriptions, such as Scripture gives us, of resurrection glory, they vary down to the idea of some low, half unconscious life, scarce worth the possession, if worth possession at all. But in one thing they one and all agree, that *life itself* they will not have to surrender, even on the promise of receiving it back again. With some, death is the beginning of life. With others, death alters the manner of existence, while it leaves the real person just as truly in possession of life as he ever had been. With others, death is the commencement of bliss, and leaves not one single wish of the heart of the believer uncrowned. With some, it can as truly be said of the dead that they are not in their graves, but are risen, as it was said by the angel of Christ after he had left his tomb. With some, death perfects that holiness which was here deficient, and introduces the believer into the highest heaven and the presence of Christ. Some take a lower ground, and, so far, one more conformable to Scripture. Hades, not paradise or heaven, is with them the scene where the believer is in the intermediate state. But hades, however inferior to heaven or paradise, is not the grave. Oh, no! Hades, however obscure and lowly, is a land of true and real life. There the believer waits, with more or less of suspense or hope, the dawning of a brighter day. Want of simple faith in God as indeed a Being able to raise the dead seems to us lie, beyond any doubt, at the root of a very great deal of the unwillingness to accept in its natural sense the declarations of the Bible that "the dead know not anything." HENRY CONSTABLE.
—*The Rainbow.*

THE SINS OF OTHERS.

BY JAMES CRAWFORD.

IT has often become a question with me how much of what I call evil, or if you please, sins in others, can I help to maintain or support in the sight of Him whose throne is inhabited by judgment and with justice, and not be found guilty or condemned? We think that we have in Rome, or some other place, a Pope whose dictum is law, a compelling power of the word of flesh over flesh. Can I sustain such a principle in man or body of men and not be a par-

taker of his or their plagues? If he or they are permitted to rule over men, and I give countenance to the same, I am guilty of setting up men or man as a God to be worshipped, and the true God is put down as not worthy of worship. If absolute cleanness of hands is required of me in this matter, then the only course for me to take is "hands off," let the consequences be what they may. If God says, "speak," I should speak, even if a man, men or devils, in the shape of popish principles, try to hush the voice; and if the voice is hushed by this dictum power, the Spirit is insulted, God's authority trampled under foot, and man or men enthroned and dethroned at one and the same time. The act to elevate man in the place of God, to be obeyed, is one of importance either for weal or woe; either for good or for evil; and the sooner the advance steps is taken to put all popes under foot, the sooner the absolute right will rise, and that which is not right must go down.

Rome is not the only place that is a seat of *a* beast. Their seats are found in almost every pulpit in the land; in almost every editorial chair where "our party" bears sway. Is it possible that all of these under popes (the infallible one being at their head) do not see the *condemnable* or *anti-christian erroneous* and *injurious* influence which their dictation *creates?* If there were not justice of liberty in the Gospel enough for the exercise of every gift in the body of Christ, there might be some excuse in creating in pulpit and in chair, an image to the Romish beast. With David every free child of God (who has not the mark of the beast in their hand or forehead) does say, or will say, "I will walk at liberty," (Ps. cxix. 45); and when they say, I will walk at liberty, they speak for every other child, that they shall enjoy the same rich gift from God to his children that follow the Lamb through. (John xvii.) And why did David and others, thus have and demand their liberty? It was because they "seek the precepts of the Lord." (Ps. cxix. 45). What is one of the precepts that secures this end? Not only "Love thy neighbor as thyself," but, "As ye would that men should do to you, do ye even so to them, for this is the law and the prophets." A garment certainly suitable for the wedding, combined with the action in harmony with the prayer of Christ. Can I say that the Spirit leads me to write and to speak? Do I have the first voice in the matter? Who has the right to know or to judge as myself? Shall I go to Rome proper to find out? or to some Romish egg, now hatching out in old *Mass.*, where they exist, by the thousands, and the most healthy is in the neighborhood of some steeple? Did God send out evil messengers, or evil spirits? would they have accomplished their work, if there had been a full supply of popes as now?

"All hail happy day," when one Head, Christ, will be enough, when all under heads will bow in obedience to the one Head, and watchman shall see eye to eye, and each one will look for his gain from one quarter and paymaster. Listen all ye popes of the land; this is my motto; this is my standard, "Be one, as the Father and the Son are one" (John xvii); one Head, one King, one Saviour, one Dictator, one only that has all power in heaven and in earth. I am now speaking of that oneness in Christ, that destroys every pope in the Christian church, and annihilates all dictators over the rights of their brethren or sisters on account of a variation of understanding; and I make my first application to the richest and warmest Christian soil, Christian liberty; not the liberty of a fish, or a bird, nor of the *animal man;* but *Christian liberty;* in which liberty there never did live a popish principle, even in protestant Christian spirit; *absolute justice in tender love,* a firm foundation of speaking in all religious meetings, and in speaking as I now do, through the press, and if there be an arbitary dictation, that stands in my way, it is because, so far, he is anti-Christ, if the organ through which he speaks professes to be Christian, and to be governed by Christian principles.

Now I ask, as I did at the first, how much evil or sin am I justified in sustaining to have clean hands and a pure heart in this matter? Shall I be permitted to answer for myself? I have in the past received much instruction and comfort through a highly devoted religious organ. I think for more than eleven years, and have been more or less acquainted with its editors, and officers and writers; I have been permitted, through the same organ, to present in part my views of truth, in my ignorance, and for all that I have enjoyed from the same, and through the same, I now return thanks. But am I justified to stand here all my remaining days, longer or shorter? I tell you, nay. A larger liberty God requires; a more perfect liberty He requires, as far as the capabilities of humanity, assisted by the Divine nature, may be able to attain, in the Church of Christ, according to that wonderful and important prayer of Christ for the church and the world, (John xvii). Perfect liberty of the gospel is called for, and through that prayer the highest attainment is to be reached to the glory of God, to the lifting up of Christ, the exaltation of his ignorant and down trodden people, and the light

of the world. For this high attainment, this perfect liberty (if need be) I am now ready to accept the privation and loss of all the instruction and comfort through the organ named for this liberty rather than sustain and support this dishonoring attempt to make other peoples' brains to be compressed into the small limits of their own. While I fellowship every member of the body of Christ, *I do not, I will not*, with my present views, and I CANNOT give my support to the principles of popery in any form. I bid them "God speed" in all that is Christ-like, and also desire their defeat in all that is not Christ-like, or their instruction, and obedience to his will more perfectly.

My ultimatum in this sustaining of evil in this matter, now is reached. *The position is now called for;* the glory of God demands it; the lifting up of the Son of God demands it; the welfare of the people of God demands it; the light and claims of the world demands it. If such liberty as I have hinted at in this article, is to be supported and defended by the organ that I have spoken of, I request them to continue the same to me as they have done in the past. If the high position is not to be taken, may they now drop my name, and present the amount of my indebtedness to them, and the same shall be met.

Boston Highlands, Mass., April, 1875.

REMARKS BY THE EDITOR.—I have given place to the foregoing, though written for and sent to a weekly paper, the name of which I withhold, and also matter relating to the publisher of that "organ," which I judge unnecessary for this magazine. Liberty for all, as contended for by friend Crawford, is the true doctrine; but yet there is a limit even to liberty. Want of space may be a just reason for excluding some communications; want of clearness by the writer may be another reason; want of a Christian spirit in the writer; and the subject proposed may be of such a character as must necessarily occupy more space than can be spared, especially in a Monthly issue, though it might find place in a weekly. But no article, written in a Christian spirit, should be refused simply because it differs from the views of the editor or publishers. An editor, however, must have "liberty" in judgment, as well as the writer, as to the propriety of inserting articles sent for his consideration. There may be other reasons, besides those named above, why an article should not be inserted. He must be contented, however, to bear reproach for declining to insert, if he thinks it would be a dishonor to God and His cause to give place to an article.

DESTRUCTIONISM.

BRO. STORRS: I will again send for your valuable truth-seeking Magazine a little of what I find by reading on both sides of various important subjects now being discussed among us; and being grieved by the opposition yet manifested against those of us who believe the mass of our race will be brought to repentance and be finally saved by Christ's work in the "ages to come," I wish to say more on the question. Having felt and yet deeply feeling the evils of persecution, I judge it best to present some "strong meat" for our dogmatic brethren to digest, hoping it may induce some of them to pause and conclude it to be duty to re-examine their world-burning system of theology.

The following are the thoughts of one who was able and willing to look at all sides of Bible subjects and take the Bible as a *whole*, and not in framents, as most are yet doing, and as I myself have done in years gone by; and thereby brought sorrow upon myself when too near the grave to undo all the wrong. JACOB BLAIN.

"The Scriptures represent the mission of Christ, in its fidelity and efficiency, by the shepherd who seeks his lost sheep, and goes not back until he finds even the lost one astray, and brings it home rejoicing. But Destructionism represents the Saviour's mission to be that of a shepherd, who, having sheep gone astray, goes in pursuit, and having caught those that he can, conveniently, shoots down the rest and gives their carcasses to the vultures.

"The Scriptures teach us that God is in Christ reconciling the world unto himself, not imputing their trespasses unto them (2 Cor. v. 19), and that Christ will not resign the mediatorial kingdom until he shall have subdued and reconciled all things to himself. But Destructionism takes all the work out of the hand of Christ, representing that he will smile upon those who *reconcile themselves* to him, and kill off the rest, so that none shall remain rebellious.

"Suppose a father and his oldest son are absent from home on a long business tour, having left twelve of the family on the homestead in the meantime. The father hears that there is disorder among his children through insubordination to the code of rules which he left for their government. He sends his oldest son to them on a mission of reconciliation, with tokens of his love and explanations of his wise and beneficent rules

that he may subject them all to good and wholesome order. In due time the father returns. He meets his first born at the gate, and being seated in the parlor, he inquires of him concerning his success in the work of reconciliation and harmony in the family, and their subjugation to his laws. '*Perfect success*,' answers the son; 'they are in perfect subjugation,' 'Bring them in,' says the father. The son retires, and shortly reappears, leading up three or four bereaved, lonesome, sorrowing, dejected children. 'Where are the rest?' inquires the waiting father. 'DEAD,' says the son: 'I killed them off; I desired to present you a united family on your coming, and the unreconciled ones I killed off.'

"This is Destructionism! When the apostle said of Christ that he 'is *able* even to subdue all things unto himself,' did he mean that he was able to *destroy* them? (Phil. iii. 21). Verily, this theory of faith is infinitely unworthy of God, as it is unkind to man. We rejoice, with joy and thanksgiving, 'that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on the earth; even in him' (Eph. i. 9–11)."

CHURCH ORGANIZATION.

BY JAMES H. MILLS.

Every attempt of church organization, in modern times, appears to have proved a failure. Those that have organized upon a basis of a human creed have invented a model of belief for their membership: and every person who joins such church endorses not only said creeds en mass, but every item of it. By holding a membership he says, to the world, I endorse it all. Although he may joined with a protest, yet this is remembered only by a few. To the multitude of his acquaintances he says, I believe the articles of faith adopted by my denomination. If he does not believe every item of the fifteen, twenty-five, or "Thirty-nine Articles" of his church creed, then he is every day crying in favor of what he regards a falsehood. What a course for a professed Christian to be spending his days! Is it consistent for a Christian to teach, for a life time, what he believes to be false? Here, it is objected, "If one cannot belong to a church without endorsing all its creeds; then I must, for my life time, stand alone or lend a seeming assent to some errors, for there is not a creed-church with whom I can agree in every particular.

"Would you teach that it is good for a Christian to stand alone? It is a lonely life to live: who can stand it?" I answer, It is better to stand alone than to acquiesce in a falsehood; to aid or abet known errors. To connect our religious life with falsehood is a very solemn and awful way of living. It is sinning against the God of truth; who cannot look upon sin with the least degree of allowance. We have no right to be unfaithful to any one of God's precious truths. We should be constant, unmoveable, faithful witness of the truth, just so far as it is revealed to us. Honesty requires that we should renounce and disavow errors as soon as we discover it. Error is odious to God. If we have the Spirit of God, it will be odious to us. That a Christian should feel fellowship with untruth, is a strange idea.

A consistent Christian does not have to stand alone; he has the fellowship of God; the approval of God: the truth delights and cheers him; which is far better than the particular friendship of the sectarians. It is reliable. The friendship of God never fails. The friendship of sectarians is as uncertain as the wind. Let us trust in God, and live alone, if necessary. There are some noble examples of living alone given for our encouragement. Noah lived nine hundred and fifty years, a faithful preacher of righteousness; and yet appears never to have made a single convert outside of his own family. Yet he was saved when his despising enemies perished. Elijah was alone,—an exile in a wilderness,—dwelt alone in a cave. But he communed with God: that was better than the esteem of Ahab, the wicked king, or that of the priests of Baal, or the multitude under their leadership. Moses forsook the popular courts of Pharoah, and took up his abode among strangers. He became a shepherd and a servant. He choose to suffer affliction, in consequence of taking sides with the oppressed, rather than to enjoy the pleasures of a popular court for a short lifetime. Paul lost the particular friendship of his Pharisaical associates; yet he died with the hope of a crown of righteousness, and an eternal weight of glory. He taught that, "if we suffer with Christ, we shall reign with him." Paul was a champion of truth. Reader, will you be one? They that stand up for truth, God will *honor*.

Perry, Iowa, June, 1875.

P. S.—I do not mean to say, it is impossible to organize a church upon right principles. Such a church would give equal rights and a hearty fellowship to the entire membership, though holding different opinions. J. H. M.

REMARK BY THE EDITOR.—The general view of

Bro. Mills I have held and practiced upon for thirty-five past. Hence, I have had no connection with any human organization called a Church: but all who manifest the spirit of Christ I accept and fellowship as Christians, however they may theoretically differ from my views. It is impossible, however, but what those views which we think most in harmony with the Divine character and government should influence us to promulgate them; but it must be done in *love*, not in strife or for mastery. "Let all things be done in charity," or in love, saith an Apostle.

Is it an Appalling Doctrine?

An Editor of one of the Adventist papers, in a recent issue, in denouncing and opposing the doctrine of probation *after* Christ comes, calls it "recklessness in Biblical interpretation which is simply appalling." I beg to differ emphatically from this conclusion. To one who has a vivid conception of the justice and impartiality of God's character and the greatness of his love for fallen man, there is nothing very appalling in the doctrine. The idea of probation for poor benighted worms of dust after Christ comes is not in the remotest degree so "appalling" to the unprejudiced mind as the doctrine set forth in the same paper by a carefully written and elaborate article, that God will *unmake* his own creation, and "this earth be reduced back to its original chaotic state;" that Christ will return from heaven, not a merciful high priest, of an unchangeable and perpetual priesthood, but a bloody warrior going forth in battle array to make "the world desolate of all its inhabitants." If this does not "appall" the heart which has been baptized in the Master's love, then I cannot conceive what will. If this be truth, then the devoted apostle Peter must either have been in great darkness, or he has been guilty of *deceiving* honest searchers after truth for eighteen hundred years by declaring plainly and unequivocally that Christ will return from heaven a Restorer—not a *Destroyer*. It would be a strange way to "subdue all things unto Himself" by reducing "this earth back to its orginal chaotic state." If that be the "Voice of Truth," then I confess I know not the heart of my Master, and I have searched and studied the Scriptures to but little account.

Wm. H. Spencer.

Rochester, N. Y.

The Church of the Future

How applicable the following extract from Montalembert's great work, "The Monks of the West," is, with a slight alteration, to the coming future.

"God has never made the slavery and degradation of the world a condition of the liberty of His church. Happy, other times shall follow, in which, by a side of a Church triumphant, free, and fertile, shall rise a society ardent and humble in its faith, but also energetic, warlike, generous and manly, even in its errors; in which authority shall be at once sanctified and limited, and freedom ennobled by sacrifice and charity; in which heroes shall crowd on saints; in which cloisters, however closely peopled, shall no longer be the asylum for the upright and noble souls; in which many men—not all, but many—shall regain the full command of themselves; in which the sovereigns shall have to render an account to their people, the strong to the feeble, and all to God."

Did this great and good man see before him the rising glory of the New Jerusalem?

Henry Brittain.

Birmingham, England.

The Antichrist.

Many persons have been led erroneously to suppose that the Pope is the "Man of Sin" and the Antichrist, because a considerable part of the books of Daniel and the Revelation has had *a year-day* typical fulfilment in the apostacy of Popery. But although the Pope has had great power for 1,260 years as the *mystical* man of sin and the Papal Antichrist, there is yet to arise, immediately before the Second Advent of Our Lord, a personal man of sin, an infidel Antichrist, who will have great power for 1,260 days (Dan. vii. xxv., Rev. xiii. 5), and will literally "*sit in the Temple of God*," which is distinctly shown in Rev. xi. 1, to be the rebuilt Jewish temple at Jerusalem, "showing himself that he is God" (2 Thess. ii. 4).

De Burgh says of Antichrist: "No indecision of character or profession, no slackness of devotion or service, no merely nominal religion, will be allowed; but his pretentions will be enforced by the alternative of life or death, and 'as many as will not worship him shall be killed.' In a word, he will realize his prophetic name of 'Antichrist,' denying Christ, by saying that he is the Christ; denying God by saying he is the true God; owned by the unbelieving Jew as the Messiah, the Hope of Israel, and taking the wise of the Gentiles in their own craftiness, administering to their pride of reason and desire for external evidence; "deceiving them that dwell on the earth by means of the MIRACLES which he do-

oth.'" (Rev. xiii. 14.) So also Bishop Horsley: "That Son of Perdition, who shall be neither Protestant nor Papist; neither Christian, Jew, nor heathen; who shall worship neither God, angel, or saint; who will neither supplicate the invisible Majesty of Heaven nor fall down before an idol, he will magnify HIMSELF against everything that is called God, or is worshipped; and with a bold flight of impiety, soaring far above his precursors and types in the times of Paganism—Sennacherib, Nebuchadnezzar, Antiochus, and the heathen emperors—*will claim divine honors to himself exclusively*, and consecrate an image of himself."—*The Coming of the Antichrist.*

CORRESPONDENCE.

FROM WM. S. DIBBLE.

BRO. STORRS; How I wish I had the means, I would like to use it helping to spread the Gospel or good news,—God's promise to Abram, "In thee shall all families of the earth be blessed" (Gen. xii. 3). Thank God, I believe I am an heir of that promise, and I can say, with all my heart, I desire to have the privilege of helping to carry, (after Christ comes), in the glorious ages to come, the good news to those who never heard it.

I can say, truly, I am pretty well convinced that this great and glorious doctrine is true, and I mean to do all I can to help others to see it before Jesus comes. I can see clearly that it is a God-honoring doctrine; to me it puts the whole plan of salvation in a new light, and the Bible is to me a new book: and, O, how much joy and satisfaction these views give. We will bless God for the light. How I rejoiced when I first learned that man had no inherent immortality, and fully realized that Jesus alone could give us this priceless gift, But, O, how much more I now rejoice to know that "GOD *is love*," and that He will give all an opportunity to hear of this great salvation and accept of Christ if they will.

I find many that are inclined to look favorably on this doctrine, and some are examining for themselves "to see if these things are so." I also meet with much opposition, and in some instances it is quite bitter; but I think I have thoroughly learned the Scripture—"He that hath ears to hear, let him hear." I try to bear all opposition in a good spirit, and God always helps me: bless His name.

I have succeeded in getting one good earnest Christian brother to see these glorious truths; and, O, how he is rejoicing in them. He is a young man,—good and faithful. You may hear from him soon, personally. My wife also is pretty well indoctrinated in this faith, but not fully settled. She is an earnest Christian and faithful. We bless the good Lord for the truth.

I received the Tracts all right, and shall make them tell for the cause of the Master.

San Francisco, California, June 5, 1875.

GOSPEL LECTURES.

"As much as in me is, I am ready to preach the gospel" anywhere "in all the world" that I can get a fair hearing of the people. Of course I will not be expected to bear the expenses. Any aid beyond that must be entirely voluntary. Persons desiring a series of Bible Lectures upon the "Gospel," "Ages to Come," "Resurrection of the dead," and kindred topics, are solicited to correspond with me. Address,

AMOS SANFORD,
Anna, Union Co., Ill.

TO DELINQUENT SUBSCRIBERS.

There are a number who have not paid any thing on the present volume. Those are not referred to, to whom the Magazine has been sent the past year *gratis*. It has been sent cheerfully to the Lord's poor without charge. Others, who can pay, and have not, are invited to do so at once, as the money is needed to complete this volume. Persons of this class, if they will send $3, immediately, shall be credited to the end of the next volume. If any who are $1 in arrears will send $2, soon, they also shall be credited to the end of volume xx. I hope to hear from each of these classes in time to prevent the necessity of parting with them at the end of *this* volume. It has ever been my practice to remove the names of such delinquents from my mail book, if not heard from before commencing a new volume; but never send *bills* of indebtedness, unless requested to do so by the subscriber. ED.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
73 *Hicks Street*,
BROOKLYN, N. Y.

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Address, in all cases,

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N.Y.

☞ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume xviii.

LETTERS RECEIVED TO JUNE 26.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Eld. J. Lewis, H. J. Sweetland, Dr. E. Perkins, Margaret F. Worrell, D. C. Blakeman, William Brayton, Abbey A. Perry, Wm. Lucas, J. N. Sherman (Paid to March next), Thos. H. Verge, Sr., J. P. Roller, Polly Pitts, Mrs. E. Anderson, Geo. H. Brown, J. B. Eggleston, Cora M. Clemence, Danforth Parmelee, J. Hubbard Cotton, Charles T. Russell, B. C. Crabtree, Elias W. Coit, John R. Scott (There is no "ballance due" me), Eld H. Rockwell (2), Wm. S. Dibble, Emeline Wood (Your Examiner is paid for: take courage), M. C. Harriman (The Photographs were received: thank you), Eld. Jacob Blain, Jas. H. Jacobs, Louisa J. Beach, J. Whaley, J. J. Friend, J. H. Mills, A. W. Bradford, Mrs. S. C. Webster, S. B. Emmons, G. B. Martin, Amos Sanford, Mrs. R. W. Pierce, B. C. Simonds, W. H. Cain, Eld. J. Lewis (You do not give the *name* of the "brother" who "breathed out his last breath on the 6th of June), Hugh Baker, D. B. Salter, Henry A. Trœger, D. B. Salter.

PARCELS SENT TO JUNE 26.

Eld. J. Lewis, Dr. E. Perkins, Mrs. Emily Page (bound EXAMINER, Vol. xviii.), Margaret F. Worrell (2 par.), Thos. H. Verge, Sen., John P. Roller, Geo. H. Brown, Geo. R. Lederer, J. B. Eggleston, Cora M. Clemence, D. Parmelee. B. C. Crabtree, E. W. Coit, John R. Scott, Eld. H. Rockwell, Geo. H. Yance, Johnson Whaley, J. J. Friend (3 par.), J. H. Mills, "Z. B. C.," S. C. Webster, Amos Sanford, Rev. Jos. Williams, James White, Polly G. Pitss.

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Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, AUGUST, 1875.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

BIBLE EXAMINER.

One number more will complete the present volume. The Editor most sincerely thanks his friends and fellow-helpers for the aid and support afforded him in his four years labor on the *revived* BIBLE EXAMINER. It was revived, as he believed, at the call of God, and a conviction of duty to Him and the truth. And though it called for the sacrifice of all human support, or the loss of the assistance of those who had been ready with funds to aid him for years previously, if not also the loss of their friendship, yet, there was no alternative in his mind but to accept the situation, and "Trust in the Living God, who is the Saviour of *all men;* SPECIALLY of those who believe" (1 Tim. iv. 10). Hitherto he has had no cause to regret the stand he took four years ago in this matter. He has had a constant sense of being in the way his Divine Master would have him go, and the peace of God has ruled in his heart continually. The Lord has given him "daily bread," temporarily and spiritually; and has raised up new friends and increased the benevolence of some old ones: so that, while the Editor has not laid up any *earthly* treasures, he has been preserved from contracting debt. For this he thanks our heavenly Father and his beloved children who have given aid to his servant.

Shall the BIBLE EXAMINER continue to be published? The Editor answers only for himself, and says, His life, health, and strength are the Lord's, to be used as seemeth good in His sight. If it is our heavenly Father's will that the EXAMINER should still live, He can and will open hearts and hands to sustain it; for, Is "anything too hard for the LORD?" (Gen. xviii. 14). A "Sarah" may doubt, and "laugh;" but what God purposes to do, he will accomplish in his own way.

Those who intend to help finish the *present* volume, are invited to remit immediately.

It is essential to the prosperity of this Magazine, that every person who intends to receive volume xx., should inform me by a remittance or otherwise, *by*, or *before* the middle of September. I wish to know what calculations I am to make for the next volume before issuing the first number. Ministers and others who have received vol. xix. *gratis*, if they desire the favor *continued*, should at least send me a "*Postal Card*" expressing their wish. Shall I hear from them?

EDITOR.

AN EXPLANATION:—I regret that circumstances make it almost impossible for the EDITOR to see any of the proof of the EXAMINER before it goes to press. The composition and press work are performed 400 miles from my residence. This is done to aid a poor brother, who has no other permanent means of support for his family. To send the EDITOR proof would embarrass the Printer by causing delay in the use of his type, etc. To help him, I consented to leave the "*Proof-reading*" to him. Unfortunately, however, errors too often occur; the responsibility for which the EDITOR has to bear though he does not see the "*proof.*" The general appearance of this Magazine will bear comparison with any other published. It is to be hoped some remedy may be found for errors; though a *perfect* sheet, or magazine, in this respect, is seldom, if ever, found. GEO. STORRS.

BOUND EXAMINERS.—I have still on hand volume 18 *bound:* and shall have volume 19 bound as soon as the next number is published. The price of each volume will be $2; but when sent by mail the postage must be added, which, as the law now stands, is 32 cents. Any person wishing volume 19, and will send the $2 immediately, or within the present month, shall receive it free of postage. The object of this offer is to secure funds to pay for binding without going into debt. Please respond at once. Any one sending *three* new subscribers with $6 shall receive a bound volume of either 18 or 19, as they may choose. If this offer is accepted, state definitely which volume you want.

EDITOR.

BRO. W. H. SPENCER, the Printer of this Magazine, has again been prostrated by sickness —an attack of nervous prostration, partly caused by an electric shock during a thunder storm on July 6th,—and is unable to do any work, which has made his circumstances, financially, trying, being entirely dependent on his daily labor for the support of himself and family. If any of our friends can help him somewhat, it will be gratefully received, and the Lord will reward you. EDITOR.

P. S: Address him Box 507,
Rochester, N. Y.

GROVE MEETING.

There will be a Grove Camp Meeting, to commence August 13th, and continue over the Sunday following, in or near Smithfield. Fulton county, Ill. We hope to see a goodly number present. Ministers of the Gospel are kindly invited. J. LEWIS.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 4, 6.

Vol. XIX. NEW YORK, AUGUST, 1875. No. 11.

The Past and the Present.

In looking over the "*Herald of Life*" for October, 1870, (while I was its Editor, and a few weeks before my sickness the following winter), I find a letter from my old friend Joel A. Simonds, of Michigan, followed by a few "*Remarks by the Editor.*"

The letter shows how Bro. Simonds felt at that time about that paper, and that I sympathised with him in his views of the importance of knowledge as to the work to be done in the future life, instead of spending all our energies on the fact of that life.

I will herewith give the letter and "*Remarks,*" and then follow both with remarks in my *present* position. Bro. Simonds wrote us follows:

Br. Storrs: I like the *theme* of your paper, and the ability with which it is conducted. But the life and immortality, brought to light through the gospel, is not all that should be taught. This is invaluable, but it is only means to an end beyond. To teach this constantly, leaving out the end for which this life is promised, will never give us a well balanced view of Christianity.

While the end is not generally taught, and sometimes denied, the subject of life assumes undue proportions. Christ was raised from the dead to sit down on David's throne. The *object* for which he was raised to life gives character to the whole transaction, far beyond the idea that he was raised from the dead simply to live forever. Shall we ever be talking of the life, and never of *the end* for which the life was given? Christ was raised from the dead that he might reign and restore all things. To *restore* all things is the object for which Christ received his life. The work of restitution is what gives character to his life. Shall we talk simply of his life, and not of the object for which he lives?

Christians will be raised from the dead to share with Christ, not his life, but his inheritance; to sit down with him on his throne; to have power over the nations; to judge the world; to restore the world to its former uncursed condition. It is this work that gives character to their promised life. Shall we talk about the life, and not the work of that life? As money is of value only as it is used, so it is the *object* of future life that determines its value.

The Seed of Abraham shall bless the nations. The Seed is the *means*, the blessing the nations beyond, *the end*. It is always the end that determines the value of the means. Is it then safe to talk of the means as the final end continually, as if it were really the final end, when it is not so? Does not this give a false view of the matter?

Here is a machine of great value for a certain end. Now suppose in all the descriptions and praises of this machine, no allusion is made to the object for which it is made; could any one have a just appreciation of the value of this machine? So when the life, promised in the gospel, is described and praised, with scarcely an allusion to the object of that life, other than to be happy, how could any one become well instructed in regard to the bearing of that life, upon the final object of the gospel?

I make these remarks, because I have observed that those who are guided by the general tenor of the teaching of your paper know nothing of, and many oppose the great objects of "the restitution of all things," as revealed in all the Scriptures, and the things that pertain to the kingdom of God. I do not overlook the fact that there are some worthy exceptions in favor of the gospel of the kingdom, but they are almost as the drop in the bucket.

Grand Rapids, Mich., Oct 4, 1870.

Remarks by the Editor of Herald of Life.

We sympathise with Br. Simonds in his remarks in the foregoing letter. It has really seemed to us, for a long time, that some of our friends who are firm on the Life theme, are too unwilling, or are fearful as to the investigation of the subject of the employment we are to be engaged in when we have attained to the eternal life we seek. Shall we be content to remain in the dark on that point, and think of attainment only as eternal "happiness?" Is such an idea not too much like the orthodox notion of "sitting on a cloud and singing psalms forever?" Have we not repudiated such an idea? What then shall be our employment? Did not our

Lord send his disciples to preach the kingdom of God? In what does that kingdom consist? and what is its work! These are questions of vast importonce. Let them be candidly and calmly investigated.

REMARKS BY THE EDITOR OF THE BIBLE EXAMINER.

An attempt to carry out the ideas of the foregoing resulted in my separation from the "*Herald of Life*" and its wealthy supporters; so that in my old age my faith had to be tried whether I could follow my convictions of truth, trusting in the Lord alone. But, singularly enough, my friend Simonds forsook me, also, when my mind had developed into the apprehension of a greater work than he had anticipated in the life of the future. He had grasped only "*the age* to come;" but my mind was led to see the work of "*The Ages* to come:" that it embraced not only the subjecting of the few or many living inhabitants of the next age, following this, but was to go on in an "endless succession of ages," (McKnight's translation of Eph. iii. 21), till all the posterity of Adam, whether living or dead, should be brought to the knowledge of "The only true God and Jesus Christ, who gave himself a ransom for all, to be testified in due time"—God's time and season, "which the Father hath put in his own power" (John xvii. 3; Tim. ii. 6, and Acts i. 6).

My emancipation from all sects and parties brought me into a position that persons, who adhered to only *one* age to come of restitution, looked upon it with regret, and most of them became opposed; and among them my friend in Michigan. He is still strong in the *one* age to come; while the leading of my mind has led me far beyond, into an "endless succession of ages," in which the work the INFINTE CREATOR will continue by and through His chosen "Seed," unfolding "the UNSEARCHABLE RICHES of Christ,"—too vast ever to be exhausted,—"according to the eternal purpose" (literally—"the purpose of the *ages*") "which He purposed in Christ Jesus our Lord" (Eph. iii. 8, 11); so that, "In the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. i. 10); and this, "According to His" (God the Father's) "good pleasure, which He hath purposed in himself" (verse 9.)

If others cannot see with me in this great and glorious work, it is no cause of disfellowship with me, if they manifest a Christ-like spirit. I have been where they are; but God, as I believe, has led me beyond into a more glorious field; for which I bless and praise His glorious name of "LOVE."

GOD'S PROMISE TO ABRAHAM:

OR, ANTECEDENT AND CONSEQUENT BLESSINGS.

The promised blessing "of all the families of the earth" consists of two parts; the first, consisting of blessings which are essential to enable free agents to secure a still greater blessing; which essential blessings (plural) are bestowed wholly as a free gift, and for the most part, unconditionally, upon free agents. These blessings may be "hid in the earth" (Matt. xxv. 25), "kept laid up in a napkin" (Luke xix. 10), and thereby become unproductive to the possessor, and he be condemned for non-improvement. Please read the two parables to which I refer, and learn the difference between *antecedent* and *consequent* blessings. Those who improved the antecedent blessings were approved and received consequent blessings: while the one who did not improve the antecedent blessing, but hid it away was condemned and deprived of that which had been given him. The Saviour in these parables has made clear the fact for which I contend of antecedent and consequent blessings; and no special pleading can set aside the fact. The one who did not improve, undertook to lay the blame on his Lord, accusing him of "taking up that He laid not down, reaping that He did not sow"—and insultingly said, "Here is *thy* pound, which I have kept laid up in a napkin." His Lord condemned him as a "wicked and slothful servant." But why do it, if improvement has nothing to do with consequent blessing?

What is the hope for *our race?* Our *race* "was subject to vanity," (corruption and death), "not willingly, but by reason of Him (God) who hath subjected the same IN HOPE" (Rom. viii. 20). There is hope for our race; and that hope is, founded, first, on the declaration of God concerning the "Seed of the woman" (Gen. iii. 15). Then more fully and clearly in the promise and oath of God to Abraham, Isaac, and Jacob; and subsequent revelations have made it clear that the blessing embraced, first, *antecedent* blessings, and second, *consequent* ones: or unconditional and conditional blessings; the latter placed perfectly

within the reach of all men by the bestowment of the former: the former, in general, given without regard to character; the latter only to those who improved the former by "the obedience of faith," which was to be preached "among all nations for his (Christ's) name" (Rom. i. 5). God has by promise and oath "opened the *door of faith*," not only to the literal seed of Abraham, but "unto the Gentiles" (Acts xiv. 27); and Paul calls it "a great and effectual door" (1 Cor. xvi. 9); and a prophet speaks of "a door of hope" (Hosea ii. 15). Nothing is wanting on God's part, and never will be, to secure the ultimate salvation of the entire race of free agents. So much is secured by His promise and oath, which cover both the antecedent and consequent blessings, though not unconditionally with respect to the latter. The hope of the latter is the hope of those "who have FLED for refuge to *lay hold* upon the HOPE set before us" (Heb. vi. 18); or, the hope of such as have received the antecedent blessings and are improving them in hope of securing the consequent ones. Such persons the apostle exhorts, "Every one of you to show the same diligence to the full assurance of hope unto the end" (Heb. vi. 11). The hope of the Christian for himself is, that though God's faithfulness to His promises, he shall be enabled to "endure unto the end," and realize the truth of Jesus' words, "the same shall be saved" (Matt. xxiv. 13). His hope for his fellow-men, not Christians, is, that they shall, every one of them, sooner or later have the blessing of being placed in such circumstances by a knowledge of God's love for them and that Christ has "given himself a ransom" for them, and they shall be able to "lay hold on the hope set before" them, and thus secure the ultimate, or consequent salvation. "The Lord Jesus Christ is our hope" (1 Tim. i. 1); and only by the knowledge of Him and *laying* HOLD of Him can the ultimate salvation be reached.

If the Gospel message, which Christ demanded his disciples to deliver to "every creature," does not amount to a *pledge* of the fulfilment, or carrying out, "in due time," all that the promise and oath to Abraham included, then I must doubt Jesus' words that preceded the command, viz.: "All power is given unto ME in heaven and in earth: Go ye THEREFORE," etc., (Matt. xxviii. 18–20).

It is generally conceded that when a promise or prophecy has been fulfilled in part, that, of itself, is a pledge of the perfect fulfilment of the whole. Christ had fulfilled a part of God's promise and oath, and assures His disciples that "all power in heaven and earth is given unto" Him to perfect the whole: as if He had said, "Go tell every creature that an important part of the promise and oath of God has been accomplished; and I, having given Myself a ransom for all men, and having arisen from the dead, am now endowed with all power in heaven and earth to see that every item of the promise and oath is carried out to its full completion."

The promise of the Spirit is a grand promise of the covenant made with Abraham, and a glorious truth; and without it the other promises would be like an Adam without "the breath of life." But while the Spirit has been or will be "poured out upon all flesh"—and thus all flesh have an "antecedent blessing"—its permanent residence, as well as actual possession, is "through faith." So an excellent witness, "Paul," states, distinctly. And a greater than Paul tells us, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men" (Matt. xii. 31). Hence, some men, though the Spirit is poured out upon them, do not "receive it through FAITH," but sin against it, and do not become "new creatures in Christ Jesus:" and Paul says, "It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made *partakers* of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. vi. 4–6). And again Paul says, "If we sin *willfully* AFTER that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. x. 25–26). Thus it becomes clear, there are antecedent and consequent blessings. The first have been or will be given to all men; the last only to such as receive the first "through faith in Jesus Christ," and "*lay hold* on the hope set before us" of the ultimate or final accomplishment of all the great and glorious things of which God has spoken, and which are treasured up in Christ, who is now "within the veil," and is the "Forerunner"—the pledge and security for the consequent blessings to all who "lay hold upon the hope set before us," and "hold

fast the beginning of our confidence steadfast unto the end" (Heb. iii. 14); for, "Christ as a Son over his own house; whose house are we, IF we *hold fast* the confidence and rejoicing of *the hope* firm unto *the end*" (verse 6).

Thus my view of antecedent and consequent blessings is fully confirmed by Paul, as well as by him who is greater than Paul—Jesus our REDEEMER. So the apostle understood it when he exhorted believers, "So run that ye may obtain . . . an incorruptible crown," and added, "I keep my body under, . . . lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 24-27). So Paul believed and taught there are blessings consequent, or conditional, in the promise and oath; and no man can ever say that he failed of securing "an incorruptible crown" because God did not fulfill his word to the letter. If any fail of the prize, it will be because they "hid in a napkin" or "buried" in the earth" the power and price God put into their hands to secure the *crown:* sin will lie at their own door; for, "the door of *faith*" has been or will be opened to "every creature:" and Jesus says, "I am the door: by ME if any man enter in, he shall be saved" (John x. 9).

Paul shows that "the law of faith" (Rom. iii. 27), by which Abraham was justified, is left in full force; so that "he that believeth not shall be damned"—*condemned* (Mark xvi. 16). Thus blessings consequently still hang on the condition of "the obedience of faith" by him who has received the antecedent blessings. Again I say, God's promise and oath has been or will be fulfilled to the letter to "every creature"—to every soul of Adam's race; but that promise and oath does not convert man into an irresponsible machine. Man cannot escape responsibility for the use he makes of antecedent blessings; for the misuse of them is *loss*, or a failure to secure the consequent blessing promised to "FAITH that *worketh* by love" (Gal. v. 6). ED.

THE FEARS OF MEN OF THE WORLD.

The signs and events of the age cause much anxiety and wonder to many. Want of acquaintance with prophecy, and love of this present age fills them with fears as to what is coming on the earth. They strive to quiet their minds with the idea that by some human wisdom better days will come. Preachers too often encourage this vain hope from a want of a better understanding.

If they would lay hold of the Bible and its prophetic utterances, they would have the needed eye-salve, by which they would discover the history of this world as mapped out by inspiration two thousand years since.

In Daniel 2d, we have described what may be called four universal monarchies, or kingdoms—the head of Gold, which is Babylon: the breast and arms of Silver, or the Medo-Persian kingdom: the belly and sides of Brass, or the Grecian kingdom: the legs of iron, or Roman kingdom: then the feet and toes, or the Roman kingdom in its divided state, which divisions occurred in the fifth and sixth centuries, and have since that time increased to a multitude of lesser divisions. *In* this divided state of the fourth, or Roman kingdom, when there are many divisions into kingdoms, and when though they "mingle with the seed of men," by the various sovereigns intermarrying with each other's families, but cannot for all that "cleave one to another;" then, in those days "shall the God of heaven set up a kingdom," or the fifth universal monarchy, which is to "fill the earth and stand forever." To prepare the way for this last monarchy, or Kingdom, "a stone rent from the mountain [so the Septuagint reads] without hands" is to smite the feet and toes of the image, "which were of iron and potter's clay, and *at last* break them to pieces." The smiting process is first, but "at last" [Septuagint] the breaking takes place; and after those monarchies are destroyed, the kingdom and empire of God will be fully developed and fill the whole earth.

The *stone*, it seems probable, represents, at first, the Kingdom of God in its embryotic state, as embodied in the principles which were to act upon the thrones of despots by a continuous smiting, till under the power thereof the whole system of despotic governments, whether civil or ecclesiastical, shall be broken to pieces and be carried away like the dust of the summer's threshing floor: then those principles are to have a final embodiment in the actual establishment of the kingdom of God that is to succeed the present monarchies of the eastern world.

The stone was rent from a mountain without hands; indicating that it was a work dependent more upon God than any agency he might employ. It was rent from the mountain not in the time of either of the *universal* monarchies, but in the divided state of the fourth; it was at

that point in the prophecy the stone was seen rent from its lofty height. Is it not highly probable that the stone represents the principle of man's individual responsibility to God—his right to think, and to speak the convictions of his own mind untrammeled by civil or ecclesiastical despots? A long night of darkness had hung over the world on this subject; so deep was it that in the 12th, 13th and 14th centuries it was death to read the Scriptures in the language of the people. The great principle of man's right to read, to think and speak, responsible to God alone, was "rent" out by the Reformers, as God's instruments to smite the image upon what was at that time, and still is, its feet. That principle is a living, active, unyielding, and mighty engine, in the hand of God, to smite every species of despotism, till "at last" the image shall be destroyed and no place found for it. That principle has stood as a continual rebuke to tyrants here and elsewhere. It has acted with such power on the European Despotisms as to shake at times every throne in the old Roman Empire; all of which are as certainly to crumble to dust as that prophecy cannot fail. All men see that those monarchies are falling; but few see that prophecy foretold that it should be so: nor do they see what is to follow their fall: they think it is to be Republicanism: but prophecy will develope another destiny for Europe and the world.

Here I call attention to the prophecy of Haggai. chap. ii. 21, 22: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Now see verse 6 and 7. "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come."

Here the state, both ecclesiastically and civilly, of the nations is described: shaken to pieces—not knowing what to do with themselves—desiring a deliverer—but ignorant where he is to come from, and yet he appears. Paul, in his Epistle to the Hebrews, applies this prophecy to the time of the establishment of the immoveable kingdom of God (Heb. xii. 26–28); or, in other words, to the second advent of Christ, when the kingdoms of this world are to become the kingdom of our Lord and his Christ, whose "reign" is to be "forever and ever." ED.

AN INQUIRY ON MATT. XXVII. 52, 53.

What are your views of this passage? It reads: "And the graves were opened, and many bodies of saints which slept arose; and came out of the graves after his resurrection, and went into the holy city and appeared unto many." It has long been my view, that these saints, who arose immediately after Christ, ascended with Him as an escort to heaven, and will come with him when He makes his second advent; for He is to come with "ten thousand of his saints." Light and truth is my object. M.

RESPONSE BY THE EDITOR.

The expression "ten thousand" is used as implying a multitude, and is not used for a definite number, as will appear by consulting the several places where it occurs in the Bible. The term "saints" signifies "*holy*," or "*holy* ones." The Greek word is *eagios*, and is spoken of the Spirit of God—the *Holy* Spirit—of "*holy* men;" "*holy* angels;" "*holy* city;" "*holy* places," etc. The simple expression therefore, "ten thousand of his saints," proves nothing as to their being resurrected men. Besides, the Saviour says, "When the Son of Man shall come in His glory, and all the *holy angels* with Him," etc. (Matt. xxv. 31). This shows who the *saints* are who accompany Him on his return from heaven: it is the holy angels, Moses says, "The LORD came from Sinai, . . . He came with ten thousands of saints." (Deut. xxxiii. 2). This could not refer to *resurrected* men, but to holy angels, who attended at the giving of the law at Sinai; for, the Apostle tells us, angels are "all ministering spirits," and that the law was the "word spoken by angels." (Heb. i. 14; and ii. 2). The term saints is common to all holy beings, and simply signifies *holy*.

In addition to this, John, the beloved Apostle, who wrote his Gospel somewhere between A. D. 68 and 86, or more than thirty, and perhaps fifty years after our Lord's ascension to heaven, declares, "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man, who is in heaven." (John iii. 13). This verse is clearly parenthetical, being inserted by the Apostle, not as a part of the discourse of Jesus, but as his own comment on the words of Jesus.

If ten thousand are claimed to have been raised, after Christ's resurrection, David would

be likely to have been *one* among them; and if they ascended to heaven with Jesus, David must have gone up with them. But on the day of Pentecost Peter said, "The patriarch David is both dead and buried, and his sepulchre is with us unto this day." He adds, "David is *not* ascended into the heavens." (Acts ii. 29, 37).

If these things are so, what ground have we for concluding that any resurrected ones ascended with Christ? I see none, even admitting that "many *bodies* of the saints which slept arose and came out of the graves after" Christ's resurrection," etc. But I have long been satisfied the text itself is an interpolation. The internal evidence is against its genuineness, which I might enlarge upon, but pass it for the present. In the next place, there is no other record of such an event anywhere else in the Bible. If true, can we suppose such an event would have no further clear statement of the fact? If no other of the Evangelists should notice it, at all, would not Paul have appealed to it, when contending for the resurrection of the dead? Would he not have made some mention of it when he said, "Christ the first fruits; *afterward* they that are Christ's at his coming"? A strange omission, if the text Matt. xxvii. 52, 53 is genuine. It has puzzled the learned Commentators. Dr. Adam Clarke, after briefly noticing the text, says:

"It is difficult to account for the transaction mentioned in verses 52 and 53. Some have thought that these two verses have been introduced into the text of Matthew from the Gospel of the Nazarenes; others think the simple meaning is this: By the earthquake, several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Why the graves should open on *Friday*, and the bodies not raise to life till the following Sunday, is difficult to be conceived. The place is extremely obscure."

Yes, it is "obscure," and the account, to my mind, is *clearly* a human addition, without Divine authority, and has on the face of it its own refutation; it is too blundering a statement for any man of an independent and discerning mind to credit; specially, when weighed with the other testimonies I have presented.

"UNIVERSALISM."

Some persons think the Editor responsible for sentiments that sometimes appear in this Magazine favoring what is known as "Universalism." This is unfair, as the notice stands on the title page, every issue—"In no case will the Editor be responsible for the sentiments of correspondents." Nor must it be supposed that he indorses every expression in "*Selected*" articles, but only the *general* sentiments of such articles.

THE EDITOR of this magazine believes that God has made ample, or universal, *means* for the ultimate salvation of every soul of man, and has determined that each and every one of the sons and daughters of Adam shall have the knowledge of his love and the means provided for that salvation, and that no one will ever perish, as a final state, until those means are fully laid before him and ample opportunity given for each to secure the final salvation: and that God's "due time" (1 Tim. ii. 6) for that purpose will come in this life or in a future one, the Editor has no doubt, any more than he doubts the existence of God himself, who has *sworn*, "As *I live*, saith the Lord God, I have no pleasure in the death of the wicked" (Ezek. xxx. 12). This being true, "the Lord God" will make known to every man, woman, and child, the means provided for their securing an endless life, and "endure with much long suffering," even those who abuse His mercies, "not willing that any should perish" (Rom. ix. 22, and Pet. iii. 9). Yet man's free-agency, or will, must not and cannot be violated; for that is to destroy his manhood and convert him into a mere machine: hence, "If we sin *willfully after* that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a *certain* fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. x. 26–27). "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Spirit, and have tasted to good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. vi. 5-6).

But it is impossible for any child of Adam to commit these sins till they have the knowledge of "the only true God and Jesus Christ:" hence, every one must have that knowledge before a final salvation, or condemnation to an irrevokable death. ED.

Carnal hearts are apt to think they are as good as they should be, because they are not so bad as they have been.

Lecture on the New Testament.

BY ROBERT YOUNG, LL. D.

The Didactic or Doctrinal Books.

(*The Different Systems or Types of the Apostolic Doctrine.*)

In a previous lecture the twenty-seven books of the New Testament were divided into *three* classes, consisting of five historical, twenty-one didactic, and one prophetic. Having considered at some length the first class of these, viz., the historical, comprising the four Gospels and the Acts of the Apostles, we now proceed to consider the *second* class, the didactic, which, as already remarked, are twenty-one in number, written by five of the apostles of our Lord (Paul, James, Peter, Jude, and John); and that during a period of eighteen years, or between the years 52 and 70 of the Christian era.

But before proceeding to an examination of the structure and contents of the separate epistles, it seems desirable and necessary, and may be useful, to glance a little at the general phenomenon of the original development of apostolic theology. Yet, if from this point we look upon the New Testament *as a whole*, we see in it a most beautiful organism. The historical books form the foundation, the twenty-one didactic the edifice itself, and the one prophetic Revelation is the dome. Or, to vary the illustration, the first class is the root, the second the branches, the third the ripe fruit. The three classes bear the same relation to each other as do conversion, sanctification, and glorification. The substance —the beginning, the middle, and the end—of the whole is Jesus Christ. In the Gospels he walks before us in bodily presence; in the Epistles, he exercises an invisible but all-prevailing energy; in the Revelation he re-appears visibly, not indeed in his old estate of humiliation, but in one of most glorious exaltation and unending triumph.

Christianity is primarily, not *doctrine*, but *life*. It came into the world as a divine saving fact, a new moral creation. In each individual believer also it exists, first, in the form of life, or the communion of the whole man with God, through Christ. The measure of this divine life—not the amount of his theoretical knowledge, or of his practical morality, or of his feeling, separately considered—is the measure of a man's piety: and perfect communion with God is perfect religion. Christianity is not an abstract theory, but something experienced in actual life. It comes before us not as a logical or scientific system, but in an humble, unpretending, yet intelligent form. The Bible is not intended to be a work for the learned, but a book for the people, for all men, and for all ages.

Christianity, it has been well said, entered the world, not as a written letter (like Judaism), but as a creative fact, a life-giving spirit. The personal *Word of God* communicated himself through the oral or spoken one. But he himself wrote nothing, for he had something more important to do, even to form matter for writing, which yet, according to the Apostle John, could never be fully written or described. Nor did his apostles, whom he left behind him, begin with the writing of books (having received no specific instruction or direction on this point), for the earliest extant epistle—that to the Thessalonians—appeared only in the year of our Lord 52, or nineteen years after the ascension of Jesus, and fourteen years after the conversion of Paul, its writer.

The New Testament, therefore, as a written volume, is not the *principle*, but the record, of Christianity; it is not the *ground*, but the product, of the Church of Christ, which had already firmly established itself in the earth. The Epistles were called forth, evidently from time to time, by the exigencies of the churches. As the apostles could not be present at once in all the churches, when matters of more or less importance arose in any of them that required their consideration or advice, they could only give these by sending delegates, with sufficient authority, to settle the differences, or by sending letters of advice and counsel regarding the matters in hand. But the Divine wisdom of the head of the church so ordered it that these incidental epistles, written on the spur of the moment, have answered for all ages of the Church; and, as a plain matter of fact, cover the whole province of faith and practice, when properly understood and applied. The most subjective epistle among them is also, at the same time, the most objective, and the most strictly individual one is absolutely universal.

The apostolic epistles serve not so much to awaken spiritual life, as to nourish and strengthen it, since they were expressly written for the use of believers, not of unbelievers. As all Christian doctrine rests on the life-facts of the Gospels, so it seeks to reproduce itself in new light, and new acts flowing from it. Hence all the apostolic

epistles, without a solitary exception, have not their doctrinal but their ethical or hortatory part, and this not merely or cursorily at the close, but everywhere closely interwoven with, or immediately attached to, the exposition of the doctrine, which is thus at once both the fruit and the seed of the spiritual life.

The common source of the teachings of the apostles was partly outward and external, and partly inward and spiritual. It was partly the objective history of the Saviour himself, of most of which they were contemporaries and eye-witnesses, and partly the subjective enlightenment and illumination of the Spirit, which enabled them to understand and appreciate the actions and teachings of Jesus. The common subject of their teaching is the *person* of Jesus, the promised and long-expected Messiah and deliverer, and the *Divine life and salvation* manifested in him, secured by his revelation of the Father, and also by his death and resurrection, shaped into a Church or assembly of redeemed men, to be at once a means and a fellowship of salvation, communicated to the individual believer through faith and the use of the word and sacraments, all working towards his conversion, justification, and everlasting happiness, and fully developing itself in the glories of the second coming at the consummation of all things.

These are the alone essential articles of faith, and in all these, James, and Peter, and Paul, and John agree. They are all animated by the same spirit, and aim at the same end. Yet, as they testify of themselves, "unto every one of us is given grace according to the measure of the gift of Christ;" that is, to each of them it was given for a particular purpose, and within certain limits, according to the wants of the Church, and the will of the Lord. For real *unity* should not be confounded with mere *uniformity;* on the contrary, all living unity involves diversity, multiplication and fulness. And so it is with the phenomenon of apostolic unity in doctrine, and we must carefully guard ourselves against expecting or attempting to find a stiff and lifeless orthodoxy, which takes no account of the diversified gifts, and graces, and attainments of its human authors and instrumentality.

The peculiar forms or shapings of Christianity found exhibited in the writings of the apostles we call different systems or types of apostolic doctrine. Christianity, in one aspect, may be regarded as a great mould, into which we are being delivered, and are thus moulded into the divinely prepared and appointed pattern and image; but, in another aspect, Christianity may be looked upon as the metal or material that is to be poured into the natural mould already formed by birth, training circumstances, and leanings. It is in this latter aspect that we think the best view may be had of the influence of Christianity upon the apostles, and the form which it received after being accepted by their judgments and hearts.

One particular, however, must be distinctly brought forward, and constantly borne in mind, viz., that the diversities arise mainly from their various modes of conceiving and expressing the relation of Christianity to the two great religions of the old world, Judaism and Paganism. As all the apostles were Jews by nation and religion they naturally brought their new principles of life into connection with their former religious views, and then applied it in different ways, according as they had to deal with their fellow countrymen the Jews, or with their heathen neighbors. Christ had told them: "I am not come to destroy the law or the prophets, but to fulfil;" yet this very expression implies at once a unity and a difference between Judaism and Christianity. They are both covenants of the same Lord, and for the same end; but the one is simply a preparation, and the other a completion;—the one is the religion of authority, the other of freedom. Christianity is at once an organic growth out of Judaism, and a new creation; and it is essential to a sound Christianity to combine these two views—the unity and the difference of the old and the new revelation, and to place both of them in close connection with each other, and yet allow each to maintain its peculiar characteristics. The denial of such a distinction and difference is *Ebionism*, as the denial of the unity of the two is *Gnosticism*.

This twofold relation may also be viewed from at least two distinct positions: the one of which gives the chief prominence to the conception of the unity, while the other gives it to that of the distinction. The first view-point, which shows Christianity pre-eminently in harmony with the religion of the Old Testament, was naturally most congenial to the first and old apostles, such as Mathew, James, Peter, Jude, and John; the second view-point, which considers the Gospel chiefly as a new creation, and a spirit of absolute freedom, was best adapted to the younger men, such as Stephen, Paul, Barnabas, and Luke, who were disposed to labor among the Gentiles.

Thus arose what we may call the *Jewish*-Christian Theology, and the *Gentile*-Christian Theology. These two continued until the destruction of Jerusalem, when they began gradually to lose themselves in a third view, which we might call the absolutely Christian, or the ideal theology of John.

In a word, then, we may distinguish, in the development of Christian doctrine among the apostles of our Lord, two, three, or even four types, corresponding substantially to the four Gospels, e. g., the *Jacobean*, so called from the Apostle James; the *Petrine*, from the Apostle Peter; the *Pauline*, from the Apostle Paul; and the *Johannean*, from the Apostle John. The *Jacobean* prevailed in the Jewish mission, whose centre was Jerusalem; the *Petrine* in Babylon and Mesopotamia, where Peter resided; the *Pauline*, in the Gentile mission, whose centre was Antioch; and the *Johannean*, in Asia Minor, the centre of which was Ephesus, the last scene of the labors of John. On a close examination of Matthew's Gospel will be found to bear substantially the Jacobean type, Mark's the Petrine, Luke's the Pauline, and John's, most naturally, the Johannean.

The distinction of the two great tendencies noticed above, the one of which was more strictly *conservative*, and the other decidedly *liberal and progressive*, was first brought out by the proto martyr Stephen, a forward Hellenist, skilled in the Scriptures. By him the Christian doctrine was formally put into conflict with *Phariseeism*, whereas hitherto it had been at issue chiefly with *Sadduceeism*. His bloody death only enlarged the circle of this tendency, for out of his ashes sprang the Apostle Paul, whose life-long energies were given to it, till its triumph was secured. Soon the half-pagan Samaritans received it from Philip the Evangelist, who probably also was a Hellenist, like Stephen himself. Philip's labors were concurred in by Peter and John, but without any mention of James. The missionary energy of the Gentile church of Antioch, in conjunction with the reception of Cornelius, convinced even the Jewish church at Jerusalem (with the exception of a few "false brethren") that circumcision is nothing, and uncircumcision is nothing, but a *new creation* is all in all for a Christian man. The Council at Jerusalem, A. D. 50, acknowledged the difference of the two views, and condoned it, and both parties were left to work in their respective spheres of labor without formal let or hindrance. This state of matters continued, as already remarked till after the destruction of Jerusalem, when the great body of the church coalesced into a compact organic unity, of which we have said John was the type.

Jewish-Christianity, then, is the Christian religion, viewed mainly from the standpoint of law, authority, and the objectivity; while *Gentile*-Christianity is the same religion considered and expressed as gospel, freedom, and subjectivity. The one is mainly conservative, the other progressive, and the theology of John is the harmonizing link and bond of both.

The *Jewish*-Christian system looks upon the New Testament as the fulfilment and completion of the Old. But the Old Testament itself presents two distinct aspects: that of law and that of prophecy. The Epistle of James (and the Gospel of Matthew) manifest a preference for the first, or purely legal aspect, while the Epistles of Peter (and the Gospel of Mark) incline to the second or prophetic aspect. The legal type is more anthropological, the prophetic type is more Messianic. Hence in James the doctrine of the *work* of Christ is much less pronounced than in that of Peter. James clings more to the moral law, whereas Peter sees in Christianity (above all other things) the fulfilment of Old Testament prophecy, as is manifest from every one of his discourses recorded in the Acts of the Apostles, as well as from his epistles. Peter thus stands as a kind of a connecting link between James and Paul, some of whose didactic sayings, at first sight, appear otherwise almost irreconcilable.

The relation between James and Paul may be stated in a few words: James proceeds to reason from without, *in an inward direction*, from the phenomenon to the principle, from the circumference to the centre, from the fruit to the tree. Paul, on the other hand, exactly reverses the process, and proceeds from within, *outwardly*, from the principle to the phenomenon, from the centre to the circumference, from the root to the fruit. Paul's view is perhaps more philosophic, fundamental, and deeper than James's; yet the latter has its own proper office, and its real practical value, as a corrective to an imperfect understanding of the former.

The *Gentile*-Christian type is specially exhibited in the epistles of Paul, the great apostle of the Gentiles, and in the writings of Luke the Evangelist, his constant companion. The centre-points in this type of doctrine are: "the great want of salvation before Christ," and "the full

supply of salvation in Christ." With Paul, "before Christ, and out of him," is the reign of sin and death; "after Christ and in him," is that of righteousness and life. *There* he sees the letter that killeth; *here* the Spirit that giveth life, *here* is bondage and curse; *there* is freedom and sonship. Hence it is that Paul opposes no error so vehemently and so continuously as Judaizing, which would degrade Christianity to the former level of bondage and childhood.

Yet this apostle does not neglect, or at all undervalue, the religious connection of Christianity with the religion of the Old Testament. He calls the law a "pedagogue, or a child-conductor *to* Christ, or rather, *up till the time* of Christ, for it is very doubtful if the law, by itself, ever led any one to Christ; and he also describes the Gospel as being foretold and promised by the prophets of the Old Testament.

There is, therefore, a connecting link between *Saul* the Jew and *Paul* the Christian, in the idea of "righteousness," which forms the centre and fundamental principle of his system of faith and morals. The attainment of righteousness is, with Paul, the chief end of man, to which he should ever press forward. Two kinds of righteousness, however, are to be distinguished; the one, Man's own righteousness, or that of law and works; the other, God's righteousness, or that of faith. The divine act, by which we come into possession of this latter, is called "justification," a counting or reckoning for righteousness. All this is evidently founded on the notion of a judicial process: the holy and just God is the Judge; his law is the accuser; the sinner is the accused person; conscience is the witness, Christ is the Advocate; the work of Christ is the price of deliverance, faith is the instrument or medium by which the work is laid hold of by the offender, and appropriated as his own.

The justification itself is both negative and positive: the one respecting the pardon of past offences, the other the communication of righteousness to the penitent, believing sinner. In short, no other apostle has given us so thorough an exhibition as Paul of the doctrines of sin and grace, of the law and the gospel, of the eternal conception of the plan of redemption, and its temporal unfolding of the person and work of the Saviour, of justifying grace and Christian life, of the Holy Spirit, the Church, and the means of grace, of the resurrection of the dead, and the consummation of all things. In the short compass of his Epistles, he has crowded together more genuine spirit, more profound thought, and truer wisdom, than are to be found in the whole mass of classical, or even of post-apostolic Christian literature. Already eighteen centuries have labored to expound his writings, and it is not yet exhausted. Where is there a single production, in any department of literature, which has so stirred, enlightened, enlivened fertilized human minds as the single Epistle to the Romans? *Not one!*

But we must hasten to offer a very few remarks on the *fourth* type of apostolic doctrine, viz., the *Johannean*, or the ideal and absolute Christian. This apostle, leaning on the bosom of the God-man, became, as it were, a second Jesus, the tender, susceptible, reflecting, and contemplative apostle of love. His whole system of faith and morals is *Christological*, in distinction from the *anthropological* view of James and Paul, which begins with human need, or the conception of "law" and "righteousness." In this respect, John rather coincides with Peter than with James. According to John the fundamental law of *objective* Christianity is the "perfect self-manifestation of the Father in the Son," or the incarnation of the Word of God for the life of the world. And so also with him *subjective* Christianity consists in "the vital union of the believers with God in Christ," or the thankful reciprocal love of the redeemed with the Redeemer. With John all centres in love. The act of creation is one of love. The law and the promises are the revelations of his love. So also the love to God and man is, with him, the sum of all duty and of all virtues on our part. And does not this affection lie, in reality, at the base of all the teaching of all the apostles? Is not *this* the connecting bond by which all the representatives of apostolic Christianity are bound in inseparable unity, notwithstanding their diversity of talent, education, and modes of thought?

In a word, then, James may indeed be called the apostle of "law and obedience;" Peter of "promise and hope;" Paul of "righteousness and faith;" John of "incarnation and love;" but even James makes love the queen of the law, and Peter is most beautiful and lovely in his enthusiastic devotion to Christ and to his flock, while love is with Paul the "bond of perfection," the most precious of all spiritual gifts, the greatest in the triplet of cardinal Christian virtues, because, being the highest form of union with the Godhead, it never ceases, while tongues and prophecy fail, faith is exchanged for sight, and hope is lost in fruition.

John's doctrine is by no means so completed and developed as is that of Paul. It is rather stretched out in an extremely artless form, in few but grand ideas and antitheses, such as light and darkness, truth and falsehood, spirit and flesh, love and hatred, life and death, children of God and children of the devil, Christ and Antichrist. Still, after all, it is the highest and most ideal, the one to which, indeed, all the others lead, and into which, as a simple matter of fact, they all merge at last, for God himself is LOVE. (*See Neander, etc.*)

Having said thus much on the origin and nature of the different systems or types of apostolic Christianity, we submit a few remarks on the best mode of studying the Epistles, and the leading principles of their interpretation, for the use of the intelligent inquirer.

I. We have *first*, then, to consider the best mode of studying the epistles of the New Testament; and the *first* thing we would suggest is, that the student, having fixed upon some particular epistle, should make a point of reading the whole of it *at one sitting*, without any regard to the ordinary division of chapters and verses. This reading should not be cursory and casual, but diligent and systematic. It should be with a close attention to the scope and tenor of the whole. We must not pick out a verse here, or a word there, and ground a doctrine thereon. We must strive to find out what is the main subject and tendency of the whole epistle; or, if it has several parts and purposes in it, not depending on each other, nor in subordination to one chief aim, we must strive to discover what these different matters are, where the one is ended, and where the other begins, marking the boundaries of each.

After having thus read over the whole epistle at one sitting, *at least twice*, and having gathered for himself a general idea of the whole, the student should next ascertain, if possible, such particulars as (1) Who the writer is? (2) When and where it was written? (3) To whom it was addressed? (4) What was the particular state of the parties at the time they were addressed? physically, mentally, morally, and spiritually?

A full understanding of these points, though not essential, is nevertheless of real importance and value in the thorough examination of the epistle; for though the *general* design of the whole of Scripture is the instruction of the world and the edification of the Church, in every age, still there was an immediate and specific design in regard to every book; and a knowledge of this design cannot but be of great and real value.

These things having been ascertained, as far as possible, the student should next endeavor to put himself in the position of one of those to whom it was originally addressed, bearing fully in mind the above mentioned particulars, and should again read the whole anew *at one sitting* as before. I am perfectly sure that the student of Scripture, who shall faithfully pursue this method of study, will arrive at a clearer conception of the whole than could ever possibly be reached by one who does not so study it, though he should have spent toilsome years in consulting commentaries of all ages and of all countries.

II. But, second, we have to consider a few of the leading principles of interpretation.

First, then, we should remember that the meaning of Scripture is not to be determined by modern notions and systems, but we must cast ourselves back into the very times and places, and realize the very ideas and modes of thinking of the writers themselves.

Second, we should remember that there are many things recorded in the Scriptures that are not for our imitation or approval, but are rather beacons for our warning and avoidance. This arises from the Scriptures being so much of an historical nature, containing accounts of the opinions and actings of men, of all characters, good, bad, and indifferent, not one of whom was perfect.

Besides, we should remember that authority is not attached to any and every particular passage of Scripture; it is "the teaching" of Scripture as a whole that is authoritative, not that of any and every particular verse, clause, or section.

Thirdly, we should remember that when any doctrine is to be proved from Scripture, it should be attempted chiefly, if not entirely, from those passages where it is purposely discussed, rather than from those where it is only incidently mentioned.

Fourthly, we must remember that in applying the Scriptures in proof of any doctrine, it is needful to ascertain if all that was *meant* by the writer be actually *expressed*, or if not expressed, what it is that is necessarily implied to complete the passage, e. g., Rom. x. 9.

Fifthly, we must remember that no article of faith can rest solely on a metaphor, parable, or single obscure or figurative text.

Sixthly, we must remember that the Scriptures

often speak of God after the manner of men, which, nevertheless, is to be understood in a sense worthy of God, who is a "Spirit."

Seventhly, we must remember that nothing can be a doctrine of Scripture that is contrary to reason. If such appear to be the case, we should suspect our own interpretations of Scripture, and re-examine them accordingly.

Eighthly, we must remember that the Hebrew and Greek languages have some peculiar idioms of their own, which must be fully ascertained before we can decide with confidence.

Ninthly, we must remember that the Scriptures are not written scientifically, and in a guarded legal way, but for the multitude, and in popular form, using the popular language of every-day life, containing elliptical and other expressions that are found in all similar works of the same time and place and character.

Tenthly, and lastly, we should remember that we ought not to put into the earlier writings of the Old Testament, teachings which, true though they be, are chiefly, if not exclusively, of the New.

In now proceeding to a close examination of the apostolic epistles, those of the Apostle Paul —the youngest, but not the least, of the whole band—present themselves first for our consideration, not only from their position in the English version of the New Testament, but also from their relative size and importance, as well as from the fact that Paul was the first of the apostles who ventured to communicate, in a written form, to his converts and the church at large, his views on the various points of doctrine and practice that were beginning more or less to agitate the minds of Christian men. As has been already indicated, the doctrinal tendency of Paul was decidedly liberal and progressive; that of James strictly conservative; that of Peter much less so; while that of John was so decidedly idealistic, that it eventually formed the ground on which all parties met at last in one. As might have been expected, the progressive element was much more energetic than the conservatory; and hence we find Paul, its acknowledged leader, not only entering first into the field as a didactic and controversial writer, but continuing to do so for a period of fourteen years, from the year 52 till A. D. 66, during which he wrote no fewer than fourteen epistles, while James only wrote one, Peter two, and John three.

[*To be concluded.*]

Christ is our truth; we embrace him.

DAN. IX. 24, CONSIDERED.

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish *the* transgression, and to make an *end* of sins; and to make reconciliation for *iniquity*, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to *anoint* the Most Holy."

Was all this fulfilled at the Lord's first advent? Will it not rather be so at his *second*, when "the Redeemer shall come to Zion, unto them that turn from transgression in Jacob;" when he shall "arise as the Sun of righteousness, with healing in his wings," for all Israel's wounds and bruises, and putrefying sores; healing for the vices and ignorances of all heathen nations; healing for the world's curse, and for creation's groans and misery?

In verse 24, the expression "are determined," is more strictly "are divided;" this may relate to the seventy weeks being a period of time divided out, as it were, from the whole course of ages, for God to deal in a particular manner with the Jews at Jerusalem: or it may refer to the period being itself divided into parts.

Daniel in his prayer, in addressing God, had constantly spoken of Israel as "*thy* people," "*thy* holy city;" but the angel Gabriel, in the reply, takes them up simply as Daniel's people, "thy people," "thy holy city," &c., as though God would intimate that *until* the *everlasting righteousness should be brought in*, He could not, in the full sense, own them as *His*.

The various things spoken of "to finish *the* transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness," are all I believe future. I do not regard any of them as referring strictly to the work of Christ on the cross, (although we, as believers in Him, know that many of these things have a blessed application to us); but it appears to me that they all belong to the time of Israel's blessing,—when the preciousness of the blood of Christ shall be *applied* to those "who are spared of them:" when "thou shalt call me, My Father; and shall not turn away from me," Jer. iii. 19.

I believe that "to seal up the vision and prophet," means this—to give the seal of confirmation to the vision by the issue of events as predicted; and in the same manner to confirm the prophet by the fulfilment of those things which God has spoken through him.

The expression "to anoint the most Holy" (or rather, "Holy of holies") has often been taken, as I am well aware, as referring to our blessed Lord. This I believe to be an erroneous applica-

tion of the words: the expression does not in a single case in any other passage apply to any *person*, but always to the most Holy place of the Tabernacle or Temple, or else to things such as sacrifices, which were "most Holy." Here, I believe that it simply refers to the most Holy place, the sanctuary of God, which, in the days of Israel's blessing, will be set apart and owned by God as peculiarly his. "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore," Ezek. xxxvii. 27, 28; that sanctuary which the Spirit of Glory and of God will take possession of by the east gate, and so will be *anointed*, Ezek. xliii. 1–7.

"These, then, are the objects of hope, all belonging to Daniel's people."

"*The* transgression" that will fill up and end the measure of Israel's *national* sins, will be the worshipping "the abomination that maketh desolate," spoken of by Daniel the prophet, Matt. xxiv. 15, "standing where it ought not," Mark xiii. 14, viz., in the temple of God,—the image of the beast, Rev. xiii. 14, 15; the *iniquity* is the iniquity of Israel, for which the Lord has been so long wroth with the *nation*, Isa. lvii. 17; but "in those days and at *that time*, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the *sins of Judah*, and they shall not be found: for I will pardon them whom I reserve," Jer. l. 20. The Lord will become Israel's *everlasting righteousness*, Jer. xxiii. 5–8, Jer. xxxiii. 16, when he saves the nation with "an everlasting *salvation*, world without end," Isa. xiv. 17, and sets up his throne in the Holy City amidst the holy people, Zeph. iii. 14–17.

Then shall the *sealing up* of the vision in the prophet Daniel (xii. 4, 9) be *opened* and ended, Rev. xxii. 10, Rev. i. 3: and if, for the reason assigned, we may not say the *anointing* relates to God's holy King of Zion, (a *person*), though we know he is then to be *anointed* "with the oil of gladness above his fellows," Psa. xlv. 7; we see the *anointing* will include the *re-anointing* with fresh oil (Psa. xciii. 10), the holy people (as a nation), of whom it is written in Isa. x. 27, "And it shall come to pass in *that day*, that his" (Antichrist's) "burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the *anointing*."

The *day* spoken of is that in which the Lord will "overturn, overturn, overturn," and wrest his diadem from the "profane wicked Prince of Israel, whose day is come" when iniquity shall really and truly have "*an end*," Ezek. xxi. 25–27; and the Redeemer's *kingdom* of *righteousness* shall be brought in and established for ever. It is "that day" in which "a fountain shall be opened to the house of David and to the inhabitants of Jerusalem, for (national) sin and uncleanness," Zech. xiii. 1; and "He will cleanse their blood," which is as yet "not cleansed," Joel iii. 21.

Then shall "the days of vengeance" which the Jews imprecated upon themselves and their children (Matt. xxvi. 25) for crucifying the Lord of glory, be finished; and his people, "willing in the day of his power," Psa. cx. 3, shall say, "Blessed is he that cometh in the name of Jehovah," Matt. xxiii. 39: compare with Phil. ii. 9–11.

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INFANT SALVATION:

A QUESTION.

IN one respect the orthodoxy of the present day differs from that of a century ago. It no longer excludes infants from the number of the saved. Divine decrees, electing or reprobating, are no longer considered as holding sway over infant humanity. Babes *quia* Babes are saved. This is the generally believed, if not openly avowed doctrine. And two reasons at least can be conjectured as having contributed to bring about this result. First, a growing sense of the difficulty—the impossibility—of charging the Divine arrangements with the perdition of infants, when parental freedom, capacity of belief, the issues of life and death, are all wholly beyond their control. Secondly, the perceived necessity of in some way magnifying the Redeemer's triumph over that of the devil, whose works he came to destroy. This being easy of accomplishment if only the whole number of infant children which have been victims of infanticide or of those few who had been saved by faith. In a sermon lately preached by the Rev. J. Cynddylan Jones, of Bedford Chapel, London, the "new views" held by the orthodox were thus set forth:—

"I do not wish to deal upon any debateable land, but I wish to speak on a subject concerning which we are all agreed—that children are in a salvable state. But they have no faith, you say; whether they have faith or no, I believe children go to heaven, and I know unbelievers do not enter there. Faith is not so much an act as the habitude of the mind. We are told that

more than half the human race die in their infancy, and we wonder at Divine Providence—that it should be so. Some of us feel there is cruelty somewhere. Cruelty! No—it is the greatest mercy. God in his infinite love has decreed that children all the world over should die. Why? That He may be able to take some out of every nation, and kindred and people to heaven's glory. The Indian chief has children in heaven; the untutored savage has children from his own loins standing before the throne, and singing the praises of Him who died on Calvary; the cannibals of the South-Sea islands have their little children among the multitude there; angels have been journeying daily to the interior of Africa, before Moffat carried the everlasting Gospel there, and wafted children thence to the better land; China has been shut against the Christian Missionary, but not against the grace of God, souls were passing to heaven from Britain when our ancestors were painted savages roaming the woods. If it be true that more than half the human race dies in infancy, more than half the population of heathen lands are at the right hand of the Majesty in heaven! This lifts a great cloud of mystery which has been lying like an incubus on the heart of humanity. Why does God create so many, and so many are lost? My friends, the majority of the population of the world in every clime and in every age shall be saved?"

We wish to draw attention to all that is yielded by those who agree with the views thus enunciated.

First.—The larger number of the redeemed will have become so without having had any acquaintance with the Saviour in this life. Remembering that all infants since the world began must be included, there is a very high probability that far more than one-half of the human race will be so redeemed. Infanticide was the rule in all barbarous as well as civilized Pagan nations. The Greeks and Romans practiced it, and the slaves they held they did not rear upon their estates. Infanticide still reigns in China and India and all heathendom; while in Christendom the bills of mortality are regularly swelled by the infants in excess of all other ages.

Second.—The Bible says not a word specifically establishing a ground for this belief, that more than half the human race will be saved without having exercised faith here and now.

Third.—it is evident that the ultimate happiness of the race diminishes in proportion as infanticide and infant mortality is checked; consequently the progress of Christianty and of sanitary science is decidedly inimical to the everlasting welfare of mankind.

Here we may remark, that in view of the certain progress of Christendom and of sanitary science it would not be astonishing if an order of enthusiasts should be created whose aim would be to achieve with ease and certainty what the Missionary with pain and frequent misgivings labors to accomplish. Armed with the poignard and the deadly poison, and with more than Jesuitical craft and subtlety, these self-devoted men—taking their lives in their hands—might be expected to insinuate themselves into all, especially the most corrupt societies, happy "if by any means they might save some" by sending them prematurely out of the world, rather than leave them to grow up the inevitable prey of fatal evil influences. The hour of martyrdom would be sweetened by the recollection that during their lifetime they had rescued some hundreds of infants from everlasting wrath, and be sweeter still if, in their last moments, they could leap from the stake upon some gazing mother and plunge back again into the flames bearing an infant as a last trophy, to those brief and perishable fires.

Lastly, we remark,—That while such is the doctrine now held respecting the destiny of infants and the scope of the Redeemer's work, the same orthodox professors will not listen to anything which may be advanced suggestive of hope for the heathen world, grown up to man's estate, but never granted a knowledge of the 'way of salvation;' still less for those heathen in our midst who, although dwelling in a nominally Christian land, have been walled in by circumstances to influences as depraving and to ignorance as great as can anywhere be found in the wide world. With similar or even greater jealousy would the orthodox exclude that immense number of men in every Christian age and country, who manifest a real reverence for sacred things and cast oftimes a puzzled hopeless glance at Christian verities and Christian professors, unable to understand either the one or the other, while inwardly sighing for the mysterious initiation. Men, we say, who maintain through life an attitude of reverence towards the doctrine and of genuine partial kindness towards the people of Christ; while, like the Magi returned, they dwell in a far country, away from the mysterious constraining force of His presence and power.

All these classes of mankind, orthodox places outside the mediatorial kingdom, while it places within it countless millions of infants—who have had no moral probation whatever—who must necessarily be the subjects of training and

instruction in another world; for assuredly without faith they cannot be saved.

Our question is,—*Can orthodoxy remain where it now is?—Selected.*

The Departed Saints:

Or, Inherent Immortality and the Hope of the Gospel.

By inherent immortality I mean the widely prevalent opinion that all men possess deathless spirits; and the particular aspect of the doctrine to which I now direct attention, is the sentiment that believers *in death* are personally present with the Redeemer, in paradise or in heaven. I name both these localities because a distinction between them is recognized in current religious thinking, and among those who maintain the distinction, unanimity does not exist as to whether departed saints, in their disembodied state, are in paradise, merely, or in heaven itself —the former place (some might prefer to say *state*) being regarded, with respect to glory, as inferior to the latter, or as the ante-chamber leading to it. I remark, however, that whatever view is taken of this question, there is a very general agreement that the departed spirits of the good are with Christ.

By the blessed hope of the gospel, I mean, of course, the second "glorious appearing of the great God and our Saviour Jesus Christ." By it I refer to the consummation of the Master's promise—"I will come again, and receive you to myself." By it I designate the event which loomed up before the faith of a beloved Apostle when, seeking to pour comfort into the hearts of a sorrowing Church, he said—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

I present these two doctrines in connection for the purpose of remarking upon the obvious and irreconcilable conflict which exists between them as matters of Christian faith. Both views cannot exert their legitimate influence upon the same individual at the same time. This fact is matter of observation everywhere in Christendom —the reason for it ought to be misunderstood by none. To believe practically that "death is the gate to endless joy," is necessarily to feel little or no interest in the coming of the Lord and "our gathering together unto him" at his advent. On the other hand, to be profoundly impressed with the truth of the Bridegroom's return, and with the scenes of grandeur and glory which wait upon the coming of the day of God, implies a recognition of the truth that death is a foe whose dreary domains can never be pierced by the light of life until He comes who holds the keys of hades.

The danger that the notion of disembodied felicity should usurp the place which Christ's company ought to occupy in the faith of the Church, is more than hinted at in the following remarks from that able writer on the second advent, Rev. David Brown, of Scotland:—

"It is not enough that we believe the doctrines of Scripture numerically so to speak. We must believe them as they are revealed—in their revealed collocations and bearings. Implicit submission to the authority of God's word obviously includes this. If, then, Christ's second appearing, instead of being full in the view of the Church, as we find it in the New Testament, is shifting into the background, while other anticipations are advanced into its room, which, though themselves scriptural, do not occupy in Scripture the place which we assign to them, are we 'trembling' at the authority and the wisdom of God in his Word, or are we not rather 'leaning to our own understanding?'"

Several important items are stated in the foregoing. 1. The second appearing of Christ will be full in the view of any Church whose faith is conformed to the New Testament. 2. There is danger of shifting the doctrine of the advent into the background to make room for "other anticipations." 3. Mr. B. seems to concede that these "other anticipations" may be scriptural!

Of course the reader will infer that Mr. Brown has in view the popular idea of going to glory at death when he speaks of "other anticipations." This is the fact, and in order to keep the advent in the foreground, and death in the background, he does not tell his readers that death is "but the voice that Jesus sends, to call us to his arms." No—consistency will not permit him to talk in such a strain, popular though it be. Another extract will show the reader how *death* is viewed by Mr. B. He says:—

"The death of believers, however changed in its character, in virtue of their union to Christ, is, intrinsically considered, not joyous, but grievous—not attractive, but repulsive. It is the disruption of a tie which the Creator formed for perpetuity—the unnatural and abhorrent divorce of parties made for sweet and uninterrupted fellowship. The bliss of the disembodied spirits of the just is not only incomplete, but, in some sense, private and fragmentary, if I may so express myself."

Upon this I observe, that to some the thought of *sleeping* "in Jesus" has greater charms than a

state which involves "the *unnatural* and *abhorrent* divorce of parties made for sweet and uninterrupted fellowship," and in which the "bliss" of the saved is "incomplete, private and fragmentary!" Query: Where does the Bible tell us of the *re-union* of the *divorced* "parties" referred to by Mr. Brown? Theologians have a good deal to say about the immortal soul returning to re-inhabit the body, at the resurrection—but where does the Word of God talk thus? Echo answers, Where? Jesus does not say—I will bring him *down* from the land of spirits in the last day, but "I will RAISE HIM UP in the last day." Again I might inquire, Where does the Bible speak of bliss in a life beyond the present, except as it points us to "the far more exceeding and eternal weight of glory"—to the "fullness of joy" in God's presence and the pleasures forevermore at his right hand? These, blessed be God, are not imcomplete, but *perfect!* Neither are they *private*, for they shall be shared, in all their infinitude of joy, by the whole redeemed host of God's elect.

We have seen how Mr. Brown views death. In contrast to that, hear what he says concerning the coming of Jesus. We quote once more:

"But at the Redeemer's appearing all the redeemed will be called together, and *perfectly*, publicly and simultaneously glorified. It is necessary to point out the inferiority, in practical power, of the one prospect to the other, or to indicate the superior class of ideas and feelings which the latter is fitted to generate."

How grateful should we be for scriptual light concerning man's condition *in death*. *Everything*, with us who see the *truth* in this direction, hangs upon the resurrection of the dead, and this in turn hangs upon the coming of Jesus.—*Bible Examiner of* 1862.

THE TWO RESURRECTIONS.

REV. XX. 4–6.

Upon this passage Dean Alford, the eminent commentator, makes the following remarks: "I cannot consent to distort the words from their plain and obvious sense and chronological place in the prophecy, on account of any considerations of difficulty or any risk of abuse which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole church for three hundred years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors, who are among the first in reverence for antiquity, complacently casting aside the most cogent instance of concensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, where certain persons lived at the first, and the rest of the dead only at the end of a specified period after that first—if, in such a passage, the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave—then there is an end to all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which, I suppose, none will be hardy enough to maintain; but if the second is literal, so is the first, which, in common with the whole primitive church and many of the best modern expositors, I do maintain and receive as an article of faith and hope."

Those, then, who hold the doctrine of two resurrections, the one at the beginning, and the other at the end of the millenium, need not be disturbed when told that they are regarded as "eccentric," or "crazy;" for, according to the testimony of this distinguished scholar, they stand "with the whole primitive church and many of the best modern expositors."

Bishop Newton, also, after stating that the passage teaches "a particular resurrection preceding the general one at least a thousand years," goes on to say: "This prophecy, therefore, remains yet to be fulfilled, even though the resurrection be taken only for an allegory, which yet the text cannot admit without the greatest torture and violence. For with what propriety can it be said that some of the dead who were beheaded 'lived and reigned with Christ a thousand years, but the rest of the dead lived not again uutil the thousand years were finished,' unless the dying and living again be the same in both places, a proper death and resurrection? If the martyrs rise only in the spiritual sense, then the rest of the dead rise only in a spiritual sense; but if the rest of the dead really rise, the martyrs rise in the same manner. There is no difference between them; and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory, too, like those whom St. Paul mentions in 2 Tim. ii. 17, 18, 'Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some."

A proud heart and a lofty mountain are never fruitful.—*George Eliot.*

SERMON.

By Rev. J. Baldwin Brown, pastor of one of the Congregational (independent) churches of London, Eng., on the subject of Annihilation and Endless Misery.

LECTURE I.—PRELIMINARY CONSIDERATIONS.

(Delivered on Sunday Evening, Feb. 14, 1875.)

"The Son of man is not come to destroy men's lives, but to save them."—Luke ix. 56.

It is hard for me to express the sense which I entertain of the gravity of this profoundly difficult but profoundly important subject, on which I have undertaken to address you. The question of the future destiny of the impenitent is being, and is likely to be, increasingly pressed on the thoughtful consideration of those who care to think about their creed in the Christian church by the character and the tendency of the intellectual activity of our times, whose atmosphere we breathe, and whose influence we take in at every pore, and by the ideas which are dominant in the constitution and development of modern society. The doctrine of the eternal torment of those who die in sin, is the point on which probably the mediæval theology is most visibly and hopelessly breaking down. For it has now, blessed be God, become simply incredible to all who care to exercise their minds and their hearts about Divine things that the God whose love to the world can be measured only on Calvary, can bring into existence, generation after generation, countless myriads of intelligent beings, capable of suffering intensely, with a clear certainty that a vast mass of them must spend an undying existence in fearful anguish, for want of faith in a Gospel which but a few of them were permitted to listen to, and which still fewer of them had a chance of hearing, as Christ would have proclaimed it, in the full power of its love and its truth. The Calvinistic system of theology, which inherits from the Augustian, with a momentous difference, as I shall have to point out, hangs together very firmly. But it is breaking down at every point save one—its grand central affirmation, by which it strikes its root into the very core of Christianity. But this point which we have met to consider stands forth with peculiar prominence, seeing that it involves consequences of such tremendous moment to the character and the government of God on the one hand and to the welfare of the great mass of mankind on the other.

The heart and the intellect of the Christian church have been educated to an extent of which they have been little conscious during the past generations, by the rationalism which they so expressively mistrust, and that spirit of scientific inquiry which they so insanely dread. And it now seems clear, at any rate to the most instructed and open-hearted, that this vision must be closed, the vision of the great mass of mankind, the men and the women for whom Christ died, and whom on Calvary He gathered to his heart, passing out after a sad, struggling, sobbing life into a great waste of eternal darkness, where "*weeping and wailing and gnashing of teeth*" burden the shuddering air forever and forever. The church has for ages kept this vision studiously before the eyes of men as a powerful means of impressing and terrifying the ungodly, and of driving them by fear to seek safety within the only fold. But the time has come when it must be closed; it is too horrible; it presents the God of mercy as a fierce, stern Moloch; and it buries behind a murky cloud the radiance of that Love, which trod with weary, bleeding feet the path to Calvary; and there by one mighty, living sacrifice, made Life triumphant over Death forever, destroying the works of the Devil, and abolished his accursed reign.

The old doctrine of our stern theology has long been doomed, but during the last few years, through the flood of rational light which has been poured upon our theological systems, the decay of belief in it has been remarkably rapid. I am, I confess, amazed at the rapidity with which the ideas of the thoughtful in our churches on this great subject have been modified—if modified is the right word to employ. It rather seems to me as if our people, the young especially, had been cut adrift from their old moorings, and were floating hither and thither helplessly on the currents, in no small danger of being dashed in pieces against the rocks of negation, or swallowed up in the whirlpool of despair. One of our very ablest ministers, who is looked upon as a pillar, and who is understood to have adopted the theory of ultimate annihilation of the wicked, said to me some three years ago, when we were talking of the rapidity with which the old idea of eternal punishment was vanishing, "In ten years' time the great majority of our people will be either annihilationists or universalists." I did not agree with him then; I do not agree with him now. I am neither an annihilationist nor universalist; I do not think I can ever become the one or the other. The annihilationists seem to me to depreciate miserably man's constitution and experience on the one hand, and God's character and methods of government on the other; while the universalists seem to me to tamper perilously

with the freedom of man's will, and his control over his own destiny. I believe that a view may be taken of the future development of the universe of free spiritual being, which coincides neither with the one theory nor the other. It may be lamentably wanting, in the judgment of many, in the elements of dogmatic clearness and certainty; but it may yet express the clearest vision of those unutterable mysteries to which it is possible for us to attain under the present conditions of our existence; while it places us spiritually in a healthy, upright, attitude before the problem, and prepares us for the full solution of it, when we "*see face to face*," and "*know even as also we are known*," beyond the veil of death.

[REMARKS BY ED. OF EX.---Mr. B. seemed at a loss to know what is to be the end of the wilful rejectors of Christ. His difficulties seem to arise from a misconception, founded on the idea that some of the advocates of annihilation hold, that it is to be preceded by horrible torments not unlike in nature to eternal torments. I do not wonder he characterizes such an annihilation a "*miserable*" doctrine. In such a view the EDITOR of this Magazine agrees with him.]

To cast a doubt on the orthodox belief, that the Creator and Ruler of men has chosen by His sovereign will to elect an uncertain but a limited number of men to eternal life, to make them by His grace holy, and happy for eternity, while the rest, the great multitude of men, are, I will not say doomed, but left to bear the penalties of sin in the shape of eternal tortures—I say to cast a doubt on this orthodox belief is, with many whom I am addressing, equivalent to denying the truth of the Gospel, and handing over the ark of God to His foes. I would that my words were strong enough to induce them to believe that such a Gospel of the God who "is Love" has become incredible. Men in these days, and still more in the future days, *never can* believe it. Belief in it is no longer possible. To persist in preaching it, and to insist that your teachers shall preach it, is to drive men—the great world to which you preach—into open infidelity. How far the world has been already driven into infidelity by the preaching of such a Gospel, look around you and see. The attitude of science with relation to religion, which is one of the vital, spiritual questions of our times, is simply at heart, the inevitable protest of the honest, human intellect, fairly awake and energetic, against a narrow, selfish, exclusive, and therefore wholly incredible, theology. The ideas of the character and methods of the Creator and Ruler of all these worlds, which our theology has proclaimed, have been found impossible of belief, in the light of free intelligence and human sympathy and charity. The result has been a strong current of thought and feeling against religion in any form, as a narrowing and blinding doctrine, putting a veil between a man's eyes and the truth. So long as we persist in fighting for and promulgating incredible dogmas, so long will this antagonism to religion in any shape widen and deepen. When you Christian people, who love the truth, and are ready to make large sacrifices to make known the truth, and to forward its work, give to your fellow-men a Gospel, which is in fair harmony with the immutable convictions of man's conscience, and the ineradicable instincts of his heart, you will witness the revival for which you pine and pray. For man was made to believe; he longs, he pants to believe; but age after age he is driven into atheism by the falsehoods which are promulgated in the name of the God of truth, and the cruel wrong to the creature which is said to be perpetrated by the ordinance of the God of love. The time has come when, if the schism between Christianity and human society is not to be made final and complete, you must consent to reconsider the judgments about the Divine and human things which have been handed down to you from ages of strife and confusion, in the light of the ideas and habits which belong to our time, and are shaping the form of the future; you must suspend the prejudices which make it so hard for any new thoughts about Divine truth, thoughts which make for harmony and to progress, to obtain a fair judgment from the intellect and conscience of the Christian community; you must let the light of reason play upon revelation, and unveil its meanings; you must extend your sympathy instead of your distrust to all honest-hearted men who are seeking with some effort and pain to find the true harmony of the written Word with the laws of man's nature, with the constitution of society, with the order of creation, and with the testimony of history. You must cease to dishearten and to depress them by your doubts and inuendoes, as if they were enemies of the truth of Christ's Gospel, for which God knows they would willingly die; you must sustain, strengthen and cheer them by your sympathy, your good words, your prayers, in their endeavors to explore, that they may expound the truth. I wish I could convey to you the intensity of my belief that it depends largely on the moral attitude of the orthodox believers toward such inquiries as these and the inquirers, whether any honest belief in the great Christian verities is possible for the cultivated and unculti-

vated classes in this generation; or whether we must pass through a great slough of atheism and that dark moral chaos which inevitably issues from it, before we come forth, or rather, let me say, before our children come forth to that broad, firm continent of truth, righteousness and charity, which, since Christ reigns, we know must lie beyond.

A Mortal Resurrection.

BY ELD. S. W. BISHOP.

The objection paramount to all others, urged against the position held by us, by some who oppose us, is, that it involves the necessity of "a mortal resurrection." This is supposed to be an awful doctrine. One dear brother said to me, in substance, as follows: "If I could be made to believe in a resurrection to mortality, I would put bands around my Bible and lay it aside." This illustrates the deep-seated repugnance existing in some minds against the idea that any of the race will be raised from the dead in a condition of mortality. I have most firmly believed that no such resurrection is taught in the word of God. But I have always felt that I would believe *all* the teachings of that word; and as we now "see through a glass darkly," and shall while this age lasts, I will not lay my Bible aside, though oft renewed investigation may prove that I have been many times mistaken.

But what is there so distasteful about a resurrection to a mortal life? If that resurrection was to torture and a second dying, with no opportunity to escape such a result, it would indeed be a dreadful idea. But, stripped of this conclusion, I can see nothing, whatever, repugnant in the fact of a mortal resurrection. It was certainly no horrible thing to raise from the dead a Lazarus, the widow's son, the daughter of Jairus, etc., etc. These were all raised mortal, and had an opportunity beyond death to believe in Christ and secure an endless life. I have no idea that the resurrection of those named above, and others mentioned in the holy scriptures, was anything but very agreeable to the friends of those who had been dead.

But our feelings with regard to this matter prove nothing whatever. The word of God can alone settle this question. To that word I most reverently and solemnly appeal.

First. A mortal resurrection is taught in the word of God as a logical sequence. I mean by this statement that there are events marked in the word of God to occur in the future that, if they ever do occur, will necessitate a mortal resurrection. This, being true, affords the most positive evidence that such a resurrection will take place. If God has declared that certain things shall be accomplished, and those things can never take place unless men are raised in a mortal condition, it is just as certain that they will be thus raised as that God cannot lie. Who dares dispute this statement? No conscientious, truth-loving, sensible person will attempt to deny this principle. All that is really needed to prove that men will be raised from the dead in a mortal condition is, therefore, to bring a positive thus saith the Lord that things of the character I have named will take place, and when I have done this the question, as to "a mortal resurrection," is settled. I do not settle it. No, no. But the declarations of the inspired word do settle all questions of truth. My first scripture is that which records the oath and promise of God to Abraham. It reads, "In thee and in thy seed shall all the families, kindreds, nations of the earth be blessed." (See Gen. xii., 3; ch. xxvi., 4; ch. xviii., 18; ch. xxii., 18.)

St. Paul gives the exact character of this blessing, or shows in the use of the plainest language in what the blessing through Abraham and his seed consists. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blest." (Gal. iii. 8).

The Emphatic Diaglott reads "nations," instead of "heathen." According to the divine comment of the inspired Paul, the oath and promise of God not only embraces the preaching of the gospel to all the nations, but also the justification of the nations *by faith*.

Great stress has been laid by those who oppose the truth of the "ages to come," upon the supposed fact that the prophecies of the Old Testament must be explained by New Testament writers and teachers. This is not true, necessarily, neither is it true in fact; but if these men adhere to their own rule they will be compelled to admit that the oath and promise of God to Abraham secures to all the nations the blessing of justification by faith, for thus St. Paul applies it. The "nations" have lived and died in the past without receiving this blessing. They can never receive it unless they are raised from the dead; and as the oath and promise are both immutable, they must therefore be raised from the dead to receive the promised blessing. This is the only logical conclusion to which I can come.

Again: There is a repetition of this oath and

promise recorded in Isa. xlv., 23. The language is as follows: "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, that to me every knee shall bow, and every tongue shall swear." I go again to the New Testament and read St. Paul's construction of this text. He uses the following language: "Wherefore God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9—10).

The Emphatic Diaglott reads, instead of under the earth, "Underground ones." This can, of course, refer only to the dead. Let these antiages to come brethren, again apply their rule.

The inspired apostle construes this oath to teach that every tongue, both dead and living, in heaven, in the earth, and under the ground, shall confess that Jesus is Lord; and the confession is to the glory of God the Father. Surely these underground ones cannot make such confession unless they are raised from the dead.

But it may be urged that these are the righteous. I answer, it is *every knee* and *every tongue;* and surely none will claim that all who have died have been righteous before their death. Says another, "Your view is universalism." It is no more universalism than yours. You claim that it is the righteous dead only who confess Christ beyond the resurrection; and *God*, not I, says *every* tongue shall confess, etc. But all, and every, do not necessarily embrace every individual; still such expressions must take the mass. We are positively told that *all* die in Adam, (1 Cor. xv., 22); andthat death is passed upon *all men*. (Rom. v., 12). Every member of the race will not pass into death, notwithstanding these broad declarations. This is the general rule; but there have been exceptions to this rule in the past, and the saints of God who are alive at the second advent will also be an exception to this rule. So in this case: the great mass of mankind will confess Christ in the ages to come; but I understand the scriptures to plainly teach that all who have had a sufficient opportunity to believe in God through our "Lord Jesus Christ, and have refused, have rejected Christ, "will remain in the congregation of the dead" eternally. But before a single child of the race can be consigned to this awful doom, God's infinite love for all the race; his infinite impartial justice will require that a sufficient opportunity be given every member of the race to know the only true God and Jesus Christ. The granting of such opportunity necessitates a "mortal resurrection."

Second. Other scriptures, both in the prophets and elsewhere, teach, in positive language, a mortal resurrection; a resurrection to probation. I refer, first to Ezekiel, chapter thirty-seven. In that chapter is recorded the vision of dry bones. This vision is explained by the God of heaven; and it would be presumption of a dangerous character to attempt to alter, change, or explain God's explanation. I am disposed to abide by the rule long since adopted by us as a class, viz.: When God, or Christ explain, their explanation is strictly literal. The God-given explanation of this vision is as follows: "These bones are the *whole house of Israel*. Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (Ezek. xxxvii., 12). The whole house of Israel is shown by the last part of this chapter to be Judah, and Ephriam, or the ten tribes; and that they are mortal when thus raised from the dead and brought into the land of Israel, is positive from the following language: "And they shall dwell in the land that I have given to my servant Jacob, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever. * * * And I will place them, and *multiply them*," etc. (Verses 25, 26.) Immortal men do not beget, neither do immortal women bear children; but, as sure as the Lord spoke by Ezekiel, children will be born unto Israel after their resurrection, and that too while David, their prince (Christ) is reigning over them forever. Here, then, is positive evidence, drawn from the scriptures of truth, that in the future men will be raised from the dead in a mortal state, and put on trial for a higher position. There is nothing in my heart to forbid it. So far from that, I am glad to know that those who have never had a sufficient opportunity to know Christ and believe in him in this life, will have that opportunity granted them in the ages to come, and thus God's dealings with the entire race will be characterized by impartial, infinite love and justice. But if my feelings were different they would not change the divine arrangement. God has purposed that all the creatures he has made shall have a fair opportunity to receive an endless life; and his purpose is immutable. Let us submit willingly and lovingly to the will of God here, and a great exaltation awaits us in the ages to come, viz: a joint rulership of the earth with Jesus Christ, the great head of the church.

I next turn to the New Testament.

The language of the Son of God, recorded in John v., 28, 29, brings plainly to our knowledge the fact that two classes will be raised from the dead, and that they will be raised to two distinct conditions, and for different purposes. One class is raised to life; the other to damnation, or condemnation. The word here translated damnation is *Krisis*, and should have been translated judgment. This is, doubtless, its legitimate meaning. One class, then, is raised to eternal life, while the other class is brought up from the dead to be judged. There can be no such thing as a judgment without a trial, and it is a principle laid down in the scriptures that the trial of the race, their judgment, necessarily involves probation, be that judgment or trial where it may. Judgment consists in these acts, viz.: the trial, decision, and the carrying into effect of the decision of the judge. We who are living under the light of the gospel of Christ are now on trial. That trial, with us, will end with this life. Others, yea, millions of our race, have had no such trial. They have died without the opportunity. But an impartial God will not refuse them this first act in the judgment. As sure as God is impartial they will pass the judgment in all its consecutive acts; and Christ declares that a portion of the race will be raised for this very purpose, viz.: to be judged—to be put on trial for an endless life. Into this judgment those who believe in Christ, in this life, will not come. "Indeed, I truly say to you, he who hears my word, and believes him who sent me, has *aionion* life, and comes not into judgment, but has passed from death into life." (John v. 25,—*Em. Dia.*) This must refer to the judgment in the future, for it is certain that all who believe in Christ in this life do pass through judgment. The judgment into which such do not come is evidently the judgment to which those are raised who are named in v. 29. They must, of course, be raised mortal, for if raised immortal they are beyond all judgment.

In this Scripture, to my mind, is positive proof of a mortal resurrection. How much more satisfactory it is to believe a declaration of Scripture as it reads, than to hold a theory that compels him who holds it to expend a large effort, and much ingenuity to prevent that theory from plainly and positively contradicting such Scripture testimony. This has been my experience with John v. 28, 29. I have never till now been satisfied with any view taken concerning the teaching of the Son of God in that Scripture.

Of like character is the statement of Paul in Acts xxiv. 15. If we believe that text as it stands recorded in our Bibles, we are compelled to admit that there will be "a resurrection of the dead, both of the just and of the unjust;" for, so the text plainly reads: and who has the authority to change it, or nullify its plain reading? Our motto should be, and mine shall ever be, let God be true though it gives the lie to all our theorizing.

The above Scripture reads in the Emphatic Diaglott as follows: "Having a hope in God, which even they themselves are looking for, that there is to be a resurrection both of the righteous and unrighteous." This is plain enough, surely. Paul's hope was the self-same hope for which the Jews were looking. So it reads, and so I believe. Murdock translatets his verse thus: "And I have a hope in God, which they also themselves expect, that there is to be a resurrection of the dead, both of the righteous and the wicked." Here Paul declares in the plainest language that the Jews expect precisely what he hopes for as respects the resurrection of the dead. If we can know just what the Jews "looked for"—"expected"—it will be plain enough what Paul hoped for. Mark; whatever is embraced in Paul's doctrine of the resurrection, is with him a subject of *hope*. Hope is made up of expectation and desire. Paul could *not* desire that any should be raised from the dead to a worse condition than that in which they are already; therefore, the resurrection of the dead, both of the just and of the unjust, for which he hoped, and the Jews looked for—expected—could not be to suffering and a second dying as a necessary result of such a resurrection; for that Paul could not desire. Whoever, therefore, is embraced in the class called in the text the unjust, will not be raised for the purpose of placing them in a condition of suffering. That Gentiles are among those for whom the Jews looked to be raised from the dead is not true. Their expectation for a resurrection concerned the nation of Israel only. I need not stop to prove this point. Their hope in the resurrection was emphatically the hope of Israel. They believed that all Israel, both the just and the unjust, would share in the resurrection of the dead. This they looked for, and this they, the Jews, expected, and this Paul believed; for thus he declares in unmistakably plain language. The unjust of the nation of Israel will not, of course, be raised immortal; when, therefore, the great Apostle states in the plainest language that such will be raised from the dead, he is in harmony with Ezekiel, and plainly and positively teaches a "mortal resurrection."

But for what purpose are they raised. I answer, it must be for some purpose of good to-

ward them. Nothing short of a probation for an endless life can, in the light of God's great character of love and impartial justice, justify a resurrection of unjust persons. That this is the purpose for which they are raised, to me, is abundantly evident.

It is, however, objected that Luke xx. 36, teaches that all who are raised from the dead are immortal. This is a mistake. Let me quote verse 35, just as it stand in the Emphatic Diaglott. I wish to quote it precisely as it is printed in that version of the New Testament, that all may see which are the emphatic words. It reads, "But THOSE DEEMED WORTHY to obtain that AGE and THAT RESURRECTION," etc. Mark, it is emphatically "*that* resurrection." What resurrection? The word for word translation of this version answers this question. It reads, "The resurrection—that *out* of dead ones." That is the resurrection to immortality, viz.: That *out from* among the dead ones. "The "dead ones," of course, are not embraced in THAT resurrection, but are raised afterwards. The above is the character of the text recorded in Phil. iii. 2. The resurrection to which Paul was so anxious to attain, is that *out from among* the dead ones. But it does not argue that none of the dead ones, out from among whom Paul expected to be raised, will not have a resurrection, because he labored if by any means he might attain unto THAT resurrection. Remember that Christ has abolished death; that he, as our kinsman, the kinsman of the race, has the right to redeem the race from death. That he will do it is clearly taught in the Scriptures of truth. For, "as by the offence of one, judgment, came upon all men to condemnation, even so, by the righteousness of one the free gift came upon all men unto justification of life" (Rom. v. 18). If, therefore, any are left in endless death, and some will be, they will not be excluded from the privileges of a resurrection on account of that first transgression; but because of their wilful rejection of Christ, through whom alone any of the race can gain an endless life. Thus it is my firm belief that a multitude of our race will be raised from the dead, and enter for the first time on a probation for eternal life. I am exceedingly thankful to God for his great love and mercy to the race, in making ample provision for the great need of the race; provision exactly calculated to meet the great difficulty which has overtaken them, and one that will result in the redemption to an unending life, not of the "little flock" only, but also of a great company that no man can number. I expect to praise God through "an endless succession of ages" for his wonderful goodness to a lost race. I am striving to be found all ready to engage in the work of blessing the nations when the dead shall be gathered out, and God's kings and priests shall enter on this great work in the ages to come.

WEST MERIDEN, CONN., July, 1875.

BELIEVING AND FEELING.

With humble trust that our heavenly Father will condescend, through even us, to throw some light upon this subject, where excellent brethren seem to misunderstand each other, beloved, we write unto you.

And first, can one believe without any change of emotion or feeling immediately resulting? Certainly not. It is not possible in the nature of the mind.

But second. You say, will one always be conscious of great emotion? Not always. So far from that, so perfect is the rest into which he who believes enters, that feeling is hushed, every power of his soul seems to be absorbed in believing, or if faith is stronger, in a state of equilibrium or perfect relative position. He will say, I believe, "I have no feeling." "All is quietness and assurance." "I rest from self, from all my own works." "I rest in the truth of God." "I am tempted, but I will, can, and do believe." "Why, God is true! Oh! how I do trust him." "And just in proportion as I believe do I enter into rest." "I have done fighting my own battles." "All responsibility about my coming off conqueror is now upon God, since I by grace through faith have ventured, and do venture, upon his promise. I now meet my spiritual foes in him, in his name, and strength, and invincibleness. I am even now in advance, conqueror over these beasts, so long my tyrants." Come on, ye spiritual foes! I pant to show you how I have victory over you, in God. I have no emotion, but this rest, this strength in God, this conscious believing, this ceasing from all my own works, as God did from his. Oh! glory! I do not ask for feeling—no, hallelujah! God is true! I believe! I can rest upon his truth without feeling.

I almost love to have my faith tried, and tested by absence of feeling. It is so sweet to believe God in spite of everything! I have not the witness of the Holy Spirit. But I will, I do, believe it will come! God cannot fail. I believe, and he doeth the work. I stand by faith. I will sooner die than doubt. "My faith is the substance of things hoped for, the evidence of things not seen." Seen! Why should I ask for sight, when God is so infinitely true, and it

is so safe for a worm to trust him? I have no feeling, I ask for none, to prove the truth of God to his promises. Hallelujah!

Now who does not see that this rest, this quietness and assurance is new experience, is the deepest feeling? Still should you say to such an one, Have you the witness of the Holy Spirit? he must answer, No. Have you the fulness of perfect love? No; but my faith claims them, and will claim them. It is better "evidence" of the possession of them, than any amount of feeling, which must vary, could be. God is true! I can trust him! Let him try my faith before he gives the realization of them, just as he sees for my good and his glory. I can wait. I do not ask for feeling to corroberate the truth of God, as I once did. I even love to have my confidence in God tested. Oh! this rest! We who believe do enter into rest.

Now, when this disciple speaks of this experience, ever after he will say, I had not feeling! meaning no extatic joy, no witness of the Holy Spirit. But he did enjoy the REST of a seraph, in the truth of God.—*Selected.*

MEETINGS IN SOUTHERN ILLINOIS.

BY AMOS SANDFORD.

BRO. STORRS: On Monday, July 12, at 8 P. M., I commenced a series of nine lectures, at a log school-house near Bro. H. M. Cacke's residence, two miles west of Sulphur Springs, Williamson County, Ill. Notwithstanding the busy season among the farmers the house was filled to overflowing every night, and the last four discourses, on Saturday and Sunday, were delivered in the open air. The subjects presented were, (1), The Gospel; (2), The Kingdom of God; (3), The new Birth or regeneration; (4), The Resurrection; (5), Hell; (6), The true church; (7), Objections answered, consisting of a brief exposition of Moses and Elias on the Mount; the Rich Man and Lazarus, and the Thief on the Cross; (8), Faith; (9), What is Religion? On Sunday, P. M., at a private house, an *ecclesia* of twelve members of "the body of Christ" commemorated the death of Jesus in the use of the bread and wine: for, while we agree with you that it *ought* to be observed *annually*, still we think the Scriptures teach that we *may* eat the Lord's supper at any other time.

Throughout the entire course the people listened with profound interest. Some had never so much as heard that there be a "Gospel of the Kingdom;" and were astonished to see me commence meeting without public, vocal prayer, and to hear me ask their "Chief Priests and Elders" questions, such as "What is the Gospel?"—the Kingdom of God,—the soul,—the spirit, etc., stopping in my lectures for them to answer.

When I first commenced I told them if they wanted any of their preachers to occupy the desk with me, I would cheerfully divide time with them: and notwithstanding five of them were there, from time to time, not one of them offered to accept of the proposition. One of them only came once, and then tried to keep all of his church members away; but he did not succeed very well. Another meeting will be held at the same place on Friday, September 17th, at 7:30 P. M., and over the following Sunday.

I have read your work entitled "Essential Baptism," and beg leave to differ with you, and hold the "one baptism" (Eph. iv. 4) to be dipping in water *after* a hearty belief of the Gospel of the Kingdom. With this exception, and the slight difference of opinion on the Lord's Supper, before mentioned, I suppose I agree with you in Scripture views as nearly as with any other living man; and I suppose we can work together until the time shall come when we can "see eye to eye" upon all points.

I hope to be able to do more for the EXAMINER in the future than the past. Your liberal "club rates" ought to give your Magazine a wide circulation. If I could possibly raise $10. to spare, you shall have it, if I have to *give* the paper to nine persons who will read it. I am preaching *all the time*, and if agreeable, will write frequent short reports for your Magazine. I do hope the preaching brethren will do all they can in pressing on the battle for the right.

Yours, in the "One Hope,"

ANNA, ILL. AMOS SANFORD.

The dangers which arise from free thought, in matters of religion, do not differ from those which arise from any other exercise of that liberty which is essential to a state of probation. If "every one of us shall give account of himself to God," (Rom. xiv. 12), who shall say "every one" has not a God given right to free thought and investigation, as to what truth is? and to express his thoughts without being responsible to human beings who are as liable to err as himself?

Christ admired the centurion, not for his greatness, but for his graces.

Lines on Israel.

Bro. Storrs: The following lines were written for the "Israelite Indeed," in 1858. If you think them suitable, you may publish them in the Examiner. I have not changed my mind any on that subject since I penned them for that paper; but believe the time is near when Israel will be gathered to their land again.

"Pray for the peace of Jerusalem:
They shall prosper that love thee."

Abby A. Perry.

Scotland, Conn.

"Comfort ye, comfort ye *my people*, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl 1, 2.

These words of inspiration,
Long since recorded, stand;
Hear them ye Gentile nations,
It is the Lord's command.

Speak to my chosen people,
The seed of Abraham;
Scattered among the heathen,
Far from their promised land.

Speak to them words of comfort—
Words by God's prophet penned;
The promise of Jehovah,
That He will gather them.

Though *exiles* long they've wandered;
By Gentile hands oppressed;
Recorded stands the promise,
The Lord will give them *rest*.

When Gentile times are ended,
Their Saviour will return;
He, whom they once rejected,
Will gather Israel home.

And when they shall behold Him,
Each family will mourn
To think they once despised Him
And treated him with scorn!

What grief will then possess them
To know *they crucified*
Their Lord who came to save them,
And for them *bled and died*.

O Israel, come relenting,
And turn to Him to-day;
Go to Him now, *repenting;*
He'll wash your sins away.

To-day He lives in heaven,
Our faithful—*great High Priest*,
But soon, oh soon, He's coming
To give *His people rest*.

Not only Jew, but Gentile,
Who've been graff'd into him,
With them will be partakers
Of Christ, the "living vine."

Come, then, Thou great Restorer,
And gather Israel home;
With them bless all the nations,
And build up David's throne.

Sit thou, and reign upon it,
Till all opposing power
Shall be subdued and conquered,
And reign for ever more.

LETTERS AND EXTRACTS.

A Request by J. L. Knapp.

Bro. Storrs: It appears to me that among the writers for the Bible Examiner there is some one that could accomplish a great amount of good to the cause of truth by writing, in tract form, the plan of redemption; or, God's plan from the creation down. His plan of taking out of the nations a class to be with him as *kings* and *priests*, and the work they are to perform after Christ's return from heaven, when Rev. xiv. will be fulfilled, and so on in the history, until all shall have had a knowledge of the truth; and give us the Scriptures on each point.

This would enable us to get these truths before the people. If you have not the time, perhaps some one else has, and I think ought to volunteer for the work. It would be better to the Church than money at interest.

I find the "Advent" people in trouble about how to get a harmony of Bible truth; and almost invariably, after discussing it, leave it where they took it up. They cannot make the Scriptures a harmony with their theory.

What I have suggested, if carried out in a pamphlet, would help them out of the fog and mists in which they are involved. I hope others will feel the importance of this work. Let us hear from them.

Santa Clara, California, June, 1875.

Remarks by the Editor.—I do not know what more or better can be done in the matter suggested by friend Knapp than what has been done. Works have been written and published by Henry Dunn, England; by Eld. Jacob Blain, Buffalo, N. Y., and by *Myself*, on this great, glorious, and important subject. I know not how *I* can condense the matter, giving an *outline* of the whole, in a more concise and cheap form than it is done in my pamphlet, "Divine Dispensations: *or, The Divine Plan in the Ge-*

ernment of our Race." To this add the other works noticed in our Catalogue, and works by Eld. Blain; and the defence of our position is too strong to be overthrown by human efforts: yet, "not unto *us*, but unto the Lord's name be the glory." When men are willing to read prayerfully and with an unprejudiced mind, anxiously concerned only to know the truth, laying aside worldly considerations, there need be no fear as to the result, with the Bible in their hands.

From Polly G. Pitts.

Bro. Storrs: I take my pen to let you and the readers of the Examiner know that I bless God to-day that the *light* of *life* is spreading, and that he has blessed me with long life, so that I have seen the light. How glad I am to-day that there is such a medium as the Bible Examiner in existence, for those that will walk at liberty, to speak their convictions of God's truth,—"The precious truth,"—and they can do it untramelled. O! how precious is that love that suffereth long, and is kind; it envieth not; is not easily provoked; thinketh no evil; rejoicing not in iniquity, but rejoiceth in the *truth*. Yes, "God *is* love," and God is truth; and O how it rejoiceth my heart, that it is the will of God that all men shall come to the knowledge of the truth. This, brethren, is not an "Appalling doctrine." How can a man be an unbeliever that has had no knowledge? I mean, of the truth. Now, as the word of God by his apostle is, that "The Lord Jesus Christ shall judge the quick and the dead (i. e., living and dead), at his appearing, and his kingdom," it is evident that every creature must have knowledge of Christ, or the truth; and as the living and dead, comprises *all*, the whole, and thousands have died without the knowledge; it proves conclusively that they must have it in the *times* of the glorious restitution, when He shall send Jesus, whom the heavens must receive until these times begin; and surely God has spoken of those times by *all* of His *holy* prophets since the world began. Remember, dear brethren, that it reads "Judge the quick or living, and the *dead* at his *appearing, and* his kingdom." Now, according to the construction of the passage, all are not judged at his appearing, but at his appearing "*and* his kingdom:" and as he must put down all rule and authority and power, "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death:" and as death is not destroyed till at least a thousand years after the first resurrection, I conclude from the general tenor of Scripture, and the love of God in Christ Jesus our Lord, that every creature to be a friend or enemy of Jesus Christ must know him. And to be a fit subject for judgment, i. e., condemned or justified, they must have that knowledge. I firmly believe God will employ just the right means to give those the knowledge that never had it, and that the last prayer of our blessed Redeemer gives us the knowledge of the means that is to be employed. With Paul I can say, "Oh the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Bless his holy name forever. Long ago He said to me, "Bow down thine ear, and hear the words of the wise, and apply thine heart to *my knowledge:* for it is a pleasant thing if thou keep them within thee; they shall withal be fitted in the lips. That thy trust may be in the Lord, I have made known to thee, this day, even to thee. Have not I written to thee excellent things in counsel and knowledge that I might make thee know the *certainty* of *the words* of *truth;* that thou mightest answer the words of truth to them that send unto thee?" Yes, Lord; Thy Word is truth.

How much I bless God for the Bible Examiner. I hope and *pray* that he will sanctify and bless every instrument, and all the means by which it is brought out. How much light I have received from its pages. I have been reading the 18th vol. lately, yes, over again; much of it I have read many times; and O how revived and strengthened I am; and I feel that it grows better all the while. In the last number of the present Vol., Brother Crawford asks a question that has often come into my mind, long ago. He says, "It has often become a question with me how much of what I call evil, or if you please, sins in others, can I help to maintain, or support, in the sight of Him whose throne is inhabited by judgment and with justice, and not be found guilty or condemned?" I bless God this question has been asked and acted upon by many, and that is the reason so many walk, in one sense, alone. Yet the true child can never walk alone, for God and all holy beings are on their side. As to an organized church, I have walked alone many years: yet I have not been alone.

Dear brethren, may God fill our hearts with his love, so that we can feel when we pray, "Our Father,"—that we mean the Father of all the children of whatever name or nation.

Your sister in the Lord.

Evansville, Wis., July 16, 1875.

Notice by Eld. Jacob Blain.

As I have for many years been present at the Camp-meetings in New England, and shall not be able to attend this year, I wish to let my friends there know that it is a disappointment to me not to meet them and enjoy a happy greeting; but I cannot travel as heretofore: first, because my strength has failed rapidly of late from age or disease: second, the "hard times" is another reason.

I hope Eld. Owen, at the Springfield meeting, and some one at Alton Bay will have "Hope for Our Race" to supply those who may wish for that work. If any friends, who have more of it than they are likely to sell at home, I hope they will take them to the meetings, as they may be wanted there. I shall need all I have printed to last me another year, as they are still called for.

I hope still to labor on to spread our joyful light. I find much to do at home, writing to friends, sending out papers and other works, and in laboring in our city of 140,000 inhabitants. As most of our old Advent brethren have embraced our views and taken the Examiner, we hope to open a meeting ere long.

"The Lord willing," I shall go to Chicago in Sept., and try to be a short time at the Camp-meeting at De Kalb, Ill., beginning Sept. 11.

I am much encouraged in our reform by five sermons preached by J. Baldwin Brown, London, England, against endless misery and annihilation. He is a learned and popular Dissenter, a class who are the same as the Congregationalists or Orthodox of this country. I am getting four of these sermons published in a political paper here, called the "Sunday News," which has a circulation of 10,000. We are paying for extra copies to scatter, and have sent off 200 of the first sermon, and shall send many more of two others, now being printed. They are creating much excitement in England, and will here. New Advent preachers, I learn, are coming out with the views we hold, and I trust will preach them.

Brethren, let us labor on hopefully, for God is for us, and "Who can stay his hand?" or, be against Him and prosper?

Buffalo, N. Y., July 18, 1875.

From R. Willard, Sen'r, M. D.

Bro. Storrs: Having just returned from a tour of four weeks visiting Washington City, Pittsburgh, Washington, Pa., Titusville, and other oil towns, we have abundant reason to bless our heavenly Father for many friends and traveling mercies that crowned our experience while absent; and especially in finding our quiet home had been under the divine watch-care in our absence.

In the last "Examiner" an article by Dr. Leask, headed, "Ministry of Evil," has shown up divine characteristics foreign to most minds, while contemplating the first principles of humanity, its moral bias, causes and effects resulting from that important transaction so pregnant of consequences hitherto and doubtless for the "ages" to come.

I doubt not but that many like myself have greatly wondered why this state of things should have occurred while under the direct supervision of God himself. Can we for a moment suppose that it was in the mind of Him whose provisions for our rescue could have designed us evil?

View the circumstances as we will, He must have seen the end from the beginning, and hence has, and could, do nothing wrong! Adam's incapacity to fill the sphere of his being, and render that homage due his Creator, seem to require additional capacities and powers than was attained to in the garden.

It is true, all other animals were made subject to him, and named by him, prior to the transgression; but the law of obedience awaited the gift of Eve, who afterwards was in the transgression, and up to that time roved the Eden Bowery unclad, and without a blush of shame.

Would this primeval state be coveted at the present day, innocent as they may have been? but destitute of free agency and apparently lacking that school of discipline, and absolute loyalty which only can qualify Adam's family for eternal glory.

O, I am glad that our heavenly Father has and is working all things according to the counsels of His own will.

I am reminded of the credited immortality to Adam, by the orthodox churches, while denuded mentally and physically. Truly their foundation is of quicksand. But *our* foundations are not in dust, but in Christ Jesus our Lord. Amen. He will yet "see of the travail of His soul and be satisfied."

Disciplinary evil may yet be seen as a necessary means to qualify us through Christ for the inheritance of the saints in light, ages upon ages.

Dr. Leask argues that "the ministry of evil has been of immense and incalculable value to mankind;" and that "the education of mankind," or humanity, "would have been impossible, had the individuals composing the race been of the unattractive type we have imagined."

Be it so: I am satisfied, if it be God's plan, it

must result in the greatest good to man and exalt His great name.

I trust we are getting near the twilight of the morning, and that restitution will soon be inaugurated, when the King of kings comes.

Dear Brethren, let us see to it that during present life we strive to make our calling sure. Fraternally.

HADDONFIELD, N. J., July 16, 1875.

FROM ELD. H. ROCKWELL.

BRO. STORRS: Peace be with thee, with thine, and with the whole family of man which God hath made. May the broad and deep flowing fountain of that sweet still river, which maketh glad the City of God, continue to roll on through the agencies which God hath appointed, overflowing its banks, causing its streams—which are unlike all other rivers—to flow upwards toward our darkened vision, so that while those who love darkness see naught but "men as trees walking," the honest seeker after truth may find the truth as it is in Jesus, and see things clearly, that there is "Glory to God in the highest; and on earth peace." But this greatly desired and long waited for "peace on earth and good will to man," though it dawned on us a long time ago, our darkness, or rather *deadness*, has not permitted men to see or realize. *Dead* indeed must be the man in this day, who will sit still, day after day,—instead of opening his eyes to see the light,—and cry, "A little more slumber, a little more folding of the hands to sleep!" O what a horror of darkness rests upon the world! and gross darkness upon the so-called "church!" O how profound! How distressing to see and hear the cry from the half-aroused slumberer, as he yawns and rubs his eyes, with a small twinge of conscience of life, and turns from the light that startled him in his sleep, and says, "I don't believe anything about it, and I don't care anything about it: so, don't trouble me with it; for, I know God can't save any one after Christ comes the second time"! Will any of our well informed brethren be so good as to tell us from what source they get this information?

FROM CORA M. CLEMENCE.

BRO. STORRS: I am lost in wonder and praise, this morning while perusing the different articles in the EXAMINER; it is of intrinsic worth to me; and yet there are some articles that I do not fully comprehend; but we are taught to ask and receive. If I ask for wisdom, in divine things, I shall obtain. How gratifying to know that the Lord is inspiring some of the chosen ones to investigate the Scriptures and publish, that all may have an opportunity to see the light and truth. How fast prophecy is fulfilled! Many are realizing the nearness of the "Great day." How it behooves all of the Lord's followers to be instant in prayer. Yes, it requires a constant watching. It is not by the theories of others, or to have our names inscribed in some church book of an earthly sect; but to know that our names are written in the Lamb's book of life; and to have our daily walk and conversation such that those with whom we associate may take knowledge that we are taught of Christ. My prayer from day to day is, Lord, give the victory that overcomes the world. The Lord will have a pure, holy, tried, people; and none but the pure in heart shall see God.

I to-day perused with interest Galatians v. If all were to live by the teachings of this one chapter, and let the true spirit lead them, there would be a oneness that would unite the church and bring them together. If we live in the spirit we shall love all the true seed; and if we see them in error, we shall seek to reclaim them with that love which Jesus manifested. What a pattern of patience He was; and how, through these long ages of sin, He has borne with man! He will not always chide. No, the judgments are abroad in the land; and yet the people will not learn righteousness. But amidst all this rubbish "the Lord has jewels," that are passing through the refiner's process; the chiseling is preparing many to fit in their proper place. Some require more than others. I feel myself one that has been passing through this refining, and grace has triumphed, and I am enabled to say with the Psalmist, "The Lord of glory is my light, and my salvation: God is my strength." I will not fear what all my foes can do.

I am still strong in the faith that Christ was given a ransom for *all;* and all,—not a few,—will have an opportunity to embrace this same faith. Truly your Sister, in search of truth.

New Britain, Conn., June 6, 1875.

FROM MRS. J. E. PECK.

BRO. STORRS: I received the package of BIBLE EXAMINERS and tracts, and have read them with a great deal of interest. I had heard nothing of you for so long time that I did not know of your "advance," and was somewhat surprised at first; but if you have truth, and God's word on your side, I say, Go forward; and "God speed the right." I intend to study God's word as long as I live in this present state, and hope to grow in grace and in knowledge.

I have long been a believer in probation after Christ's second coming; and if those among the

living who have not yet "heard of His fame or seen His glory" are to have it declared to them, why not the corresponding classes who have died in ignorance and darkness? Not to believe this, seems to me like making God "a respecter of persons," which we are told He is not. (Acts x. 34, and Rom. ii. 11).

"Why should it be thought incredible" that some of the dead may be raised with "natural bodies" as we have every reason to believe Lazarus was, and the widow's son, also the daughter of Jairus? I am strongly inclined to think it will be so, and in fact have been almost persuaded of this being *the* truth for two years at least, though I have not said much about it.

I will make all the effort I can to get you some subscribers here. Your Sister in Christ.

Appleton, Wis., July, 1875.

E. A. LEWIS, Ashland, Ill., writes: Old Father Hunter, of whom I wrote you before, is anxious I should write you on his behalf. He is eighty-five years old, and says he has read the Bible sixty-five years, trying to understand it; sometimes groping his way in darkness, hardly knowing where he was. He has always been identified with "Old Baptists," as they are called here; but yet not satisfied altogether: they did not venture out far and deep enough for his longing after truth. When I first began to receive the doctrine of the Advent of Christ, I gave some lectures in the Methodist Church. The old gentleman is very deaf, yet he got hold of enough to make him think me on the right path, and came to get my papers to read. This was before I became acquainted with the BIBLE EXAMINER. When this came, he seemed to think the other papers not so important, as the EXAMINER was just what he wanted to satisfy his longing after truth. He says, "It seems to me I must see and converse with Bro. Storrs,—he is certainly right, and has the truth." The people here all think "Granpa Hunter" is a wonderful man in the Scriptures. But since he has embraced our doctrines and is so clear, and can talk so well, they are ready to call him "crazy," of course! He wishes you to send him the present volume of the EXAMINER and the bound volume xviii. He wants them to lend to his friends, to convince them of the truth.

REMARKS OF THE EDITOR.

It gives me great joy to know that any one is benefitted by my feeble instrumentality; and especially the aged, who have been struggling many years under the soul-depressing theories of human "traditions" concerning the character of God and his government over the creatures he has made. Praise the Lord, with some of his children "the darkness is past and the true light now shineth" to comfort them on their pilgrimage. Let others call us "*crazy*," if they will; so did a wondering multitude say of the apostles and believers on the day of Pentecost, "These men are full of new wine": quite sure they are "crazy" from excess of wine! Happy would it be for others if they would "taste and see" that "GOD IS LOVE." Their hearts would then leap for joy as ours do, and find "the *best* of the wine" had "been kept until now." So, they who drink it shall praise their KING.

ELD. E. OWEN, Portsmouth, N. H., writes: The war wages fiercely. Misrepresentation, legislation, disfellowship, and kindred arguments, are brought vigorously to bear upon all the rays of truth and light which seem to dart athwart the pathway which is less than thirty years old. In our State the spirit of intolerance is rampant. Some men refusing to labor with those who entertain the faith of "Ages to Come." Poor men! How little they realize the work they are doing, and for whom! My faith in God was never stronger; though that in men is continually growing weaker. It does seem that God will yet vindicate his truth, honor, name, and servants. The former is clearly gaining ground: upon all sides it is penetrating the minds of thinking men and women. But it requires strong decision and moral courage to face the tide.

REMARKS BY THE EDITOR.—Men use the best "arguments" they have; and our opposers seem, for the most part, to have none better for their purpose than those spoken of by Bro. Owen. If those are the best they can furnish, their "triumph" will be "short." Thinking and candid men are not long to be deceived by those old weapons of the Pharisees; and if they succeed in "crucifying" the truth now, it will rise again, in a short time, "to die no more." Let us "endure hardness as good soldiers of Jesus Christ;" for, "In *due time* we shall reap, if we faint not."

BRO. and SISTER FORD, Concord, N. H., write: We heard JOHN DIXON preach in Boston, Sunday July 4th, from the text, "He shall see of the travail of his soul and shall be satisfied." It was particularly *blessed* to us, it had been so long since we had heard anything of the kind. He is an excellent preacher, and says he has thrown off his fetters; but probably his sphere of action will be very limited in this age.

NOTE BY THE EDITOR.—BRO. DIXON'S letter in

the EXAMINER of March last will be remembered. He has taken a noble stand, and the Lord will take care of his "sphere of action." Few, in these days, are willing to accept the Saviour's words, "BLESSED are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." It is so much more pleasant to have "all men speak well of you," and be leaders of respectability. "Verily," such "have their reward."

Eld. S. W. Bishop's Post Office address is, "BOX 566, WEST MERIDEN, CONN. He writes that his health is much improved since his removal from New Jersey to Connecticut, and thinks it can only be accounted for as the direct interposition of Almighty power;" and says, "I feel exceeding thankful, you may rest assured:" and adds, "I shall be glad when the way opens for a full, free, and untrammeled presentation of the great light God has given us." Already he has calls to proclaim the truth. May the Lord open his way and give success to his work.

ELD. J. LEWIS writes from Otto, Ill., under date of July 12, saying: To-day I received the BIBLE EXAMINER. With interest I perused it from beginning to the end to see if the subject of "the ages to come" was not wound up; for it has appeared as if all had been said that could be. But thanks to the Father of light, in whom there is no variableness nor shadow of turning, I now see the subject is inexhaustible, and will be preached in the ages to come; for God will have all men to come "to the knowledge of the truth." The prayer of the world's Redeemer will be answered, "Sanctify them through thy truth; thy word is truth." Glory to God for the truth. I am now making my third trip through old Fulton county, and I never had such access to the people before. They say I do not preach as I used to when here seven or eight years ago. My reply is, "I have *advanced*." My present position seems to commend itself to every man's conscience. I am rejoicing in hope of "the glory that shall be revealed in us" under the reign of the Second Adam.

MRS. R. W. PIERCE, Milwaukee, Wis., in June wrote: I think the last EXAMINER is the best of all. I gave it to a lady friend and asked her to read what you said about our being descendants of Joseph, and tell me what she thinks of it. I see so many who throw aside the Bible, and take science for their religion and guide, that I feel like drawing closer than ever to the blessed Bible; and when I read anything that hath a "Thus saith the Lord" to it, I prize it. How I do long and pray for the time to come when we shall have a pure religion, taught us by faithful teachers; when this "covering," that is "cast over the face of *all* nations" will be removed, and we can understand the love of God in the gift of Jesus Christ! Who then can help loving such a heavenly Father?

HENRY A. TRAEGER, Sandwich, Ill., writes: Go on; the Lord is with you; spread the glorious news that "*God is Love.*" Love in the fullest sense, that if it cannot benefit and bless by bestowing eternal life, it also cannot hurt except to benefit, as dire necessity may demand. O, if we could but partially fathom that love which caused the Son of God, Christ Jesus, to die for us, his enemies! Praise to His name throughout the Ages.

OBITUARY.

"Fell asleep in Jesus," June 6th, our beloved Bro. JOSEPH WHITE, aged 39 years, leaving a wife and three small children to mourn his absence. He was a man of God, and a devoted Christian; strong in the faith of soon seeing the "Desire of all nations." Some of his last expressions were a wish to see Jesus and to drink the water of life, etc. To which I replied, "That is best of all: praise the Lord." To which he responded, "Praise the Lord." May the venerable father and mother (the father 86 years old) be able to echo the words—"Praise the Lord:" and the surviving brothers give glory to God in hope of soon seeing the Sleeper awake to die no more. J. LEWIS.

NOTE BY THE EDITOR.—Eld. Lewis did not give the residence of the deceased, but I conclude it was Lewistown, Ill.

TO DELINQUENT SUBSCRIBERS.

There are a number who have not paid any thing on the present volume. Those are not referred to, to whom the Magazine has been sent the past year *gratis*. It has been sent cheerfully to the Lord's poor without charge. Others, who can pay, and have not, are invited to do so at once, as the money is needed to complete this volume. Persons of this class, if they will send $3, immediately, shall be credited to the end of the next volume. If any who are $1 in arrears will send $2, soon, they also shall be credited to the end of volume xx. I hope to hear from each of these classes in time to prevent the necessity of parting with them at the end of *this* volume. It has ever been my practice to remove the names of such delinquents from my mail book, if not heard from before commencing a new volume; but never send *bills* of indebtedness, unless requested to do so by the subscriber. ED.

LOOK AT THIS OFFER TO CLUBS.

To encourage individuals to get up CLUBS, the following low rates are given, in hopes that every friend of the BIBLE EXAMINER will commence, *now*, to secures subscribers for volume xx. To any one person, advancing $5, I will send him *four* copies of Volume xx.; $10, I will send him *ten* copies of Vol. xx. The person taking ten copies may add to his package any number he pleases at $1 per copy.

In all cases they must be paid strictly in *advance*, and the money forwarded to me at the risk and expense of the person sending it. All must see that these rates are very liberal when they take into the account that the postage is paid by the *Publisher*. The Editor knows it is "hard times;" but he knows, also, there is a greater "famine of the *words* of the LORD" (Amos viii. 11) than there is of money or bread.

Address, in all cases,

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N.Y.

☞ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume or volume xviii.

LETTERS RECEIVED TO AUG. 8.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Eld. H. Rockwell (3), Geo. Stockwell, Dr. J. F. Lee, M. P. Martin, Eld. John Foore, Loyal Clement, Eld. J. Blain (2), D. Sage, H. M. Brown H. Brittain, Edmund Wolcott, J. L. Knapp, Mrs. J. E. Peck, Eld. Joseph Chapman, Eld. S. W. Bishop (3), R. D. Chase, J. B. Eggleston, Janett A. Mayo, Geo. Tilton, T. H. and A. J. Ford, Hugh Baker, L.S. Montrose, Weston G. Freeman, Mrs. E. A. Lewis, Rev. Joseph Williams, Eld. J. Lewis, Eld. E. Owen (2), Eld. A. W. Bradford, Polly G. Pitts, M. S. Higbee, P. R. Sharpe, W. S. Campbell, Amos Sanford, Thos. J. Harris, A. Logan (Paxton, Ill.), Mrs. M. A. Battersby, Eliza A. B. Benton, Jas. Austen, Cora M. Clemence, Dr. K. Everson, Eliza B. Bartlett, Mary A. Beasley, R. D. Chase.

PARCELS SENT TO AUG. 8.

Sally Black, Hazen M. Brown, H. Brittain, J. L. Knapp, Mrs. S. E. Peck, Orville Jones, Weston G. Freeman, E. A. Lewis for "Mr. Hunter" (*bound* EXR.), Eld. J. Lewis (the previous parcel was sent to Lewiston), Isaac Montague, Esq., Mrs. Sarah Dockham, P. R. Sharpe, T. J. Harris, A. Logan, Jas. Austen.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

The Bible Examiner is a Monthly Magazine. *Terms*, 52 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, SEPTEMBER, 1875.

All Communications should be addressed to No. 79 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

BIBLE EXAMINER.

This number completes volume 19. My friends will accept my sincere thanks for the support they have given the Magazine and its Editor; and he hopes they may feel disposed to continue to aid in the work. From some cause, some persons, who have now received this entire volume, have not paid anything therefor. Whatever has been the cause, in accordance with my well known custom, their names must be dropt from our list of subscribers, unless I hear from them immediately by a remittance or otherwise. The number who have failed, I am sorry to say is near one hundred. I am aware other magazines and papers send "Due Bills;" but that has never been my practice. If your Magazine is discontinued at the end of a volume, you may know it is because it has not been paid for the past year; unless it has been discontinued by a request from yourself. It is possible, by some mistake, it may have been paid for and credit not have been given. If any such find themselves "cut off" let me know and it shall be remedied. I continue the Magazine to all persons who paid in full for the volume just closed, whether they have yet paid on the coming volume or not; but I earnestly request them to let me know at once if they do not wish it continued. It is too much of a tax on the Magazine to send it to a hundred without any compensation, and pay the postage besides. Do not be afraid to say you do not wish it sent longer, if that is your mind.

Any person who *cannot* pay in full, and yet wishes to receive the Magazine, shall have it by doing what they can, and saying that is all they can do. It is not my wish to keep from the "Lord's poor" an item of the truth that is in my power to communicate to them.

Now please let me hear from every one of you, in some way, before the end of this month.

Editor.

Bound Examiners.—I have still on hand volume 18 *bound:* and shall have volume 19 bound immediately. The price of each volume will be $2; but when sent by mail the postage must be added, which, as the law now stands, is 32 cents. Any person wishing volume 19, and will send the $2 within the present month, shall receive it free of postage. The object of this offer is to secure funds to pay for binding without going into debt. Please respond at once. Any one sending *three* new subscribers with $6 shall receive a bound volume of either 18 or 19, as they may choose. If this offer is accepted, state definitely which volume you want.

Eld. J. Lewis, Illinois writes: We finished up our "Grove Camp Meeting," at Smithfield, Aug. 15th,; and notwithstanding strong efforts were made to keep the people from coming to hear, many became satisfied there was truth in what we presented for their consideration: they came up to the stand to get Tracts, which arrived from you just in time. Smithfield is a new place, where the glorious doctrine of the coming of our Lord and "the ages to come," with kindred doctrines, had never been proclaimed; and although Sectarianism was rampant, in the village, we went to work in earnest, and light shone into some good and honest hearts; so that we feel sure good was done. Praise the Lord.

R. S. Pettibone, Grand Rapids, Mich., writes: I send you kind regards and good cheer. No doubt there are perils ahead, yet we are in hopes the Examiner and its Editor may live to see the setting up of the promised kingdom and the glory of the salvation of God, prepared for all people, and through the mediation of Christ is to be made known to all in due time, or time appointed.

Eld. S. W. Bishop, West Meriden, Conn., Aug, 12, writes: It is a feast to read the Examiner. I feel sad that you should in any degree be embarrassed for means to publish it. But the God we serve has infinite resources, and, it seems to me, it is His will that we should have a medium through which we can speak to each other words of truth and comfort; and there can be no better medium than the Examiner to meet our present wants. I would be glad to see it oftener: but a good Monthly, filled with substantial food, is better than several weeklies, which come so far short of sending out to us the light that now shines so clearly on the great plan God has instituted through Christ to save the race. I am thankful that you have been spared so long, and that you have been so well sustained in your long labors, in a pioneer life, of so many years; and I feel that the same God will preserve and sustain you until your work is done in throwing light on the pathway to the kingdom of God and on the great work to be accomplished as the "endless succession of ages" roll on, in the glorious development of God's impartial love and justice to our race.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XIX. NEW YORK, SEPTEMBER, 1875. No. 12

"THERE IS A FLAW."

In the "Restitution" of July 28 there is an article written by J. F. WILCOX, of Wisconsin, in which he seems to feel there is no flaw, and wishes if there is, it may be "pointed out at once."

His article opens as follows:

A MAJOR PROPOSITION AND ITS RESULTS.

"Where no law is, there is no transgression."—Rom. iv. 15.

All arguments when stated in regular form, according to the rules of logic, require three things, viz.: A major proposition, a minor proposition and a conclusion. As for instance, *Major P.* Everything that has life, sense and motion, is an animal.

Minor P. This fly has life, sense and motion.

Conclusion. Therefore this fly is an animal.

He then uses these propositions to prove that all men are sinners, without regard to any circumstances of unavoidable ignorance, so that all heathen of every age are sinners.

Without going into discussion with our friend on that point, suppose it is granted; does his conclusion follow?

Here it is:

The conclusion is, therefore, irresistable, that from Adam to Moses, from Moses to Christ and from Christ to the end of the world, those who have only the light of nature, as it is called, *i. e.*, the whole antediluvian, patriarchal and heathen world who have not had God's revealed word, but who have, nevertheless "sinned without law," shall never be raised from the dead. They are not entitled to life, nor worthy of the second death. Hence, God does not hold them amenable to a future judgment, but "as natural brute beasts they utterly perish in their own corruption."

What shall we think of a "*Conclusion*" which, so far as relates to the heathen, overlooks and ignores the whole scheme of human redemption by Jesus Christ? Where does this writer see or take any notice of that illustrious Personage who came "into the world, *not* to *condemn* the world; but that the world through Him might be saved" (John iii. 17)? Where in his article and "conclusion" shall we find any place for the Apostle's declaration, "Where sin abounded, grace did much more abound" (Rom. v. 20)? The main reason why the ignorant heathen all utterly perish, it would seem by our friend's mode of "argument," is, because their sin did not "abound more;" as it would have done had they possessed the "written law."

The question is not, how much or how little men have sinned; but, Has God provided a remedy for sin? and has He determined to make known that remedy to all sinners? At this point our friend has made a tremendous "flaw:" he lost sight of God's love and mercy in Jesus Christ in giving His Son to be "the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 Jh. ii. 2). He lost sight of "the Lamb of God which taketh away the sin of the world" (John i. 29); and of the *fact* that "Jesus Christ gave himself a ransom for all men" (1 Tim. ii. 6); and that God has pledged himself, by the mouth of the Apostle, that this *fact* shall "be testified in due time" to all men. "The times and seasons," for this work, "The Father hath put in his own power;" and it is not for us to say that He is confined to this age or life to do the work which he has sworn to do in His own time.

Let us now show our friend's "*flaw*" by the use of his syllogistic method of major and minor propositions and conclusions.

1. "In due time Christ died for the ungodly."—Rom. v. 6.

   All the heathen have been and are ungodly.—J. F. Wilcox.

   Therefore, Christ died for them.

2. "Behold I bring you good tidings of great joy, which shall be to all people."—Lk. ii. 10.

   The heathen go to help make up "all people:"

   Therefore, The heathen must hear the good tidings.

3. "Go ye into all the world, and preach the Gospel to every creature."—Mark. xv. 15.

   The heathen are included "among every creature:"

   Therefore, The Gospel is to be preached to them all.

4. "The Son of God was manifested that he might destroy the works of the devil."—1 John iii. 8.

Sin and death are works of the devil:

Therefore, Sin and death will be destroyed.

5. "In thee and in thy seed shall all the families of the earth be blessed."—Gen. xii. 3, and xxviii. 14.

All the families of the earth have never yet been blessed in Abraham and his Seed:

Therefore, It remains that they shall be in the future.

6. "Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow and every tongue shall swear."—Isa. xlv. 22, 23.

Every knee has never yet bowed, nor every tongue confessed to God:

Therefore, It shall be done in the future.

7. God hath highly exalted Christ, and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things *under* the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Phil. 9–11.

But this has never yet been done:

Therefore, It remains to be fulfilled.

8. "God so loved *the world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

Faith in Christ is absolutely essential to an endless life:

Therefore, An *opportunity* to exercise faith is secured, by the plan of redemption, to every man that is born into the world.

9. Multitudes of the human race have never yet had an opportunity to believe in Christ.

"God will have all men. . . to come unto the knowledge of the truth."—1 Tim. ii. 4:

Therefore, The Gospel shall be preached "to every creature," that all may have an opportunity to gain an endless life by faith in the Redeemer.

According to friend Wilcox, the whole heathen world is to perish hopelessly. He says:

"The whole antediluvian, patriarchal, and heathen world who have not had God's revealed word, but, who have nevertheless 'sinned without law,' shall never be raised from the dead" . . . "as natural brute beasts they utterly perish in their own corruption."

In the previous part of this article he said:

"The death of Christ removes the Adamic sin and its penalty, unconditionally, absolutely, and universally. It is not affected by our faith or unbelief, by our knowledge or ignorance of its provisions."

Which of the above statements shall be believed? One or the other would seem to have a "*flaw*" in it, and a bad one too. Again he says,

"It was for a world of sinners that Christ died; to a world of sinners that he is preached. The things revealed in God's redemptive plan, as historically laid down in the Holy Scriptures, are absolutely necessary to relieve man from not only the Adamic penalty, but also from the consequences of his own personal transgression."

How true the first sentence of this extract; let it ever be kept in mind. And shall the vast portion of the "world of sinners, that Christ died for," "perish utterly, as natural brute beasts," as my friend says they will—without ever having had an opportunity to know that Christ died for them?

The last sentence of the extract, above, seems to make a large "*flaw*" in his "Conclusion" at the end of his article. If the "things *revealed* in God's redemptive plan are absolutely necessary to relieve man from the consequences of his personal transgression," then they must be "revealed" to all men, or made known to them, or Christ's dying for them was in vain, and God's love for them was not sincere; and His providence in keeping the knowledge of the fact that "Christ died for a world of sinners" is too dark to be explained; for, He allows "the whole heathen world utterly to perish, like natural brute beasts," says our friend. So they perish for the lack of knowledge which God did not and would not give them, notwithstanding He loved them so much as to give His Son to die for them.

I think my friend must be quite willing to mend some, if not all of these apparent "*flaws*" in his position: and if he will join in the *first* petition in the Lord's Prayer viz., "Hallowed be thy name," he will strive with us to show our fellow men that God's love for "the world of sinners" will not let them "perish utterly like natural brute beasts" till He has at least made known to them how great His love is, and given them an opportunity to accept that love by accepting Jesus Christ as their Redeemer from sin and death. But few for whom Christ died have ever yet had such an opportunity; but God is

pledged, that "in due time,"—His *own* time,—they shall have one; and a "multitude, which no man can number, of all nations, kindreds, people, and tongues," will be seen "before the throne, and before the Lamb," who "have washed their robes, and made them white in the blood of the Lamb" (Rev. vii.).

This innumerable company is not the "Little flock" to whom the kingdom is promised as "heirs:" but are such as have been brought to the service of God by the manifestation of "Abraham and his Seed," chosen out of the world, in the present and past dispensations, to be laborers in God's great "redemptive plan;" in the working of which, Christ "will see of the travail of his soul and be *satisfied*" (Isa. liii. 10): then will the "serpent's head be crushed," and "the works of the devil be destroyed:" *evil* will have an end.

This great work is to be accomplished in "the *ages* to come," after God has prepared his workmen and the marriage of the Lamb has taken place: *then* "The Spirit and the *Bride* say *Come:*" and "whosoever will," may "take of the water of life freely."

As to "Sodom," etc., let my friend read Ezk. xvi., and learn that Sodom's *final* destiny is not fixed, any more than Jerusalem's. But on this point I must not now dwell. God's promises must all be regarded as truth. ED.

THE NEW COVENANT: AN INQUIRY.

BRO. STORRS: Do you think the new covenant, spoken of Heb. viii., has been made? O.

Years ago I took the ground that the *new* covenant was not yet made with "Jonah and Israel." It was with *them* God said He would make a new covenant, and states definitely what he would do for them under it.

Let us see what the Lord did say. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they" [Israel and Judah] "continued not in my covenant and I regarded them not," [literally, "took no care of them"], "saith the Lord" (verses 8 and 9).

Several things are observable here. 1. No unbiased mind will pretend that this language can apply to any other people than those named. It cannot therefore be a spiritual people taken out of the Gentiles, for they were never taken "by the hand," by the Lord, and led "out of the land of Egypt," nor put under the covenant then made. 2. This new covenant is to be made with a people who "continued not in" the old one, and in consequence had been for a season abandoned of the Lord,—"I regarded them not, saith the Lord:" "literally, He "took no care of them;" i. e., He gave them up into the hands of their enemies for a long season, which has, now lasted with Israel—the ten tribes—more than 2,500 years, and with Judah at least 1,800; precluding the possibility of applying the language to any other people than literal Israel and Judah. But "saith the Lord,"—"Behold," see, mark well, "the days come when I will make a new covenant with the house of Israel and with the house of Judah." Here is an unconditional promise that has not yet been fulfilled; but as God "cannot lie" it will certainly be.

Now let us see what the Lord says He will do for that people when He has made this new covenant with them. 1. "I will put my laws in their mind, and write them in their hearts." Whose mind and heart! Israel's and Judah's, most certainly. 2. "And I will be their God, and they shall be my people." Who shall prevent the "will" of God from accomplishing this promise? 3. "And they shall not teach every man his neighbor, and every man his brother, saying, "Know the Lord;" for all shall know Me, from the least to the greatest. Will any one pretend this promise has had its accomplishment in the past? It is what God has said shall be under His new covenant with Israel and Judah, and shows clearly *that* covenant has not yet been entered into with that people; hence is future.

4. Another promise in the new covenant is, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Paul illustrates this subject in Rom. xi., thus. "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved: as it is written, There shall come out of Sion a Deliverer and shall turn away ungodliness from: Jacob for this is My *covenant* unto them, when I shall take away their sins" . . . "for God hath concluded them all" (margin: "hath shut them all up together") "in unbelief, that He might have mercy upon all."

Thus, it is seen, the new covenant with Israel

and Judah is a future event, to take place after "the fulness of the Gentiles be come in." Whether the "fulness," here spoken of relates to the number God designs "to take out of" the Gentiles (Acts xv. 17), or "the times of the Gentiles" (Luke xxi. 24), does not alter the case; for, be it which it may, it is not till the end of this present dispensation, or till Jerusalem ceases to "be trodden down of the Gentiles." Therefore, the new covenant with Israel and Judah is a future event.

It may be said, Paul says, "In that He saith, 'A new covenant,' He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." True; and it did vanish away; and Israel and Judah have been out of covenant with God for many centuries; Israel 2,500 years, as the LORD said, "I will cause to cease the kingdom of the house of Israel" (Hosea i. 4), and further said, "Ye are not my people" (verse 10), but coupled this declaration with the promise that "It shall come to pass, that in the place where it was said unto them, Ye are not my people, it shall be said of them, Ye are the sons of the living God" (Hosea i. 10); and the Lord added, "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (verse 11).

The word Jezreel is literally "The LORD soweth," so says Prof. PICK. The LORD said, "I will *sow* her unto me in the earth; and I will have mercy upon her that had not had mercy; and I will say to them which were not my people, 'Thou art my people;' and they shall say, 'Thou art my God'" (Hosea ii. 23). "For the children of Israel shall abide many days without a king. . . . Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and fear the LORD and his goodness in the latter days" (Hosea iii. 4, 5).

Texts of a similar import might be multiplied to any extent, but these are sufficient to show that the new covenant with the house of Israel and the house of Judah is in the future. Their old one has "vanished away" with Israel 2,500 years ago, and with Judah 1,800 years since, and they have been without a covenant with God; and, as a covenant God, He "took no care of them," but left them to be spoiled of their enemies; but the time is near when the new covenant is to be made with them, nationally; and such will be the knowledge of things divine among them, that "they shall not teach" one another, "saying, 'Know the Lord,' for all shall know him from the least to the greatest." A new covenant, indeed, such as can have no application to a "spiritual Israel" in this age, or to any period in the past; though men may enter into a covenant with God now, yet it is not the *new* one promised to Judah and Israel, for no result has ever yet appeared as is involved in the promise contained in *the new* covenant.

ED.

"THE FULNESS OF THE GENTILES:" AN INQUIRY.

BRO. STORRS: Will you please explain Rom. xi. 25? "Blindness in part has happened to Israel until the fulness of the Gentiles be come in." If the fulness of the Gentiles is at the Second advent of Christ, how can there be any more conversions among them afterwards? In talking these things over with a good brother, who does not believe in probation after the second coming of Christ, I was met by the above question, and I did not then know how to solve it; but on further examination I came to the conclusion that Acts xv. 14 cleared this matter up. It reads—'Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name" (*Emphatic Diaglot*). This seems to show that "the fulness of the Gentiles only has reference to those that God takes out of them for his name. Please give your views, and oblige your brother in Christ.

WM. S. DIBBLE.

San Francisco, Cal. Aug., 1875.

RESPONSE BY THE EDITOR.

So far as the objector to a probationary state, after the Lord's return from heaven is concerned, the conjecture of friend D. is well made; yet the subject should be more fully opened. The proper inquiry is, what is meant by the "*fulness* of the Gentiles?" That it relates to "the fulness of the TIMES of the Gentiles" is seen by Luke xxi. 24, where our Lord says, "Jerusalem shall be trodden down of the Gentiles, *until the times* of the Gentiles be fulfilled."

The subject has nothing to do with the conversion of the Gentiles further than, it may be, to fill up the number of "the kings and priests;" the fulness of which, the Jews failed to supply by their rejection of their King. During the time of Jerusalem's being "trodden down," God would "visit the Gentiles to take out of them a people" to complete the "Royal Priesthood" (1 Pet. ii. 9).

Again: The fulness of the times of the Gentiles relates to the period in which Gentile rulers

were to exercise authority in the present and past age, from the time Israel lost her kingship and was made subject to Gentile governments; which subjection was to continue till God's chosen King should be placed on David's throne, according to His promise and oath: then the times of Gentile rule is to end, and the rightful King is to reign, and extend his government "from sea to sea, and from the river (Euphrates) to the ends of the earth." (Psa. lxxii. 8); yea, "All nations shall serve Him" (verse 11). His "judgments" having been "made manifest,"—"all nations shall come and worship before Him" (Rev. xv. 4). Gentile dominion and governments are forever at an end. Those governments have had their "times," and have shown themselves incapable to rule in righteousness; but, on the contrary, have ruled without the fear of God, seeking self-agrandizement, while they have crushed the people with burdens, taxation, slavery, and wars, grievous to be borne. This Gentile rule has had its "times:" and now that the fulness of those times are coming to an end we are to look for "the Redeemer to come to Zion" (Isa. lix. 20); and the "blindness in part," that has been on Israel so many centuries, shall be removed; and this "DELIVERER shall turn away ungodliness from Jacob; for this is MY covenant with them when I shall take away their sins, *** and so all Israel shall be saved" (Rom. xi. 25–27).

The work of salvation after Christ's return from heaven is to exceed that in the past as the ocean exceeds a river; or, as an innumerable company "which no man can number" exceeds the "little flock" (Rev. vii. 9). Those gathered to Christ in the past are the "few," who have been preparing by grace to unite with Christ as "kings and priests" in the conquest of the world; or, to subject it to their Lord and King. These subjects will not be of the kings and priests, but become the peaceful and happy *subjects* of a perfect government, and know the difference between the reign of the kingdom of God and that of Gentile rulers, the fulness of whose times has ended never to be revived.

If this view is the correct one, then the fulness of the Gentiles relates to the period in which Israel was without her King and subjected to Gencile rule; which was from the days of old Babylon unto the time Christ shall take the throne of David: then, "A King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely" (Jer. xxiii. 5, 6). So that it is certain there is probation for some people, if it is only blinded Israel; but God has sworn that "at the name of Jesus every knee should bow, and every tongue confess that He is Lord to the glory of God the Father." Every soul of man, then, must hear of Jesus and have an opportunity to bow and confess him Lord. That insures probation after His advent to all who have not heard of him before.

SODOM AND HER INHABITANTS.

"Sodom and Gomorrah are set forth as an example, suffering the vengeance of an eternal fire" (Jude 7).

Whether the term *aion*, here translated *eternal*, has the sense of literally unending, matters perhaps but little. If it does, then it equally applies to those cities as to their inhabitants, and Dr. A. Clarke applies it to both; and strange to tell, he says, this "destructive fire has no end in the destruction of the cities" "for as to their being *rebuilded* that is impossible," etc. Thus do good men set at naught God's testimony "through their traditions," for God has expressly said, concerning these cities, if not their inhabitants, "When I shall bring again the captivity of Sodom and her daughters, then I will bring again the captivity of thy [Jerusalem's] captives in the midst of them" (Ezk. xvi, 53). But more on this point by and by.

Now supposing it granted that the inhabitants of Sodom and Gomorrah are never to be restored to a state of future trial: then, that fact will be evidence that they have had the Gospel of Christ, or the Messiah, preached to them; for the apostle brings their case to view to illustrate another case, thus: "For there are certain men . . . ungodly men, turning the grace of our Lord into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ"—(Jude 4). Their sin was *like* that of the Sodomites; hence the Sodomites had the knowledge of a Messiah to come, who should "bruise the serpent's head," or destroy the evil which was introduced into the world by sin. If men will not accept the *remedy* when made known to them, or wilfully reject it, they must and will be destroyed; for God has determined to extirpate evil from the earth, so that "the whole earth shall be full of the glory of the Lord:" this He has *sworn* shall be accomplished (Numb. xiv. 21).

If the language of Jude, in relation to "eternal fire," means either eternal suffering or eter-

nal death, then all the children of those cities are involved in it, and their case is equally as hopeless as that of the adults. The "orthodoxy" of these days will hardly maintain that the "eternal fire" is to abide on those little ones of Sodom. The LORD made a plea with petulant Jonah, concerning His sparing Nineveh, saying "Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand?" (Jonah iv. 11).

If God so regarded little children then, is it likely that He ever regarded them less? or that He will keep them in "eternal fire," or eternal *death*, for no fault of their own? "Shall not the judge of all the earth do right?" said "father Abraham" (Gen. xviii. 25).

I do not pretend to determine who has, or who has not accepted the remedy God has provided that is no part of my work; but I do say, on what I believe to be the "promise and oath of God," that "every creature" of Adam's race has had or will have it proclaimed to them, with the necessary means to enable them to secure a final salvation; and that if they fail of such salvation it will not be the fault of God, who has *sworn* by Himself, "As I live, saith the LORD GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezk. xxxiii. 11). With such testimony before me, I dare not impute the final destruction of any man to any want of means or opportunity to use the *remedy* God has provided for human redemption.

The question may now come up, Did the inhabitants of Sodom have such means and opportunities? If so, their state is final, so far as I can see. If not, there may yet be hope even for them. This question can only be decided by the Book of Truth. What saith it? "Thou Capernaum, which art exalted unto heaven, shall be brought down to hell (*adou*); for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day" (Matt. xi. 23). Jesus adds, "I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (verse 24).

Sodom's sins were not as great as the sins of Jerusalem; thus speaketh the Lord to Jerusalem: "As I live, saith the Lord God, Sodom thy sister hath not done, nor her daughters, as thou hast done, thou and thy daughters. . . Neither hath Samaria committed half thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done" (Ezk. xvi. 48–51).

Sodom's case, then, is not more hopeless than that of Jerusalem. Yet God saith to the latter, "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. *Then*, thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, (Sodom and Samaria, verse 55) thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant; and I will establish my covenant with thee; and thou shalt know that I am the LORD," etc. (verses 60 to 63).

Here a worse city than Sodom is promised restoration from her sins and overthrow, and God promised with her to bring again Sodom and Samaria "to their former estate" (verse 55). All this means something, for God does not use unmeaning words, nor useless ones. They are put on record to be understood, and those who dig for hid treasures in the Bible's exhaustless mines shall find the truth; while those who take refuge in the "traditions of men," or that of sect or party, may "grope in darkness even at noon-day."

A brother asked me, some time since: "Are you sure there is a single passage in the Bible, when speaking of the nations of the earth, that has any reference to the dead?" It seems clear the case of Sodom may have such "reference." If Sodom is not promised a "restitution to her *former estate*," then, may not Jerusalem fail of such restitution? And then, what reliance on any promise of "restitution by the mouth of" any of the "holy prophets since the world began?" (Acts iii. 21). Ezekiel is one of those prophets by whom "God hath spoken" of restitution; and those promises run back to Eden, or to "since the world began."

One great difficulty in finding the truth relating to the final destiny of men, as individuals, is the assumption that the end of the present life is the end of probation to all the race, without regard to the means or opportunities they have had to secure an ultimate salvation. Romanism, itself has an element of truth on this point—though terribly corrupted by the heresy of the inherent immortality—that Protestants have rejected, viz., "Purgatory;" that is, a chance for salvation in a future life to such as have failed to perfectly secure it in this.

I frankly confess, it appears to be the teaching of Paul, that some will be found among professing Christians that will be purified, "so as by fire," and "suffer loss" by having used improper materials in their work (1 Cor. iii. 11 to 15). Yet they will ultimatly "be saved." Why should we conclude those who never heard of that "foundation," "other" than which "can no man lay, which is Jesus Christ," should perish, hopelessly, in ignorance that any foundation had ever been laid for them? It does not seem credible that a Being of infinite knowledge, love, and power, having the lives and opportunities of all the creatures his hands have formed, would suffer them eternally to remain in ignorance of His love to "*the world*" or allow them to be placed in such circumstances as absolutely to cut them off forever from all possibility of obtaining such knowledge as might result in final salvation. Let those who can, rest in the idea of such an administration of the Divine government; I must and have abandoned it; and praise the Lord with my whole heart that from it, by his grace and truth, I am free. ED.

Lecture on the New Testament.

BY ROBERT YOUNG, LL. D.

The Didactic or Doctrinal Books.

(*The Different Systems or Types of the Apostolic Doctrine.*)

[*Concluded.*]

It seems also natural that, before touching on Paul's writings, a few particulars regarding his person may not be out of place. His original name was Saul. He was of the tribe of Benjamin, a Hebrew of the Hebrews, and born in Tarsus, the chief city of Cilicia, in Asia Minor. He was brought up a Pharisee, the son of a Pharisee, and was educated at Jerusalem, at the feet of Gamaliel, a celebrated Rabbi. His vernacular tongue was Greek, but his residence in Palestine gave him a knowledge of the Syro-Chaldaic of that day, which is called in the New Testament "Hebrew." It is more difficult to fix the amount of his acquaintance with the ancient Hebrew of the Old Testament, as most of his quotations are taken from the Greek Septuagint. He was also acquainted with several of the ancient Greek poets, whom he occasionally quotes. Like all Jews, he was brought up to a trade, which, in his case, was that of a tent-maker. His residence at Jerusalem augmented his natural regard for Judaism, and led him while yet a young man, to bear his testimony against Christianity, by consenting to the martyrdom of Stephen, and watching over the clothes of those who stoned him.

But soon the great landmarks of his life began to appear. Foremost of all was his conversion, A. D. 38, which became the main foot of his whole after-life, both outward and inward. Then came his evangelistic labors at Antioch, A. D. 42; then his missionary journey in the eastern part of Asia Minor, in which he first assumed the character of an apostle to the Gentiles; then his visit to Jerusalem, A. D. 50, to settle the question of the relation of the Gentiles to the law of Moses; then his second missionary journey when he introduced the Gospel into Europe, with his visit to Philippi, Athens and Corinth. Then comes this third great missionary journey, which was chiefly marked by a long stay at Ephesus, and interesting in connection with the writing of his four leading epistles. Then followed his visit to Jerusalem, A.D. 58, and his apprehension there, with his long confinement at Cæsarea, and his eventual imprisonment at Rome, A.D. 61, and from whence he wrote most of his epistles. Of his later history we know nothing.

As to his temperament and character, Paul is himself the best painter. His humility induced him to abandon the grand title of "Saul," and assume the humble one of "Paul," i. e., the "little one," appropriate, perhaps, from his bodily size, but adopted, no doubt, from that humility which makes him count himself to be "less than the least of all saints," and "not worthy to be called an apostle." His speeches and epistles convey to us the truest impression of him, as pre-eminently the great Apostle of the Gentiles. In these we perceive the warmth and ardor of his nature, his deeply affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, his perfect frankness, his heroic forbearance. We perceive also the rare combination of subtility, tenacity and versatility existing in his intellect; we see also a practical wisdom we should more naturally have associated with a cooler temperament than his, and a forbearance and tolerance which are seldom united with such impetuous convictions as he entertained.

And the principle which harmonized all these varied endowments, and directed them to a practical end, was, beyond all dispute, a knowledge of the Lord Jesus Christ in the Divine Spirit. Personal allegiance to Christ as his living Master, with an ever-growing insight into the relation which Christ bears to each man, and to the whole world at large, carried this apostle forward, on a straight definite course, through every vicissitude of personal fortune, and amid the diversified habits of thought which he had to encounter in his missionary tours. The conviction that he had been solemnly entrusted by Christ with a glorious gospel concerning a great Lord and Deliverer of men, was what sustained and purified his love for his own people, the Jews, while it created in him such a love for mankind at large, that he knew himself only to be the "servant" of others for Jesus' sake.

In elegance, variety and strength of expression, and sublimity of thought, many passages in his epistles may be referred to as examples of most beautiful composition. The greater part of his Epistle to the Ephesians, according to Grotius, "expresses the grand matter of which it speaks in words more sublime than are to be found in any human tongue." We may refer to his speech to the Gentile inhabitants of Lystra (in Acts xiv. 1–17), dissuading them from offering sacrifices to himself, and proclaiming the goodness of God; to the Athenian magistrates and philosophers, assembled in the Areopagus (Acts xvii. 22–31), regarding the unknown God,

whom they ignorantly worshipped; to the elders of Ephesus (Acts xx. 17–35); to his noble defence of himself before Felix and Festus, Agrippa and Bernice (Acts xxiv. 10–21; xxv. 8–11; xxvi. 1–29); to his graphic description of the contest between the flesh and the spirit (Rom. vii. 7–25), and to the whole of the eighth and twelfth chapters of the Romans; to the thirteenth and fifteenth chapters of the first epistle to the Corinthians; to the last four chapters of the second epistle to the same church; to the sixth chapter of first Timothy (ver. 6–12), and to the eleventh chapter of the epistle to the Hebrews. There are numberless other passages of shorter extent, such as Rom. xi. 33: "O the depth of the riches both of the wisdon and knowledge of God." The pregnant words (2 Cor. iv. 17, 18), "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And 1 Tim. vi. 15: "The blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen."

But we must now hasten to the last subject to which we can at present direct your attention, viz., the structure and design of the several epistles of Paul in the New Testament. We propose to notice these in order, as they lie before us in the common English version, irrespective altogether of their true chronological date. They are fourteen in number, and divisible into three classes, *nine* being addressed to believing Gentile communities, four to believing Gentile individuals, and the remaining one to a believing Jewish community.

The *nine* addressed to believing Gentile communities are arranged in our common English version according to the comparative length of the epistles themselves, and the relative importance of the communities addressed. Hence the Epistle to the Romans stands in the front, from both of these considerations. The only exception to this is the position of the "Epistle to the Hebrews;" but this arose from that epistle being without any author's name, and many in the Western Churches were doubtful of its Pauline authorship, though admitting its canonical authority.

I. The Epistle to the Romans is at once the longest and most methodical and argumentative of all Paul's epistles. It was written, not in Latin, as might at first have been expected, but in the Greek language, like the other books of the New Testament. This arose from the circumstance that not only was the Greek language, in the age of the apostles, the universal language of literature and science, and art, and philosopy, but it was a kind of vernacular language to the Jews scattered abroad in Egypt, Arabia, Persia, Greece, Italy, Asia Minor, &c. Now as it was to them the Gospel was first offered, and of them that the first Christian assemblies was first offered, and of them that the first Christian assemblies were generally chiefly composed, it was natural that the apostolic communications should be made through the medium of the tongue best known to them. It had also, in the providence of God, been already made the medium of introducing a knowledge of the Hebrew Scriptures to the Gentile world, as was the case when the version of the Seventy, sometimes called the Septuagint, was begun B.C. 280, and finished B.C. 200.

The Epistle to the Romans was written in the city of Corinth, where Paul happened to be in the year A.D. 58, when he was about to proceed to visit Jerusalem with an offering for the poor saints there (as may be seen by comparing Acts xx. 2, 3, and xxiv. 17, with Rom. xv. 23–28; also Rom. xvi. 21–23 with Acts xx. 4 and 1 Cor. i. 14). It was carried to Rome by Phebe, a deaconess of the church at Cenchrea, the eastern port of Corinth. Its Pauline authorship has never been questioned, either in ancient or modern times.

"The strangers of Rome, Jews and proselytes," who heard the apostles on the day of Pentecost (Acts. ii. 10), were undoubtedly the real founders of the church in their native city of Rome. There is no good or reasonable proof whatever that the apostle Peter—whom Romanists will have to have been the first bishop—was ever at Rome; but, on the contrary, there is very good reason for believing that he never was settled there at any time. When Paul wrote this epistle to the Christians in Rome, he sends in it many salutations to the believers there, but he makes not the slightest allusion to Peter having ever been there, or as ever likely to be. This was in A.D. 58, and when, three years later (in A.D. 61), he was sent there, and met with many of the brethren, and from thence up till the year A.D. 66, continued to send letters to the churches conveying the salutations of his fellow-laborers and fellow-prisoners, he never once refers to Peter as being with him in Rome. Besides, the apostle Peter writes his first epistle professedly from "Babylon" in Assyria, in the very year of Paul's death, A.D. 66, without the slightest indication of his ever having been in Rome.

That large numbers of the members of the Church at Rome were of Jewish extraction is evident from the apostle's very frequent references to the Mosaic law and ritual, whereas in his epistle to the more strictly Gentile Church of Ephesus he has very few such allusions. In this, as in many other particulars of his life and writings, he put in practice his own precept, to become all things to all men, if by any means he might gain some.

As Paul's conversion took place in A.D. 38, this Epistle to the Romans was written after he had been twenty years an apostle. It is the sixth in order of his extant compositions, the earliest being the first epistle to the Thessalonians, written in A.D. 53, i.e., in the fourteenth year of his apostleship.

The Epistle to the Romans divides itself into *two* great sections, the one embracing the first eleven chapters, and the other the last five. The one is chiefly doctrinal, the other chiefly practical. More particularly, the first section may be subdivided into three parts, the first embracing five chapters on "How men are justified before God;" the second, three chapters on "How men are sanctified;" and the third, three chapters on "How men may be elected, yet rejected." The second section may be subdivided into two parts, the one embracing three and a half chapters on "How Christian men should act," and the other one and a half chapters of concluding salutations.

This epistle, it must never be forgotten, was, like all the other books of the new Testament, written primarily and chiefly for believers, not for unbelievers. More, perhaps, than any other epistle, it has been misconstrued and misrepresented. It has been expounded as vindicating and enforcing doctrines which it appears to me to have been written expressly to *oppose* and *condemn*. It has been the battle-field for contending theologians almost from the beginning, and, I fear, will be so for a long time to come; yet truth is great, and will prevail; and it is in the hope that I may be able to throw some such light upon it to you, as has come to myself only by a very slow process, that I crave your attention to the following brief remarks, imperfect as they necessarily must be at present.

The whole Epistle to the Romans, then, has at its basis the three following radical conceptions: *First*, that God had from the beginning a certain definite "*purpose*" concerning man. *Second*, that this purpose was to save "sinners." *Third*, that the "*plan*" of this purpose was to save sinners only through the "obedience of faith," not through "works of law." God's "purpose" was originated out of his own abounding grace; his "plan" was also of his own infinite wisdom.

To unfold and vindicate to believers this purpose and plan of God, the apostle, after a noble, manly and affectionate introduction, proceeds to proclaim, *first*, that the whole Gentile world of men are sinful, guilty before God, and under the condemnation of the holy and righteous law of God: and *second*, that the Jews are in no better state than the Gentiles, for, though they are called "Jews, and rest in the law, and make their boast of God," yet they also are guilty and self-condemned. What advantage, then, it is asked by the indignant Pharisee, what advantage then, hath the Jew? or what the profit of circumcision—which was a special appointment of God himself, and with the observance of which was connected so many great and exceeding precious promises?

"Much every way," is the answer of Paul; chiefly, however, that the Jews had possession of the "oracles of God;" but this, as a matter of fact, rather aggravated their sin and guilt. In this state both parties, if justified at all, must be justified solely through the medium of the *plan* of the deliverance that is in Christ Jesus, and all boasting is excluded by the simple law of faith. In saying this, the Law is not to be reckoned as being made void, but rather established, for the Scripture itself saith of Abraham, that he believed God's promise, and that it was imputed or reckoned to him with a view to righteousness; and David is also represented in it as speaking of the happiness of the man to whom righteousness is imputed apart from works of law. Being then justified, or declared righteous, through the working of faith, we have (or we ought to have) peace with God, and grace reigns with a view to our obtaining eternal life through Jesus Christ.

But the idea is now started by an objector, that this method or plan of justification through pure grace leads, or at least may lead, to continuance in sin. By no means, is the energetic protest of the apostle, for if we really become Christ's, then we must by all means reckon ourselves as having died with him in his death to sin, and as living with him in his living to righteousness. It must indeed be confessed that we are not wholly free from this power of sin, but in our renewed nature we strive against it, as a most bitter enemy, with tears, and agonies, and cries, and at last, thanks be to God our Savior, we shall be more than conquerors through him that loved us.

So, then, it follows that we are at present in a state of *progressive sanctification*, and we know and are assured that all things work together for our good, and the good of all God's true people, according to his purpose. This is strikingly illustrated in viii. 29, 30, by a historical reference to the *past* dealings of God with the nation of Israel, his "elect people," his "first-born," of whom the apostle affirms, that they whom God "*foreknew*," (that is, knew first, in relative priority of time before any other nation,) he also did "*predestinate*," (that is, marked out first, to be) conformed to the image of his Son. Having "marked them out," he also "called" them to come out of the land of Egypt, and "justified" them in the sight of the nations, the Egyptians, Amalekites, Moabites, Canaanites, etc., and he "glorified" them by settling them in the land of promise. If then these be true, as purely his historical facts, and if these things were written beforehand for our learning and encouragement, as they undoubtedly were, let us take courage and believe that nothing can "separate us from the love of God, which is in Christ Jesus our Lord," BUT SIN, like that of Israel of old, who did all eat the same spiritual food, and did all drink the same spiritual drink, as ourselves, but who nevertheless perished in the wilderness through their unbelief, which was then, as now, the one unpardonable sin.

But Paul's conclusion is that the Lord's promise and covenant had taken no effect on Israel, in so far as, and simply and solely because, they sought it not by faith (the only appointed way), but "as it were by the works of the law." The fault is their own, not God's. The Jews themselves admitted that God, in preferring the seed of Isaac and of Jacob to those of Ishmael and Esau, by affording to them special privileges, did the latter no injustice, for the whole thing was an affair of grace, not of debt. So now, when God thought fit to prefer the Gentiles—who were willing to accept the offers of the Gospel, simply through the divinely appointed and scripturally exemplified medium of "faith"—to the carnal seed of Jacob, who followed after the law of righteousness indeed, but sought it in a way not sanctioned, nor possible, even by "works of law," the Jew has no ground to impute injustice to God when he chooses the one and rejects the other.

But, lest this preference should lead the Gentiles to boast themselves overmuch, the apostle adds an important caution: "Be not high minded, but fear." The Gentiles had been grafted in; they may, like the Jews, be broken off again, and the Jews, if they return to God, shall be grafted in again. In a word, "*he that endureth to the end*" alone "shall be saved;" for the gifts and calling of God are without repentance.

If I should now desire to sum up the great truth to be drawn from the ninth, tenth and eleventh chapters of the Epistle to the Romans, which have so long and so often been supposed to cast a dark shade over the God and Father of our Lord Jesus Christ in his character and working toward mankind-sinners, it would be this: that as God is undeniably sovereign in his election, he is equally just and impartial, and that it becomes all his people now to remember that it is possible to be *elected*, like Israel of old, *yet rejected* at last.

We now come to the *second* great section of this epistle, which is chiefly of a practical kind, as distinguished from the doctrinal character of the preceding eleven chapters. This second section may be subdivided into two parts; the one embracing three and a half chapters on "How Christian men should act," and the other embracing one and a half chapters of friendly salutations.

Important as are the doctrinal discussions of the first section, they would be of little avail without the practical directions now offered by the apostle as to how "Christian men should act towards others." Yet, as we cannot have good fruit from a tree whose roots are imperfect, the apostle, like a wise master builder, proceeds in the first *five* verses of the twelfth chapter to lay a solid foundation, by an affecting entreaty and call on his readers to self-dedication, holiness, and lowly mindedness. On this threefold foundation he proceeds to exhort to mutual acts of love and duty, and, extending these even to enemies, in the 13th chapter he enjoins obedience to the persecuting civil rulers of that age, as being ordained by God to the office. At verse 8th he resumes his exhortations to love, and, in consideration of the coming of the day of Christ, also to holiness. In chapter xiv. he urges forbearance regarding meats and days, inasmuch as we are all Christ's servants, and he that doubteth is condemned if he eat, for "whatsoever is not of faith is sin." In chapter xv. he argues that the strong must bear with the weak, and not please themselves, since Christ did not do so, but receive each the other as Christ did us all, both Jews and Gentiles. He excuses his writing, promises to see them, and requests their prayers. The last chapter has many warm-hearted salutations to believers in Rome, and a prayer that

they might be established according to his Gospel, and to the preaching, of Jesus Christ, and to the revelation of the mystery kept secret since the world began, but which was now made manifest through prophetic scriptures, according to the commandment of the everlasting God: and made known to all nations for the obedience of faith. The whole closes with an ascription of praise: "to God only wise be glory, through Jesus Christ, for ever. Amen."

One word more and I have done. The part which the epistles occupy in Scripture is not really that of communications of *new* doctrines. They are rather inspired corroborations, argumentative concentrations, and instructive expositions of truths already revealed, and of commandments already promulgated. In the exposition of moral and other precepts, they often enter into copious and highly interesting details, but we ought not to regard them as communicating doctrines not disclosed before, rather as displaying in fuller proportion the simple elements of truth indicated in the four Gospels; for, as Dr. Hampden justly remarks in his "Bampton Lectures," it was by transferring the Epistles into dry and logical authorities on points of controversy, that the very system of scholastic theology was created.

Should the imperfect remarks now submitted tend in any degree to stir up your hearts and minds to a livelier appreciation of the Divine Oracles, and a determination to make yourselves better acquainted with them than before, our meeting shall not have been in vain.—*The Rainbow.*

Apocalyptic Theology.

John G. Wilson, Minister of the Gospel, Philadelphia, Pa., proposes to publish a Mss. of his, entitled "Patmos, or Apocalyptic Theology," a large 12 mo. of about 500 pages, long primer type, with an illustrative chart, price $2. He has given some samples of the work in the "*Prophetic Times and Watch Tower*," of which he is now editor.

In the July number of his magazine he has given from his Mss. the "Scheme and contents of the Apocalypse," also, the 22d and 23d chapters, which are an exposition of the 12th chapter of Revelation. The following is the 23d chapter from his proposed work, which I presume will be of interest to our readers. Mr. Wilson's address is 1,409 Hanover street, Philadelphia, Pa.

THE WAR IN HEAVEN.

Representing the contest between the Pagan Priests and their party, and the Christian Ministers and their party, for the supremacy of their respective systems.—Rev. xii. 7–17.

I have shown that the retirement of the woman into the wilderness signified the separation of the true worshippers from the national hierarchy of Israel immediately after the ascension of Christ, and their organization into a Christian Church, no more to be seen in the political firmament, or associated with the civil powers, until after the second coming of Christ, when the saints shall be exalted and glorified with him and be made kings and priests with him in the new heaven and new earth. The true Church of Christ forms no connection with the civil authorities of this world. The union of Church and State is proof of an apostacy from Christ. This may be effected by the external Church organization, while the true Church of spiritual worshippers holds fast her allegiance to Christ. From the days of the apostles onward to the coming of Christ we must not expect to see the true Church in the political heavens. Notionalized Churches may have some of Christ's true followers in their communions; but are not themselves true Churches of Christ.

The Church of Christ is composed of all true believers of all ages, times and countries, who are born from above, and who worship God in spirit and in truth. And a true Christian Church is any number of such believers, meeting together to worship God and observe the ordinances. With these preliminary remarks, I proceed to notice.

Scene 3. *The War in Heaven.*—"And there was a war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent called the devil and Satan which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." The heaven of this vision is the firmament or expanse above, which in general is a symbol of political rule or government both civil and ecclesiastical; and is sometimes employed to represent the civil polity only and sometimes the ecclesiastical. Here it is used to denote the latter as that arena in which the contest is waged between Michael and his angels representing the ministers of the Christian religion, and the dragon and his angels, representing the Pagan priests. Michael is spoken of in Daniel's prophecy as one of the chief

angelic princes who stand up for the people of God. And by Jude he is called the Arch-angel, that is the chief of angels. He is supposed to be the tutelary angel of Israel, and to have the care of the Church and people of God committed to him. Some understand by Michael, the Lord Jesus Christ, because the name signifies "who is like God." However that may be, it is evident that Michael and his angels here symbolize the teachers and ministers of the Christian religion, because as such, they may be represented as in the ecclesiastical heaven, although the Church should have no national establishment or connection with the civil government. Christianity is an aggressive system. It wages war with all error, superstition, idolatry and scepticism. And the ministers of the Gospel are commanded by the Great Captain of Salvation to carry this warfare into all lands and employ the weapons of truth for the effectual overthrow of the powers of darkness. This charge is not to destroy men's lives, but to save them. Paul says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye may be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit which is the word of God." Thus armed the Christian warrior went forth to battle, sure of a victory, though he might fall in the contest. Thus armed, he went forth to endure hardness as a good soldier of Jesus Christ.

The great red dragon having seven heads and ten horns, was the representative of the worldly rulers, and the political embodiment of the old serpent, called the devil and Satan; but as the war here represented was not a civil war, but spiritual, a war between truth and error, between light and darkness; so the dragon, that old serpent, called the devil and Satan, is here seen in his proper person, without the political embodiment, marshalling his angels for the contest with Michael and his angels. And the dragon and his angels represent the Pagan priests and heathen philosophers, who employed every artifice and fraud to maintain their control over the people, and oppose the progress of Christianity. The dragon is said to be that wicked one, which deceiveth the whole world, and this he did in beguiling Eve, the mother of all mankind, and, through false religions and political lies, he he has continued to practice his deceptions upon her children. The manner in which these Pagan priests and philosophers carried on their war against Christianity was by practicing frauds upon the people, working upon their superstition, misrepresenting the Christian faith and manners, and falsely accusing the Christians before the civil magistrates, and thus causing many to be put to death. The Pagans could tolerate Judaism, because, though it taught the knowledge of the true God in opposition to idols, it was a national religion, and made no direct assault upon the false religions of other nations, but they could not tolerate Christianity, because it assailed falsehood and idolatry everywhere, and boldly aimed at the subjection of all people to the obedience of faith. But the Pagan party was unable to withstand the force of truth and and love, or to arrest the onward march of Christianity in its conquest of the world. They prevailed not: their frauds were exposed, and the bands of superstition were broken. Truth and love won their way, until, despite of all opposition, Paganism was overthrown, and Christianity was proclaimed to be the religion of the Roman Empire. The Pagan priests and philosophers were ejected from the governments, and the Christian ministers and teachers were protected by the civil powers. The dragon and his angels being cast out into the earth is the symbol of the downfall of Paganism. And that their place was not found any more in Heaven, denotes that the Pagan party would never regain the political power they lost. It was a total discomfiture.

Scene 9. *The Song of Triumph.*—"And I heard a loud voice saying in Heaven, now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death: therefore, rejoice ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." The heaven here spoken of is the same in which the vision of the war between Michael and the dragon was seen; and a voice

heard in heaven does not mean a Divine voice, or an inspired oracle, but simply a prevailing opinion entertained and published at that time in the church; and this opinion was that the kingdom of Christ—the glorious Millennium of blessedness and peace had come. The doctrine of the personal advent and reign of Christ upon earth, with all his saints, raised or changed and glorified to reign with him, was the popular and general belief of all true Christians during the first ages of the church, when the style of Christianity was "to believe, to do and to suffer." The allegorizing and mysical system of scriptural exegesis, inculcated by Origen and his friends, in the third century tended to weaken and subvert the faith of Christians in this truth so clearly revealed in the word of God; and at last the worldly prosperity and ease, which, on the fall of Paganism, the bishops and clergy obtained, not only weaned their thoughts from the anticipations of future blessedness, but generated the opinion that the Millennium *had* come, and that they were enjoying its blessedness and peace. Gibbon states, that the doctrine of the Millennium in connection with Christ's second advent, was the prevalent sentiment of Orthodox believers in the first three centuries of the Christian era, and that, owing to its adaptation to the desires and apprehensions of mankind, must have contributed greatly to extend the Christian faith; but when the edifice of the Church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth was first treated as a profound allegory, was regarded by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism." Alas! it was not the progress of truth which caused the abandonment of this doctrine, but the development of Anti-christ, which, with the increase of worldly advantages, made rapid strides; for no sooner had the Emperor Constantine declared in favor of the Christian faith, than the apostatizing church, with her ambitious prelates and ecclesiastics, were ready to rush into the arms of the civil powers, and form alliance with the rulers of this world. Prior to this, however, and as early as A. D. 257, Novatian, with many others, separated from the Church of Rome, on account of the corruptions which had obtained, and organized churches on the pure and simple plan of the gospel, which were called Puritan Churches; and these, with all sincere worshippers of God in the dominant party must be regarded as the church symbolized by the woman in the wilderness. The voice in Heaven heard by John, was not the voice of the true Church, but the voice of the apostate church, giving utterance to their mistaken opinion respecting the Millennium, founded upon a false exegesis, that of spiritualizing the testimony of God's word.

In connection with this erroneous sentiment respecting the Millennium they celebrate the downfall of the Pagan party and the exemption of the Christians from martyrdom as the grounds of that opinion. The Pagan priests and philosophers had been the accusers of the primitive Christians. They cast the vilest calumnies upon them, accusing them of cannabalism, incest, adultery, murder, conspiracy and every abomination; and the heathen magistrates readily gave ear to these accusations to justify themselves in inflicting upon their innocent victims the most cruel tortures and death. After the fall of the Pagan party, however, none dared to accuse them, and they were exempt from the persecutions formerly endured. Hence they say, "For the accuser of our brethren is cast down, which accused them before our God day and night." The apostacy claimed relationship to the martyrs and cannonized them as saints.

They also ascribe the victory which had been achieved over the Pagan party to the constancy and faithfulness of the martyrs in their testimony for the truth of the gospel of a crucified Savior, and their suffering martyrdom for the truth's sake. "And they overcame them by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

They then congratulate the rulers of the empire and the government generally on the downfall of the Pagan party; and deprecate the continuance of Paganism among the inhabitants of the empire as a source of trouble on account of the disappointment and rage of the Pagan priests and their abettors. "Therefore, rejoice ye heavens, (governments) and ye that dwell in them (emperors, princes and rulers.) Woe to the inhabiters of the earth and of the sea (the common people) for the devil is come down unto you having great wrath, (the ejected party were greatly enraged) because he kuoweth that he hath a short time." And the Pagan priests and philosophers anticipating the final subversion of their system, would make the most desperate efforts to regain a hold among the people. But at this very time the disclosures of the fifth seal represent the martyrs as crying, "How long? etc."

SCENE 10. *The Dragon Persecutes the Woman.*—"And when the dragon saw that he was cast out unto the earth; he persecuted the woman which

brought forth the man-child." The woman here persecuted is the symbol of the true church, which was found in her national form during the Jewish Theocracy to the day of Pentecost, when in her separation from Judaism and distinct organization under the law of Christ she fled into the wilderness; and where we shall still find her; for as the churches of the empire became corrupt, there were separations from the dominant party, which organized upon the Apostolic plan, and continued the existence of the Church in her wilderness state. These began with Novatian and his adherents and have continued through all subsequent ages until this time. These are represented by the woman.

Against this woman, the dragon soon stirred up a persecution. For the Pagan party finding themselves cast out of the government, soon flocked into the nationalized and apostate church by thousands, corrupting it more and more, until it was completely paganized, and causing all who had the seal of God in their foreheads to separate from it and retire into the wilderness state. And the devil, like the unclean spirit which had gone out of a man, and had walked through dry places seeking rest and finding none, said I will return to my house; and finding it empty, swept and garnished, he entered there and carried on his persecutions of the woman through the same great red dragon of seven heads and ten horns—the rulers of this world—which he had previously influenced in their former pagan character, and whom he soon found to be his willing tools in their professed Christian character. For even Constantine was influenced to employ violent measures against the Novatians, Valentinians, Marcionists and others whom after reproaching with being enemies to truth, destructive councillors, etc., he deprived of the liberty of meeting for worship, either in public or private places, and gave all the oratories to the dominant party. These persecutions continued to increase in violence from time to time until the true church represented by the woman, fled into the place prepared of God for her preservation.

Scene 11. *The Flight of the Woman into her Place.*—"And to the woman were given the wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time and times and a half a time from the face of the serpent." A great eagle, being a bird of prey, is a symbol of a barbarous and rapacious nation or people; and its wings, being the members of its body by which it invades the fold for the purpose of seizing its prey, represent the armies of such a nation. In Ezek. xvii. 3–8, the Babalonians under Nebuchadnezzar, and the Egyptians under Pharaoh are compared to two great eagles, with great wings (*i. e.* armies), and full of feathers (soldiers). And this symbol indicates that the true church or people of God, would in his providence be aided in their escape into some obscure and comparatively unknown region, by the predatory armies of such a nation. And that they would be nourished there by the faithful administration of the word of life, for a length of time, from the face of the serpent, or persecuting powers. Now in the beginning of the fifth century the Roman Empire was invaded by the Goths and Vandals who came upon the inhabitants like an eagle upon its prey, murdering, pillaging, and destroying all before them. And as the Christians in Jerusalem when they saw the city surrounded by armies, knew that its end had come, and embraced the opportunity afforded them, by the temporary abandonment of the siege, of making their escape; so the true Christians of those times, the sealed ones, understood by the invasion of the Roman Empire, that it was soon to fall, and the man of sin be revealed, and they embraced the opportunity afforded by the consternation and distress, occasioned by those predatory armies, to effect their escape from the observation of the worldly rulers, into that place prepared for them. It is undeniable that during the desolation and overthrow of the Roman Empire and prior to the full maturity of Papacy, the Christian inhabitants of the Alpine valleys must have made their settlements there. Hence they were comparatively unknown for several centuries. The great eagle then, was the symbol of the northern barbarians on the borders of the Roman Empire; its wings, the symbol of their armies, and their being given to the woman to expedite her escape into her place denotes that the incursions of these barbarous armies enabled the true people of God to retire unobserved into the valleys of Piedmont where they became known as Waldenses, that is, inhabitants of the valleys.

The time, times and half a time, corresponds with the 1260 days, or a time signifies a year, times two years, half a time one-half a year—three and one half years—of which I shall speak more particularly hereafter.

Scene 12. *The Flood cast after the Woman.*—"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." Waters are employed as the symbol of people and multitudes. Rev. xvii. 15. "The waters which thou sawest are peoples and multitudes and nations and tongues." And a flood of water is the symbol of an army, as Jer. xlvi. 7, 8. Who is this

that cometh up as a flood whose waters are moved as the rivers? Egypt riseth up like a flood and his waters are moved like the rivers. A flood then represents a large army of people bent upon the destruction of those when they seek to overflow. And in exact accordance with this symbol we find that in the beginning of the thirteenth century, Pope Innocent the Third addressed a letter to the King of France urging him to extirpate by fire and sword all whom he called heretics and especially the Waldenses and Albigenses whose settlements had been discovered in the preceding century. The King yielded to his solicitation, and the Pontiff then proclaimed a crusade against them, promising the most plenary indulgence to all who took part in the work; and the *troops* and rabble of France, headed by monks under Simon de Montfort. poured upon them for thirty years. In this crusade multitudes perished, but the church could not be destroyed. She was purified by the fires of persecution and being dispersed abroad through the empire prepared the way for the revolution which followed.

Scene 13. *The Earth helping the Woman.*—"And the earth helped the woman, and the earth opened her *mouth*, and swallowed up the flood which the dragon cast out of his mouth." By the earth we are to understand the papal population; and Count Raymond of Toulouse, in whose territories the Albigenses and Waldenses chiefly resided, extended to them his patronage and protection and defended them against their foes. And though he could not prevent many of them from being slaughtered he inflicted severe losses upon their enemies, and afforded opportunity for numbers to escape and disperse themselves through the different kingdoms in some of which they found a temporary refuge. By his resistance also the armies of the dragon were weakened until at last nearly all of them perished, being swallowed up in those wars.

Scene 14. *The War with the Woman's Seed.*—"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The attempt to destroy the church did not succeed. The church still existed wherever two or three of her scattered sons met together to worship. But the worldly rulers instigated by the Pope, hated them and persecuted them, and kept up a war upon them in Papal countries.

We should be thankful for our exemption from such cruel persecutions, and the more careful to identify ourselves with the seed of the woman by keeping the commandments of God, and holding fast to the testimony of Jesus Christ: making his word our only authoritative rule of faith and conduct, and shunning all connection with the worldly government.

Our Father's Business.

When the Divine Child was asked why he had not joined his friends, in their return to the country from the metropolis, he said, "Wist ye not that I must be about my Father's business?" Much, very much of that business was of a character that he alone could undertake and perform. He had a work given him to do which could be entrusted to no one else in the universe. When we think about the nature of that work, it grows before the mind until it fills heaven and earth, time and eternity, with its marvelous and glorious results. To make reconciliation for iniquity and bring in everlasting righteousness; to introduce life and immortality into the region of sin and death; and so to arrange all legal and moral and material things that, as the issue, it will be said, "The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God;" required qualifications which could be found only in Him whose name is "Wonderful." But one part, at least, of his magnificent work was to call, from darkness and bondage into light and liberty, a people who should find it their constant privilege and joy to imitate Him in devotion to the "Father's business." He did what no one else could, that his followers, thus qualified by him, may do in the world a work which none other of its inhabitants have either the will to undertake or power to perform. It is perfectly clear that "the natural man" can have no sympathy with Christ in his consecration to his "Father's business," and therefore can have no wish to undertake any share in the subordinate work assigned to Christ's followers during this dispensation of testimony. He does not understand the matter at all when presented to him under the aspect of an "eternal purpose" carried on through all ages and generations, the ultimate result of which will be the manifestation of God to his creatures, and, of course, as an absolute certain consequence of that a perfectly happy universe. And when you add that the "business" of Christ's friends is to bear testimony by life and speech to this revealed purpose of their Father in heaven, the natural man is, if possible, still more perplexed. His idea is that the business of the Church—that is to say, as he thinks, priests, clergy, or ministers, which you please—is to make men "good Christians;"

and as Christianity is a valuable thing for honesty, sobriety, and virtue—in fact a sort of Divine police agent, to whose influence the State is greatly indebted:—he is quite willing to contribute to the salary of the preacher, the erection of a church or chapel, or—although he is not quite sure about *that*—the support of a missionary to the savages of islands whose very names are uncouth upon the lips of civilzation.

But the man enlightened by the Holy Spirit sees all things differently. To *him* there is something more in the "Church" than an order of professional teachers, a helpful auxiliary to national virtue, a number of buildings for public worship, or an organization for missionary purposes. That it is the best channel of morality and virtue, no argument is needed to prove; for Christianity, of which it is the living embodiment, contains the purest and loftiest ethics ever made known to the world; but the other things could all be dispensed with, and yet the Church, as seen by the eye of the man who has caught a glimpse of the divine ideal of that body, continue to exist and discharge the functions which belong to her present state of being.

It is no complaint wrung from the heart by bitter disappointment, no cynical utterance of a man to whom all the beautiful things of life have assumed shapes of deformity, and no desire to wither the laurels of social distinction which may be legitimately won and worn by others, that dictate these remarks. A higher motive calls them forth, and they are intended to serve a nobler end. We are greatful for our lot in life: it has a thousand blessings, and its troubles are—blessings too! The beautiful things that God has made, as ornaments to the dwelling-place of his human family, have, to us, all the divine poetry of early years, when the earth seemed a temple, with heaven for its glorious dome. We see unholy feet treading its floor, and hear harsh sounds instead of the harmonious and hallowed psalmody that should ascend to its roof; but for all that we cling to our ideal, fortified in this faith and hope by a certain poet who sings of a time coming when "every thing that hath breath shall praise the Lord!" And we have no envious thought regarding the men who storm and take the citadel of "fortune," and make to themselves names of renown in the land. Society is a thing of many units, and must, we suppose, have its princes and millionaires as well as its peasants and paupers to make the social pyramid complete. An enforced socialism would be the ruin of society, and an equal distribution of property would be universal poverty. With this "confession of faith" we cannot be misunderstood.

No! we have nothing to say against professional teachers, buildings for public worship, and organisations for missionary labor; no word to depreciate commercial activity, diligence in business, and the cultivation of ennobling literary tastes; and no wish to suggest to the man who seeks social distinction at the bar in the senate, that his energies are wasted or his reward is worthless. To us the world is not a howling wilderness, but a vast material platform upon which Infinite Wisdom is solving problems worthy of itself; and to us the human race is not a tremendous mistake from which its Creator can never derive either the love of sons or the loyalty of subjects, but a multitude of intelligent beings under discipline to fit at least some of them for the employments and honors of the new age.

Therefore, let us be about our Father's business, with joy thrilling the heart and beaming in the eye! To wait for the realization of some Utopian dream, or to wish for some impossible conditions of society, before we earnestly gird ourselves to the hallowed work, is not the way to honor our Father and to act in harmony with our vocation. *The time is fully ripe for* INDIVIDUAL CHRISTIANS, *members of the Church of Christ, men born from above and enlightened by the Holy Spirit, to come forward with their testimony respecting their* FATHER. Let them not wait for clergymen or minister; but, considering their individual responsibility, act upon it. If "the elders of the congregation" are slow to move, let the men and women who compose the congregation, each for himself and herself, bear witness to her neighbors. The delusion that "ordained" men only are to speak on religious subjects, must follow the other delusions which, in the name of him to whom we belong, it is our privilege to expose. Priestcraft and paganism in unholy alliance have, for more than a thousand years, blasphemously slandered the name of our Father, making him a tyrant as much more fearful and inexorable as eternity is longer than a few short years of time.

Brethren! we are HIS "SONS"—shall we not redeem our Father's character from this awfully infamous reproach? Blessed be God, who is "Love" and "Light," and in whom there is no darkness at all, the thick cloud begins to break at last! Long, long has it brooded over Christendom, as the dark region in which the prince of the power of the air has carried on his policy—his object being to prevent the light of the glorious Gospel from shining on the hearts of men. Darkness has covered the earth, and gross darkness the people, involving in fearful obscurity

the ineffably attractive attributes of God. But the covering cast over all people, and the veil that is spread over all nations, must be rent some day; for the holy seers have said so, and their word cannot fall to the ground. If it is not for us to accomplish a work so gracious in character and vast in extent, surely we may herald the day when it shall be accomplished; and, if we mistake not, that day comes with swifter motion than even those who long for its light deem probable. Be this as it may, in the infinitely wise arrangements of God, surely those whose blessed privilege it is to see the truth should feel themselves called, as if by an audible voice from heaven, to declare that truth to their fellowmen. Let the Churchman and the Nonconformist plead each for what he deems ecclesiastically best; let the merchant devote his energies to commercial persuits; let the barrister, with all the subtleties of forensic rhetoric, plead for his client: and let the party politician, with all the arts of political oratory, plead for his party; but let us plead for God!

Gratitude for what he has done for us requires this service at our hands; the divine relationship he has graciously formed between himself and us demands it; and compassion for our fellow men strongly urges it upon our hearts. By the misrepresentations of his character and government which have been handed down through many generations, they stand afar off from One whose matchless goodness would attract them if the truth were delivered from the errors which "the world-rulers of darkness" have mingled with it. Indeed the arguments for earnest devotion to this grand service multiply as we think of it. A healthier tone in the churches, a more vigorous and intelligent piety, and a loftier platform for the culture and exhibition of the Christian life, would certainly be among the results, if divine truth were presented in its own sublime attractiveness, unencumbered with the repulsive paganism which has clung to it for more than a thousand years. And we ourselves, if faithful to this holy work of vindicating our Father's character, and trying to redeem it from the terrible reproach which has made more infidels and atheists than anything else, would find an ample reward in an enlarged acquaintance with truth, and a firmly established conviction that all the revealed purposes of God will shortly vindicate themselves before the intelligence of the universe.

Fidelity in stewardship qualifies for enlarged trust. To him that hath shall be given. One truth luminously seen and lovingly proclaimed, though all the churches should label it "heterodox," will prove the herald of another and another, until things new and old from the boundless treasury of God, shall enrich the faithful servant. "Them that honor me I will honor," is not a mere general sentiment intended to convict Eli of priestly and parental negligence, but a profound and durable law of the Divine government. Times without number it has been illustrated, and God acts upon it to-day as he did in the years of old; for the blessed MASTER has perpetuated the law by setting it in beautiful Gospel light thus: "If any man serve me, him will my Father honor." And surely it is serving him, and attending to the Father's business, to believe and declare that he is the Light, without which men must walk in darkness, and the Life, without which immortality is impossible. Men do not light a candle to cover it with a vessel; neither does God, when he graciously shines upon the hearts and minds of men, give them permission to hide his truth or to conceal his loving-kindness from their fellow men. The sacred trust is betrayed, and the duties of stewardship are neglected, if we do this. It is the duty and privilege of Christians to reflect the light with which they have been entrusted, and thus to be witnesses, like John the Baptist, of whom John the Apostle writes, "He was not the Light, but was sent to bear witness of that Light."

With all Christian courtesy and affection we would commend this subject to the attention of brethren in Christ—and we know that their number is considerable—who have searched and are unable to find the revelation of natural immortality in the Bible, but who, for various reasons, have hitherto kept silence respecting the startling fact that one of the fundamental doctrines of theology is utterly unscriptural. "The immortality of the soul" appears everywhere in religious books, is heard in almost every sermon, forms the argument in evangelistic appeals, is dwelt upon in Sunday-School addresses, interwoven with hymns, and made prominent in millions of religious tracts: and yet the only book in the world that has the credentials of Divine authority to speak on the subject not only does *not* teach it, but uniformly teaches the opposite, while the very heart of Christ's redemption, the impartation of "eternal life," or immortality as a gracious gift, proceeds *upon the very principle* that man by nature is merely a mortal creature. Now, we have nothing to do with the reasons that induce these brethren to keep silence, nor have we any right to ask what they are; but upon the fact itself we may say a word or two in illustration of the position that the sons of God should be about their Father's business.

1. A theological dogma which is not revealed in Scripture should be opposed by every intelligent Christian man who has, by searching the wonderful book, found out the fact for himself. The personal, domestic, social, or ecclesiastical consequences of such opposition to current notions should not occupy a moment's consideration. We have nothing whatever to do with the *result* of service. All that we have to do is to attend to the service itself. In every case our commission ends with the faithful delivery of our message. Our Father is quite able to provide for his servants, who—be it never forgotten, as it is essential to the argument—are also his "sons," should the message be distasteful to those to whom it is delivered. He who came to reveal the Father has told us that he knows what things we have need of; and this fact, if the filial principle is alive within us, should be enough to make us brave for duty, even though poor human nature should see danger as its sequel.

2. A revealed truth which is not found in current theology should be declared by every man who sees it, on the simple ground that it is a portion of divine revelation. To his children our Father has entrusted his word. They, of all men, should loyally and lovingly see that its supremacy among books is maintained. A church that does not make the Bible its standard of doctrine and rule of practice is an imposture and impertinence. A "Christian" that does not make the word of the Lord the guide of his life, has assumed a name to which he has no right. And a theology which refuses to accept a doctrine of Scripture which previous systems of theology had not recognized, thereby forfeits its claim to public confidence. Every true disciple of our blessed Lord is under the most solemn obligation to speak for him. In all that concerns the Master's glory the servant is personally interested. "He that hath my word, let him speak my word faithfully, saith the Lord."

The conclusion of this matter is obvious. Stewardship, discipleship, sonship unite their argumentative forces in urging us to be faithful to our Father in heaven. Fidelity to him is our first duty, cost what it may in the way of hard speeches, scorn, rejection, or persecution; and if we are faithful to him, sooner or later, our brethren who opposed us will embrace the very truths for which we suffered, and unite with us in glorifying God and heartily attending to "OUR FATHER'S BUSINESS."—DR. LEASK, *in the Rainbow.*

CORRESPONDENCE BETWEEN OUR PRESENT TRAINING AND FUTURE EMPLOYMENT.

FROM "PHYSICAL THEORY OF ANOTHER LIFE," BY ISAAC TAYLOR.

Can we believe that the precious and costly fruits of a long and painful culture, in the present state, are to fall to the earth, and perish, just as they are ripened?

But it may be asked, What scope can there be for the exercise of the strenuous, virtues, or what room for patience, constancy, courage, in a world of peace, love, and absolute security? Now in replying to this natural inquiry, it might be allowable to sift a little the evidence on which our vague and common notions of the future life are founded; and perhaps it might appear that in this, as in so many other instances, the *entire* scriptural evidence comprises some counterpoised statements, from a comparison of which, and not from any one portion of it, our belief ought to be derived.

The lesson we learn in surrendering, for instance, the darling joys of life, one after another, may seem a mere schooling—an unreal play, when we come into a position of nearer concernment with the vast movements of the divine government; and then, even although we should not be exposed to personal sufferings or losses, yet, with the more intense sensibilities belonging to a higher mode of existence, and in view of transactions of which here we think little, or know nothing, we may be thrown back with force upon our already acquired sentiments of loyal and devout acquiesence in the measures of absolute wisdom and rectitude, and may be compelled to confess that the habit of mind which had been forming on earth, was far from being superfluous in relation to the events and duties of our after life.

Again: a passive fortitude is not the only virtue which the training we are under tends to cherish; for there is a manifest prupose in the construction of the moral and social system, to call forth the more active excellence of courage, and the spirit of enterprise; nor need we exclude (properly understood) the stirring sentiments of ambition. Can we doubt that he who, in his word, is "calling us to glory and virtue," and who, by the same channel, enjoins a manly and vigorous discharge of our parts, is also, in the actual circumstances through which we are led, preparing the intellectual and moral powers for what they are to perform in another

sphere? In the case of certain individuals this apparent purpose occupies the principle place in the scheme of providence toward them.

It is clear too that the noblest and most generous tempers—the very choicest minds, make the readiest proficiency in learning this lesson; while mean and inert souls—the selfish, the diffident, and the pusillanimous, although they may acquire something of the *passive* virtues, almost totally fail in the *active*. Adhering then to the rule of analogy, and confiding in the principle that a rational consistency, and an adaptation of means to the end, runs through the divine proceedings, we conclude that the future life shall actually call into exercise a bold energy, and intrepidity, and ambition too;—an ambition not selfish or vain, but loyal.

In assuming so much as this, we are by no means obliged to suppose that those who, in the present state, shall have gone through their probation, and won immortal glory, are anew to become liable to loss, injury, or jeopardy, of happiness. Without admitting any such supposition, we may readily conceive of a state of things in which there may be services to be performed, enterprises to be undertaken, and a promotion to be aimed at, such as none but the bold, and the strong, shall be equal to, and none but the aspiring dare to attempt. These services may involve encounters with powerful and crafty opponents, or they may demand sudden exertions of intelligence, and a ready recurrence to resources, under circumstances that would amaze and baffle all but the calmly courageous. And there may be high advantages to be snatched by the few whose flight can be long sustained, and is the most steady; there may be dominations to be exercised which those shall secure to themselves who can prove, by service done, that they are equal to the weight of the scepter. It is surely a frivolous notion (if any actually entertain it) that the vast and intricate machinery of the universe, and the profound scheme of God's government, are now seen to reach a resting place, where nothing more shall remain to active spirits, through an eternity, but recollection of labor, anthems of praise, and inert repose. No idea can do more violence to all the principles on which we reason, than this does.

Not less unreasonable is it to imagine that the future government of God, instead of being carried forward, as now, by independent and intelligent agencies, shall proceed by the interposition of his immediate power, while the creatures stand aloof, as idle spectators of omnipotence. Some such baring of the arm of the Almighty may indeed mark particular epochs of the moral system and may come in to terminate one cycle of government, and to introduce another; but to suppose that the ordinary movements shall be of this kind, is a notion devoid of probability, and derogatory, as we must think, to the divine wisdom. If the two schemes were hypothetically stated, namely, that of a government by immediate interpositions of omnipotence, and that of a government the ends of which should be secured by an all-pervading adjustment of the free agencies of intelligent beings, as well good as evil, the latter scheme must at once be preferred, as the best adapted to display infinite wisdom, and so to compel all at length to acknowledge, and to bow to the Sovereign Excellence, which, out of the refractory and chaotic materials of the moral world, has educed, not merely a precise and pre-determined result, but a good result, and one worthy of wisdom, rectitude, and benevolence.

It would not be very difficult to show in what way, probably, every one of the active qualities, moral and intellectual, which are now training, may come into exercise within a future system, even although that system should exclude the necessities and pains of the present state. All the practical skill we acquire in managing affairs, all the versatility, the sagacity, the calculation of chances, the patience and assiduity, the promptitude and facility, as well as the higher virtues, which we are learning every day, may well find scope in a world such as is rationally anticipated, when we think of Heaven as the stage of life that is next to follow the discipline of earth.

Thus far we have thought of the future exercise of the active virtues, in relation chiefly to personal interests. But if we duly consider the force, and the probable issue of those intense emotions of good will to others, and of compassion toward the wretched, which are now at work within generous bosoms, and which yet are very slenderly or partially brought into play at present, we shall be impelled to think, nay confidently to conclude, that these dispositions are, in this world, only bursting the husk, and germinating, underground, in preparation for free expansion and fructification in the beams of a warmer sun. With no other indication of the destinies of the universe than what may be furnished by the swelling emotions of pity that are now working, pent up, in tender and noble hearts, we should hardly fear to err in assuming that a sphere will at length open upon such spirits, wherein they shall find millions needing to be governed, taught, rescued, and led forward, from a worse to a better, or from a lower to a higher stage of life.

With the material universe before us, such as we *now* know it to be in extent, our conjectures need not be put to much difficulty in imagining what may be wanting to fill out our idea of a future economy, where, what now we so ardently long to do, but are baffled in attempting, shall be practicable, and shall offer itself to our hands, on the largest scale; and where the utmost which the most ambitious charity could desire shall actually be granted. In admitting suppositions of this kind, we are not compelled to trench at all upon any article of our Christian belief, or to bring into question any of our serious convictions concerning the firmness of the Divine administration of affairs. All we do is on the strength of the principle of analogy, to conclude that a preparation of feeling, shall find its expansion; and that a commencement of moral qualities shall have its end and completion. If the instinctive yearnings of the human mind after immortality, are allowed to furnish a strong presumptive evidence (relation apart) of the life to come, so assuredly must the instinctive and vehement desires of the noblest minds to diffuse truth and happiness, and to relieve misery, be allowed to foreshow what is actually to be the employment of such minds. If there be any soundness in the one sort of argument, there must be an equal force in the other. For it is quite as easy to suppose that the Creator should have imparted to human nature, the notion and the desire of immortality, without intending to realize it, as that he should have instilled a boundless benevolence, which is to have no more opportunity to express itself than it may chance to meet with in the present state: and how often are such opportunities almost wholly withheld! Some there are, who would barely care to live at all, if they may have no sphere of charity, and whose notion of substantial happiness consists mainly, or entirely, in the idea of wide and successful beneficence.

We conclude then, first, that the substitution of spiritual for animal corporeity, leaves the probabilities of increased happiness or misery evenly balanced; secondly, that the transition of human nature from one mode of physical existence to another, shall not *of itself* affect the moral sentiments, or personal character; thirdly, that emotions and passions, whether benign or not, shall probably be far more intense in the future state, than they are at present; and fourthly, that the active principles of our nature, and our intellectual habits, such as they are now in training, shall, in the future life, come into actual use.

The Resurrection of Christ.

The words of the Lord, that He must go up to Jerusalem and die (Matt. xvi. 21–23), were not acceptable to the disciples. They wanted the golden splendor and triumphal pomps of the promised visible Kingdom; but they were not willing that such glories should come through darkness and suffering. In the weakness of the flesh they shrank from any baptism in blood or in fire. Hence Peter—the ardent and impulsive—took the Master to task, "Be it far from thee, Lord, this shall not be unto thee;" and was humbled by the stinging reply, "Get thee behind me, Satan (adversary); thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Kingdoms of men which originate upon earth,—kingdoms of iron force and cruel fraud,—may be established either by congress, conquest, or colonization; and in their best forms they are imperfect and transitory. But the great kingdom of Justice and Truth, wherein liberty and law find perfect reconciliation, must be founded first in spiritual form in the human soul; for the materials which are to endure through eternity require vast moral preparation. But neither Prophets nor Apostles erred in declaring, as a fact, the coming of a visible political dominion,—extending from sea to sea, and from the river to the ends of the earth,—wherein all the dreams of Prophets, Poets and Sages may find more than accomplishment in immaculate justice and divinest freedom; the throne glorious and unsullied, the people loyal, peaceful and blessed for ever. Indeed, the truth which regenerates and takes root in the human heart would be wanting in the prime element of power, if it failed in the end to subdue and transfigure to itself all external things. The foolish declamation of preachers about the rapture and glory of the disembodied, contains neither philosophy or divinity, but is equally hostile to Reason and Revelation. Men's minds have been turned away from labor in the legitimate province, and their time and strength have been wasted by seeking to glean in a field where there is nothing but stubble. Revelation does not introduce us into vapor and cloud-land, but distinctly reveals that in the present we are training not only for spiritual blessedness, but for august power and royal dominion. Hence, according to our advancement in the life divine, and in substantial service rendered to humanity and to God, we are promised dominion over five cities or ten when the Lord appears in the Resurrection Kingdom. The little

flock are not to fear, for it is the Father's good pleasure to give them the Kingdom. They are kings and priests, and in power and consecration shall reign on the earth.

There is a chapter in John, rich in the moral sublime, which makes known how the true Shepherd of humanity would be revealed, and how He might be identified. All that came before Him were thieves and robbers, who came but to mangle and to steal: ambitious self-seekers, who gather around them materials for the burning, that deceivers and deceived may perish in one ruin. The sheep did not hear them. But the true Shepherd came by the door of self-sacrifice. "The good shepherd giveth His life for the sheep." There never was love like His love, and there is clearly such preparation of the soil, such nurture of heart and soul in the trainiug school of God, that the sheep can distinguish the voice of the good Shepherd, and will not follow a stranger. Their senses are fully exercised, and their spiritual instinct is sure; and they follow him into a pasture where the emerald is unfading and the water of life perpetual. But there is in the chapter a glimpse of resurrection as well as sacrificial death. Christ said of His life: "No man taketh it from me, * * * * I have power to lay it down, and I have power to take it again." We see, then, how the Divine persons concur in the scheme of redemption. God the Father raised Him up, as many passages declare. The Spirit of holiness quickened Him. But He likewise had equal share in the resurrection-work. It was not possible that He should be holden of the bonds of death. He manifested His power by taking His life again. He laid down that life a voluntary victim; He closed His eyes in death, and was enclosed in the rock; but the illustrious prisoner knew that He must open His eyes again at the appointed hour, and when that hour struck He shook off the lethargy of death and came forth victorious from the grave.

The Gentiles, especially the most cultivated, were slow to apprehend the idea of resurrection from the dead. Their Elysian fields, for disembodied souls to wander in, stood in the way. The body was little better than the unsightly grub which was to crack and let out the winged thing of gold and purple for the glory of the summer life. While Paul once waited at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry. The philosophers of the Stoic and Epicurean schools encountered him. The Stoics had added as little to divine virtue as the Epicureans had to solid pleasure, but they concurred in considering Paul as a futile babbler, and looked upon him as a setter forth of strange gods, "because he preached unto them Jesus and the resurrection." So dimly did they apprehend the matter, that they supposed he was setting forth *two* additional gods, Jesus being one, and the *Anastatis*, or Resurrection, the other.

In Paul's memorable discourse, delivered at Areopagus, one important phase of the resurrection is presented. The resurrection of Christ from the dead is the public pledge, or assurance, given by God to all men that there shall be a solemn winding-up period—a righteous judgment-day: "God now commandeth all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 30, 31). The resurrection reality was not easily held fast by those whose minds he had debauched by Gentile speculations, for it was not a thing which philosophy could prove or reason explain. Hence Hymenæus and Philetus were subverting the faith by teaching that the resurrection was past already, and the Apostle had to deliver them unto Satan that, in the penal cold and darkness outside, they might learn not to blaspheme.

In like manner some of the Corinthians were drifting away from their moorings by saying that there was a resurrection of the dead. Paul shows most powerfully the consequences of such a conclusion, for it followed by necessity that if there was no resurrection of the dead then Christ had not risen, the preaching of the Gospel was vanity and falsehood; the faith of the converts superstition and delusion; forgiveness a dream, and eternal life a lie; for the living were yet in their sins, and the dead had utterly perished. It is likely that this exhibition of consequences would alarm the speculators, and that they would draw back with horror from the gulf they were approaching.

There is another view of the matter presented in the Epistle to the Ephesians well adapted to nourish quiet confidence and abounding gladness of heart. The Apostle says that we may know "the exceeding greatness of God's power towards us, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead" (i. 18–21). In periods of exceptional blasphemy and rebuke, in days of sore tribulation and great darkness, we sometimes half doubt the reality of the hidden power which is to strike down the mastery of evil and quell the giant forces of sin and ruin. Occasionally a desolate feeling creeps over us, as

if we were well-nigh forsaken, and the earth abandoned to the revel of wrong-doers. In Ephesians the needed consolation is provided. The scale is given for the measurement of power, and according to this scale we may judge "the exceeding greatness of God's power which He wrought in Christ when He raised Him from the dead and set him at His own right hand." In similar majestic working shall the power of God shine forth, victorious over every hostile force, that the kingdom of eternity may be revealed in unwithering blooom and lustre.—*Our Hope.*

G. G.

The Future of Humanity.

"*The Son of Man is come to save that which was lost.*"

Dear Sir,

I pointed out, in my first letter, that salvation is not a theory, but a person, and that person is Christ. Salvation is thus taken from being a word only, and becomes deed and truth. All flesh is to see the salvation of God or of Chrst. Let us see how this testimony is supported elsewhere. "At (or in) the name of Jesus every knee should bow, of all things in heaven, and in earth, and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii., 10.) And again, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." (Rom. xiv., 11, 12.) It is self-evident that no one has seen, or knows of, the fulfilment of these utterances. They have either to be put aside as never to be fulfilled, or accepted as yet to be fulfilled. Nor was it for the first time that these words, or similar ones, had been heard amongst men. Isaiah (xiv., 20 to 25.) had so declared previously, and had emphasized the statement by saying that God had sworn by Himself, and that His word should *not return* to Him, that unto Him every knee should bow, every tongue should swear.

Now, what are the facts testified by the history of the human race. Has God been acknowledged by the race? And more especially has His Son Jesus Christ? If we contemplate but for a brief period, the vast hosts of the human race who are dying, can we assert that all have known and served God or His Son? Is it possible that man has been created in vain? The Son of God was manifested that He might destroy the works of the devil, but nowhere is it asserted that the human race is one of the devil's works. True, by reason of vanity, the race have fallen from their high estate of godliness, holiness, and integrity, and become surrounded by sin and wicked works. But hope yet remains. When hope is turned into sight, then Christ will be acknowledged Lord to God's glory. Christ came not only for the individuals of the race, but for the whole of the race. And whatever exceptions, (during the enquiry persued), may arise, they will prove only that Christ Jesus came into the world to save sinners, and that He came not to condemn the world, but that the world through Him might be saved. Hence, the saying of the Apostle, that he trusted in "the living God, who is the Saviour of all men, *especially* of those that believe." Note the ensuing words: "These things command and teach." In the passage just quoted, there is a general, and a special salvation taught by the Apostle. And on looking to the context, it is connected with Jesus Christ. The salvation centred in Christ, like all other of the Father's works, has its degrees and methods by which the desired results will be obtained. *He* moves slowly but surely; so soon as the fruit is ripe, the gathering will take place. All flesh will see the salvation of God, either having the Son as their special Saviour or not. How, or when, other letters must try to unfold.—Yours truly, Pro Veritas.—*Communicated by H. Brittain, Birmingham, England, from Boxer's Advertiser*, August, 1875.

LETTERS AND EXTRACTS.

From Eld. H. Rockwell.

Bro. Storrs:—God bless you now, as ever, and much more abundantly, as the work which remains to be done is of such vast magnitude, and those willing to work are so few, and the foe pressing strong with defiant scoffings and reproachful taunts, as in olden times when a few of God's people commenced building the walls and setting up the gates, their enemies said one to another, "What do these feeble Jews? * * * 'If a fox go up, he shall even break down their stone wall.' Hear, O our God; for we are despised; and turn their reproach upon their own head." (Neh. iv. 1-4).

It is distressingly wonderful to cast a glance over that little section of the earth which has been blessed with the clearest rays of the enlightening Spirit of God's grace, more than any other people in the world,—that people on whom e soul-stirring light of "1842" shone forthth with so noble and cheering an influence, and to see how many of them now refuse to see

the still greater light that shines on the future! Noah, by faith, prepared an ark to the saving of his house, because he accepted God's testimony concerning things future, tho' not seen as yet; and thus condemned the unbelievers of his day, and himself "became heir of the righteousness which is by faith."

That primeval ship-carpenter did not lay the keel of that stupendous father of all water-craft, which was soon to be freighted with materials to replenish once more the desolate earth, nor did he suspend his work or pull out his keel to see if it was constructed right, nor yet did he expect that his craft would be completed the same day on which he commenced, though there might have been, in that day, as now, scoffers, saying, "Where is the promise of His coming?" etc.

For one, I wish to be excused from being with certain authors and publishers who manifest so much dread of the idea of the prospective continuance of God's goodness and mercy in blessing our race: therefore, I presume to give a few reasons for my faith. From the word of the Lord shining from above, and the book of nature spread under my feet, I must believe the truth as I receive it from what looks to me to be harmonious with the character of a kind and loving CREATOR, who is too good to be unkind and too wise to err, and who is "A just God and Saviour."

The Apostle says of Israel, "If the casting away of them be the reconciling of *the world*, what shall the receiving of them be, but life from the dead?" Here is a pause. Why? What are we to understand by this and the following passages? "For if the casting away of them:" (who are "them?") We learn in what follows, that some of the branches "were broken off because of unbelief." (Rom. xi.) But what of those that were born of them who were cast away? Were they cut off from all hope of eternal life? I think not; for they were born, lived and died without the knowledge of the *true* God and of salvation by Jesus Christ. But some professors of religion do, and will say, "These were like the brute beasts, made to be taken and destroyed." I think the Bible justifies me in believing that God requires of all men *faith;* but not without giving them the *knowledge* necessary to produce it. "If the casting away of them be the reconciling of the world, what shall the *receiving of them* be but life from the dead?" O what a sacred halo of glory overshadows the *receiving* them from the death state, that they may say, "Unto us a child is born; unto us a Son is given: and He shall be called, Wonderful, Counsellor, the Mighty God, the everlasting Father and the Prince of Peace."

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, as it is written, 'There shall come out of Sion the DELIVERER, and shall turn away ungodliness from Jacob;' * * * For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes; for the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy; for God hath shut them all up together [margin] in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. xi.) Glory to God for all that is given. As our life floats away, may the light increase till the morn of deliverance shall dawn on the earth. Amen.

Please give my love to all who love the truth; and still pray for Zion's peace.

New Britain, Conn., June, 1875.

FROM L. S. MONTROSE.

BRO. STORRS: It has been my desire for some time to write a few lines for the BIBLE EXAMINER, hoping it may be of some benefit to some of its readers.

We are commanded to abstain from any appearance of evil (Thess. v. 32), and to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. vii. 1). What I want to say is this: When I decided to serve the Lord, I was an excessive user of tobacco, and had been for twelve years. The very night that I gave my heart to God, tobacco condemned me, and I promised the Lord, that night, if he would help me, I would never taste it again; and I know he has helped me, for I have never tasted it since that moment to the present, about two years, in any way; and I feel that by the help of the Lord I am cleansed from that filthy habit; and my desire is, to be cleansed from all filthiness.

I believe the money that I would have spent for two years' tobacco, belongs to the Lord, and I have decided to put it in his cause, just where he would direct me. So I send part of it to the BIBLE EXAMINER, and I intend to give yearly the price of my tobacco to the Lord. And I would say to all who love the Lord, and believe

in his promise, those who use tobacco, *Quit it.* If we give up all for Christ we must give up tobacco, and the Lord will help and bless you, and put the money in his cause.

What an amount of good it would do if all the money that is spent for tobacco, by the professed church of Christ, was spent in God's cause. It is the Lord's money, and let us not hide it in a napkin, but put it to the exchangers, that at his coming he will receive his own with usury, and he will say, "Well done good and faithful servant: thou hast been faithful over a few things, I will make you ruler over many things."

My great desire is for a clean heart, and a right spirit. I love the blessed hope; it is an anchor to my soul. I believe God will literally fulfil all he has promised in his word; and there are glorious promises there for those that believe in him. O, the thought of being kings and priests to God, and being employed in the ages to come in telling the good tidings of great joy to the millions that have gone down in death with no knowledge of God and his Christ, ought to inspire us to use every means to prepare ourselves for the glorious future.

My prayer is, Lord, fill us with thy love and Spirit. May we be willing to have our names cast out for Christ's sake, and learn more and more of his will concerning us. And when He shall come in glory, he will change these vile bodies and make them like unto his glorious body; and then we will be prepared to shout, "O every one that thirsteth, come ye to the waters of life!"

Farmington, Me., July, 1875.

THEODORE H. FORD, Concord, N. H., writes: So long time has passed since we have written you, it may have seemed we were indifferent; but we are NOT so in fact. Our interest in the truth and in you and yours remains unchanged. We believe the ability and physical strength necessary to the prosecution of the work of the BIBLE EXAMINER is given you of the Lord,—it is His own work. My wife joins me in much love to you and yours.

JOHN R. SCOTT, Philadelphia, Pa., writes: I find much in the EXAMINER to interest me; and I assure you, my brother, I find my love to God grows stronger daily. I am looking for that glorious hope of the fathers, and the hope of Paul and others.

HENRY J. SWEETLAND, Springfield, Mass., writes: I am, as usual, much pleased with the EXAMINER; and I wonder that so many are afraid on some points of its teachings; for, it is, certainly in harmony with the Bible. God's ways being equal, he must give an opportunity to all men to secure the benefits of the great plan of salvation which He has wrought in Jesus Christ. Certainly, all have not had opportunity in this life; consequently, such must have it in "the ages to come."

G. B. MARTIN, Goldfield, Iowa, writes; If I live and can get time, I want to write an article or two on the coming of Christ. It is a subject that has always delighted my soul: and I think we are living in "the time of the end;"—that it is "nigh even at the door,"—that we are within a few years, at most, of the glorious event when He will descend to earth to the joy of all his dear saints, and the dread of an astonished world, to whom He will come as a snare, unexpected. May the Lord help all that "love his appearing" to watch, and wait with patience. "Watch ye, therefore, for ye know not when the Master of the house cometh, at even, at midnight, or at the cock-crowing, or in the morning: lest coming suddenly He find you sleeping: and what I say unto you, I say unto *all*, WATCH." To all the lovers of Jesus, I would say, You have my prayers: please remember me in your private devotions. Yours, in hope of immortality when Jesus comes.

D. L. OSBORN, Findley's Lake, N. Y., writes: It would be a great loss to get along without the EXAMINER. I think it is the best religious publication I have ever had. The doctrine it teaches makes it easy to love God our CREATOR with all our hearts, or more than everything beside. The better we know Him, the easier it is to obey Him. To know him is life eternal: for, all that know Him (the great mass) will secure an endless life. Man's greatest work is to know the Father,—his Creator; and Jesus Christ,—his Redeemer; that brings the greatest good.

MARY A. BEASLEY, South Otselic, N. Y., writes: I feel more established than I did a year ago in the glorious doctrine of "the ages to come." The BIBLE EXAMINER furnishes me with food no other reading does. I read them over and over again, and the light shines brighter every time. How I do want others to see those glorious truths. I have sent them to some I thought would read. I hope God will spare you, my aged brother, and raise up a host of others to spread these glorious truths; light that is shining upon His word in these last days.

Our aged Bro. H. ROCKWELL, New Britain, Conn., writes: Though infirm and rapidly decaying, I still live and feel a desire to do what I can to encourage honest seekers after truth not to be discouraged, but to persevere; for to them who overcometh by faith and diligent application the prize is sure. Toil on, then, dear ones; the day of coronation is but a little in the future. Although sick and quite feeble, yet the word of the Lord is like fire shut up in my bones, and while musing the fire burns.

NOTE BY THE EDITOR.—Bro. Rockwell has no home of his own; and, for the present, our kind hearted Sister Louisa J. Beach, of New Britain, Conn., has given him a home at her house; for this, I sincerely thank her; but, let not the friends of the Lord's poor forget him, nor her who has thus taken this dear old Pilgrim into her house. Let us remember Jesus has said, "I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto ME."

P. R. SHARPE, Indianapolis, Ind., writes: I received the Tracts you sent and read and studied them constantly, days and nights, and became a firm believer in every one's having to accept, or receive the promise to Abraham. Quite a load is lifted from my mind. I saw my views concerning the kingdom were too contracted. I now see that your view is the only way in which the promise and oath of God to Abraham and his Seed, to "bless all families, nations and kindreds of the earth," can be fulfilled: and what a glorious thought to me to know it is so. The great trouble has been, we have thought there must be so much done in the present age: but time with God is not limited. How true it is that the Bride cannot speak as a *Bride* till the marriage has taken place; and that is not till Christ returns from heaven; then "The Spirit and the Bride say, *Come;* and let him that heareth say, *Come;* and whosoever will, let him take of the water of life freely." When believers become the Bride this great work commences of blessing all nations. I do feel thankful that I have seen this grand truth. Your Sister in Christ.

DR. W. K. EVERSON, Grand Crossing, Ill., writes: I am always pleased to receive the BIBLE EXAMINER: the truth it elucidates are so self-evident that it seems hard to believe that any one whose object is the truth can resist its arguments. It is about one third of a century since you stood almost alone opposing, from the word of God, the pagan idea of "inherent immortality." Then, as now, how many "passed by on the other side;" but to-day, how is it?—the immortal-soulists are quaking with fear lest the truths then enunciated in your "Six Sermons," and by you in pulpit and press, should bring down their temples over their heads: they scarcely dare touch the subject; and little else than sectarian shackles prevents the truth from consuming them. Be encouraged: as in that case, so in this: the truth will find its way into honest hearts and sanctify them to the Glory of God. Hoping to be kept by the power of God, even the Gospel, unto salvation at the coming of our Saviour and Redeemer, Jesus Christ, I remain your brother.

THE TRUE CHURCH.

The true Church embraces all sincere followers of Jesus Christ; all who believe in his name and submit to his authority. Do we belong to this community? Are we the followers of the meek and lowly Saviour? Have we the marks of his people? If we belong to him we are separate from the world, we have put off the old man, the corrupt and sinful nature, the love of the world, the fleshy lusts, and are renewed in the Divine image, and have put on the new man—the redeemed and sanctified nature, the love of the Father, the fruits of the spirit. Old things are passed away; behold all things have become new.

The Church and people of God now look for the coming of Christ the second time, and are in an attitude of watching and waiting for the day of the Lord. That day is hastening on. The signs of the times indicate that it is near. A few years may yet intervene, and our faith may be put to the test. But let us hold fast our confidence which hath great recompense of reward, for we have need of patience that after we have done the will of God, we may inherit the promises.

In that day the Church will come up out of the wilderness, leaning upon her beloved, clear as the sun; fair as the moon and terrible as an army with banners. Then she will attain to her exalted station in the new heavens and new earth—in the future glorious Kingdom of God, as the bride of the Lamb; and crowned with glory, reign with Christ forever.—J. G. WILSON, *Ed. of Prophetic Times.*

Be deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

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The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

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GFO. STORRS, EDITOR AND PUBLISHER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 5–6.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, OCTOBER, 1875.

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APPOINTMENTS.

The Editor of this Magazine will lecture on the Divine Character and Government, at Saltersville, N. J., Sunday, Oct. 3, the Lord permitting. Also, at Winsted, Conn., Sunday, Oct. 10th. GEO. STORRS.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for $2 per volume: but, when sent by mail, 32 cents must be added for postage.

OUR AGED FRIEND, SALLY DILLINGHAM, North Dennis, Mass., writes: I like the EXAMINER much, and shall continue my subscription so long as I am able to write and read. It is all the help I have, and it is a great help to understand the Scriptures. I feel grateful that I am indulged with this privilege of reading and studying the EXAMINER.

C. SWIFT, Boston, Mass., writes: I still like the EXAMINER, and think it contains more truth than any other work published. It is true that people differ in opinion in regard to the truths of the Bible, or as to what the good book teaches. We shall probably see eye to eye when the King comes. I am glad you are enjoying such good health as you are nearing four score years. I hope you will not sleep, but live and "be changed in a moment, in the twinkling of an eye, at the last trump."

"WESTERN" is a friend in Wisconsin, who writes: I send $2 for the EXAMINER. I have been struggling with financial difficulties for some time, therefore have been obliged to neglect you, and still it keeps up; besides I have been out of health for three years. I love the EXAMINER, and trust it will be sustained. Allow me to thank you for its counsel and encouragement. I look to you as a father. How often I find words of cheer in despondiug hours.

CHRISTIAN HANSON, Horntown, Va., writes: I like the BIBLE EXAMINER very much, and cannot do without it. The people here are most all Methodists; but I think I have found one man that will soon add his name to your list of subscribers. He is a first rate man, and says, It has given him new light; a light that shines for the glory of God. It is gratifying to me to think there is here one man that agrees with me in your views of the Bible. I love to read the EXAMINER because I find it is in agreement with the law and the prophets. It has no new way of salvation, but only the way that God has laid down; and I thank God for it, and bless his holy name. May God bless you and preserve your life, and give you still more knowledge of divine truth, and lead many from the error of their ways that they may come and serve the living and true God.

DR. JOHN FONDAY, of Philadelphia, writes: I indorse your views. If God has "Sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto Me *every* knee shall bow, and *every* tongue shall swear:" if God has highly exalted Jesus, "and given him a name which is above every name; that at the name of Jesus *every* knee should bow, of things in heaven, and things in earth, and things *under* the earth; and *every* tongue should confess that Jesus Christ is Lord, to the glory of God the Father,"—is there not positive proof that the *mass* of the race (admitting some will fail) will be saved, and but few ultimately lost? Such appears to me to be the meaning of these declarations. I get light; have got disentangled from some errors: the "Seventh day Sabbath:" finding that we are said to be "dead to the law," and that the 7th day was a memorial of Israel's deliverance from Egypt (Deut. v. 15), and that the ten commandments were not *the law*, but expressly declared to be the "*Covenant*" (Deut. iv. 13; ix. 9, 11, 15; Exo. xxxiv. 28); and that was said, by the writer of Hebrews, to be *faulty* and abolished by Christ who has been made the Mediater of a *better* covenant, I came to the conclusion that the old covenant had been done away with, and that the first day commemorates a greater deliverance than that from Egypt,—even from the power, bondage, and slavery of sin, and the resurrection to a new and immortal life in Christ,—the greater than Moses,—"The Lamb of God that taketh away the sin of the world." I have come to the conclusion that this 7th day Sabbath affair,—that is exercising the consciences of so many truly pious and conscientious men and women,—is but a grand device of the enemy to bring men out from under the glorious liberty of the children of God into bondage to the law,—out of grace into legality.

I have gone through some experience which is profitable and will do and has done me good. I have clearer perceptions of the work of Christ and the position which the child of God occupies in and through His redemptive work, than I ever had before, which calls forth higher praises and thanksgiving than ever. May God lead and guide us into all truth and keep us from all error; make us better acquainted with the wiles of the adversary, that we may be kept from going astray in doctrine or practice, and become more and more meet for the inheritance of the saints in light.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XX. NEW YORK, OCTOBER, 1875. No. 1

BIBLE EXAMINER.

With this number a new volume is commenced. My thanks are due to its friends for the support of the *past*. Its *future* is known only to the Lord. Shall it still live to speak in Vindication of the Character and Government of that Being who has given life to us all, and whose "tender mercies are over all his works?" This question must be answered by the friends of the work to be done. The EDITOR is willing to put his whole life and energies into the work; but he has no financial means of his own to carry on the enterprise; and, hence, those means must be looked for from some other source, and if they come not, that indicates that this Magazine is no longer called for in the battle for God and his cause. To God and his friends the cause must be committed for an answer to the question above asked. The EDITOR desires to submit his will entirely to that gracious Being who has directed and sustained him for nearly four score years past. He would indulge in no fears that the cause of God is to fail if himself and this Magazine are to be laid aside. Yet he desires to "occupy till his Lord shall come," or till his work is no longer needed in promulgating, by means of the press, the great things of the coming kingdom.

If any suppose it is the great and only thing needful to be proclaimed, that Christ is coming again, the Editor of this Magazine cannot agree with them in that matter: he believes it is equally important that we understand what the Redeemer is coming to do. Not barely that the saints are to be made immortal and delivered from death, but that they are to understand something of the work in which they are to be employed in the "ages to come." To talk, therefore, as if "getting ready" for the coming of the Lord without giving men some idea of what will be their *employment* after being changed or clothed with "the power of an endless life," would be like sending a child to school and keeping him in ignorance of the use he is to make of the knowledge obtained. The child should be informed that he has a part to perform in the future, and that he will not be fitted for it unless he applies his mind and efforts to acquire the information essential to the performance of that work in a successful manner.

The religious education of these days is alarmingly defective, not only among professed teachers of religion, generally, but among those who call themselves "Adventists" and express great desires for the speedy coming of the Lord. In many cases, it seems as if the principal thing, with them, is, personal deliverance from the trials and troubles of this life, with the idea of perfect happiness: no thought of any work to be done by them in the ages to come, especially in blessing others who have not been so highly favored in this life as themselves.

Their idea seems to be to let those unfortunates be burned up in a universal conflagration; or, if dead, never to have a resurrection; or, if they have a revival from the dead it is only to be tormented awhile, and then die again, or kept alive in eternal torments; forgetting, overlooking, or setting aside the promise and oath of God that in Abraham and his seed all families, all kindreds, all nations of the earth are to be blessed; which has not yet been done and cannot be till Abraham and his seed have their resurrection and immortality, so as to be able to do "greater works" than Christ performed while in the days of His flesh" (Heb. v. 7, and John xiv. 12).

Instead of this age or dispensation closing the work of the saints, it is mainly a school in which they are being educated to instruct and educate those of their fellow men who have never enjoyed their advantages; or, in other words, to bless "the residue of men" that they may "seek after the Lord" (Acts xv. 14-17). And let it be remembered that the "groaning creation,"—"made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope," are to "be delivered from the *bondage* of corruption," and are now "waiting for the *manifestation* of the sons of God" (Rom. viii. 19–23). The sons of God are not

yet manifested; for, says John, "The world knoweth us not, because it knew Him (Christ) not" (1 John iii. 1). But the time is coming when the sons of God will be manifested, and "be like Him," Christ. Then will the work begin of blessing "all the kindreds of the earth," and be carried on by "the sons of God" till "All people, nations, and languages serve Him," and until "the kingdom and dominion, and the greatness of the kingdom under the whole heaven" is fully in possession "of the saints of the Most High, whose kingdom is an everlasting kingdom" (Dan. vii. 14, 27). Wars, and every form of hostility of man against man will be made to cease, and the utterances of the angel and the angels, on the plains of Bethlehem, have their full accomplishment, viz.: "Behold I bring you good tidings of great joy, which shall be to *all people*,"—"Glory to God in the highest, and *on earth* peace and good will to men" (Lk. ii. 8-14).

Who is there that can show that these Heaven authorized announcements have ever yet had their glorious and full accomplishment? But they will have, for they were authorized to be made by Him of whom it is said, "It is impossible for Him to lie" (Heb. vi. 18). The work then to be done by the sons of God, when manifested as such, is to give the knowledge of these grand and glorious truths to the innumerable multitudes who have never yet been blessed with that knowledge, and carry it on till the groaning of creation shall cease, "And ever creature which is in heaven, and on earth, and *under* the earth, and such as are in the sea, and all that are in them" are "heard saying, 'Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever'" (Rev. v. 13).

In conclusion: Are the friends of these glorious truths willing that the only medium in America that puts forth these views, in their fulness, and the only Editor who openly avows himself an unwavering believer in them, should now be silent? Your response will determine this matter, probably, in a few weeks. What is done in the case must be done or pledged in a short time. All know the EDITOR has no funds of his own, and he is conscientiously opposed to incurring debt, but would adhere to the exhortation, "Owe no man anything" (Rom. xiii. 8). The matter is now left for the friends to speak.

ED.

MISREPRESENTATION, OR MISAPPREHENSION.

All men are liable to one or the other, or both of these misfortunes, and thereby mislead others and stumble themselves to their own injury and the injury of the cause of truth, which, doubtless, they think to promote. Love of truth should guide us in all we say, do, or write. Without such a guiding principle we may and do dishonor God and injure our fellow men by acting contrary to the law of love, which is *the law* by which our lives must be regulated, if we would be in harmony with God and comply with the "Golden Rule," viz: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. vii. 12).

These remarks are called out by misrepresentations or misapprehensions found in almost all statements made by the opponents of views differing from their own. I would not charge them with doing these things knowingly and wilfully. It is often, no doubt, the result of ignorance of the subject of which they treat, or a strong prejudice which may have unconsciously possessed their minds, arising from not having carefully examined the subject on which they speak. I was forcibly struck with this matter by a short article that appeared in the *The Rainbow*, for August last, signed "SCOTUS." It is difficult to see how he could have written such an article had he been as well informed as he should have been before he undertook to represent the subject on which he speaks. Here is the article entire:

"THE FAIR CHANCE" DOCTRINE.

"DEAR SIR:—That which is known in America as 'The Fair Chance' doctrine seems to me to subvert the idea of grace in the salvation of God. Its advocates write and speak as if it would be unfair in God not to let all men hear of his Gospel, as if he were under obligation to send the news to any. The gift of life, even for a day, is an act of grace on his part. We can have no claim on him for existence for the shortest period, much less everlastingly. How eggregiously then do they err who reason as if the Almighty would be acting unfairly if the nations who have not heard the joyful message in this life were not to hear it after resurrection, or while in Hades! God promises eternal life only to those who believe in his Son in this time of acceptance, and in so limiting this favor he does no injury to others. I have no doubt that the proclamation of the everlasting Gospel among the left of the nations will accomplish much; but that men who die out of Christ shall

rise before the end of the thousand years, or then, to a state of probation, is nowhere taught in Scripture. The opposite, however, *is* taught.

SCOTUS."

Whether the writer is an American or an Englishman, I cannot say, but an Englishman would be supposed to write more accurately. I know of no class of men "in America" holding a doctrine "known" as "*The Fair Chance* Doctrine." That individuals may speak of it, especially opposers, under that name, may be true; but that does not entitle any one to say our views of the character and government of God, "in America are known" by a name which its principal advocates reject. We believe our CREATOR is "A Just God and a Saviour" (Isa. lv. 21); and that these characteristics are manifested in all His dealings with the entire human race; or, all the children of Adam the first.

The name, however, is of little consequence: it is the thing taught that concerns us most. "SCOTUS" seems not to understand the subject in hand. It is not a question of *unfairness* but of *truth*, in which the promise and oath of God are involved. It is true that men "have no claim on God for existence;" but God has given us existence, and endowed us with strong desires for its continuance, and has proposed conditions on which it may be perpetuated endlessly, and requires a compliance with the terms in order to its being continued without end; has He not thus laid himself under obligation to make known the terms to each individual of the race before deciding the final state of that individual? In other words: If He has sworn by himself that He has no pleasure in the death of him that dieth," is He either "a *just* God" or "a Saviour" to let a soul of man perish utterly without ever giving that soul an "*opportunity*" to secure an endless life by making known to him the way in which alone such life can be secured?

SAYS "SCOTUS," "God promises eternal life only to those who believe in his Son in this time of acceptance, and in so limiting this favor he does no injury to others."

Thus this writer admits, *faith* in the Son of God is the essential condition of securing an endless life. Does God expect men to believe in His Son without the knowledge of that Son? Is He "a just God and a Saviour" if He condemns men to endless death for not believing in Him of whom they never heard? Will "SCOTUS" tell us where he gets his knowledge that God has "limited" the day of salvation to "*this* time of acceptance?" I suppose he means *this life* is the only time of acceptance. Where does he find such a limitation in the Bible? "*Echo* says, WHERE?" Truth answers, "No WHERE." It is only from the "traditions of men" who "make void the counsel of God by their traditions." Whenever and wherever the conditions of an endless life are clearly set before men, then, to such, is "the accepted time;" *the time* in which they may secure salvation from sin and its ultimate consequence—"death." But to limit the time in which only the salvation can be secured is assuming an *infallibility* which is claimed by the Papacy: it is to take the "seat of God."

There is a "little flock" who are to be "joint heirs with Christ," or "kings and priests" with Him, and "sit with Him on His throne" (Rom. viii. 17, Rev. iii. 21), and thus to rule the nations. The time to secure a part in this company may be, and I think is, in this life, as that class of the saved constitute the Bride, the Lamb's wife, and they are to be glorified at our Lord's return from heaven. But is this class all that are to be saved for whom Christ died? In this company does "He see of the travail of his soul and is satisfied?" In this salvation, of the "little flock," is the "counsel of God" and "His good pleasure, which He hath purposed in himself," fulfilled, "that in the dispensation of the fulness of times" [not "*this time*" only] "He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him?" (Eph. i. 9, 10).

Did "God so love *the world*" as to "give his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and yet cause or suffer the vast majority of the world to die without any knowledge of that love and the provision made for their salvation? Does not such an assumption virtually say, "His love for the world was only a *pretence, not real?*" And when the beloved disciple says, "He" (Christ) is the propitiation for our sins: and not for ours only, but *also* for the sins of the whole world" (1 Jn. ii. 2), did he mean to exclude all that had died or might thereafter die in ignorance that such a propitiation had been made for their sins? Are God, Jesus Christ, and his Apostles, all like worldly hypocrites, who say one thing and mean another?

Was Paul inspired to say, "There is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for *all*, to be testified in due time?" and did he mean, He gave himself for a "little flock" only, and that they are the "*all*" of whom he speaks, and that the testimony belonged to no other class? If such a construction may be tol-

erated on Scripture language, who can tell what is truth? By such a course, is not the truth of God turned into a lie? and of no more value than a heathen oracle, which might mean one thing or another exactly the opposite? Does God enjoin, "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked," and yet never in this life or a life to come give them a knowledge that there is a way of escape from death, nor make known to them the person by whom alone they can be delivered from death? Has not the LORD God laid *himself* "under *obligation*" in a thousand ways and words, confirmed by His OATH, that in "Abraham and his seed all the families of the earth shall be blessed," and that "He will have all men come to the knowledge of the truth?" (Gen. xii. 3; xxviii. 14; and 1 Tim. ii. 4). Is He "under *no* obligation" to keep his promise and oath? "SCOTUS" must have singular notions of "obligation" to suppose that God is under no obligation to do what He has so solemnly promised to do. He was under no obligation to create man; but if He did create men, who shall presume to say He did not take upon Himself the obligation to provide for their highest interest and welfare, and to give them that knowledge and those means which should enable them to secure that end? Would a life given on a barren soil, without sun, rain or air, have been "an act of grace on God's part?" Just as much as the grace "SCOTUS" supposes God has or will bestow on the millions on millions which he affirms are never to hear the "everlasting Gospel" of God's love in Jesus Christ; and who, according to his view, are to perish hopelessly or to be eternally tormented; for he does not say which he believes is to be their fate. To call such a life a gift of grace is to ridicule the name of *grace;* it is a *curse*, from which we might well pray, "*Good* Lord deliver us."

"SCOTUS" concludes by saying: "That men who die out of Christ shall rise * * * to a state of probation, is no where taught in Scripture. The opposite, however *is* taught."

We ask again, "Where *is* the opposite taught in scripture?" Can he tell us? If he can, he will do more than any one has yet done. Let him try.

In the foregoing article, I have shown that the promise and oath of God are pledged to bless all men, and to give the knowledge that Christ gave himself a ransom for all men: and as multitudes of the race have died without ever hearing of God's love in Christ, death does not cancel God's pledge, and all such must rise from the dead or God's oath is made void; which is impossible; for, "It is *impossible* for God to lie." ED.

"GOD IS LOVE."

The other evening I heard a preacher—a good and able man to boot—say, "The sinner cannot escape from God's anger, or from His power, but he may escape from His love." My soul was stirred within me at the unconscious libel on the Divine character. I should have liked an opportunity of proposing to my reverend friend the following dilemma: Can the sinner escape from God? If you say he can, then plainly he *can* escape from His anger and His power. But if you say, as I apprehend you must. "No, he cannot;" then, assuredly, neither can he escape from love; for "God *is love*," and to escape from love is to escape from God. The love of God must burn in the very fires of Gehenna, or they never can be kindled of God.—WILLIAM MAUDE.

REMARKS BY THE EDITOR OF EXAMINER.

The theology of this generation, not excepting those who boast of being far in advance of others because they have rejected the doctrine of inherent immortality and eternal torments, is, that the mass of the human race can and will "escape from *love;*" and therefore, can and will "escape from God." They do not express themselves in these words, but they do, in theory, teach it; affirming that only a *few* will ever be saved from eternal torments, a second death, or even the *first* death. These three classes agree in the statement, in fact, that the mass of the human race will "escape from God" by escaping from His love, which is Himself; for "*God is love.*"

They plead, in excuse for their heartless theories, that God is *just*, and that he is under no obligation to save any one; and, therefore, may *justly* leave the mass of the race to perish. Thus they sacrifice the veracity of God and his sincerity to their Moloch theories.

The "obligation" of God is of His own choice. He was under no obligation to create any man. When Adam had sinned, his Maker was under no obligation to develope a remedial scheme for him or his posterity. But the Creator did provide such a scheme, and made it as extensive as the race; for "God so loved *the world*,"—the entire race—"that He gave his only begotten Son" (John iii. 16); and this Son "gave himself a ransom for all," (1 Tim. ii. 6); "tasted death for every man" (Heb. ii. 9); "and is the propitiation for our sins; and not for ours only, but also for the sins of the *whole* world" (1 John ii. 2.)

Thus did God show his love for all men, everywhere, and in all ages; and has laid himself under "obligation," both by promise and oath,

that "all families, all kindreds, all nations, shall be blessed" in the seed of the woman "the Seed of Abraham;" and has shown His sincerity in these pledges by giving His Son to humiliation, shame, suffering and death to carry out the "obligation" His love prompted Him to take upon himself, not from necessity, but of his own free will. Who shall now tell us, "God is under no obligation to save any one?" We might as well be told, He has a right to make unmeaning professions of love and promises confirmed by oath, which he is under no obligation to keep. But he has said, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. lv. 8–11). Thus has spoken "The Father of lights; with whom is no variableness, neither shadow of turning" (Jas. i. 17).

Are we to be told, that this God gave his Son "a propitiation for the sins of the whole world," and yet is under no "obligation" to let the same world know anything of the matter? If this is so, what becomes of his professions of love to the world? What becomes of His promises and oath? What becomes of the command of Christ to "preach the gospel to every creature?" What becomes of the angel's proclamation, "Behold, I bring you good tidings of great joy, which shall be to all people," and of the chorus of the assembled angels, on the plains of Bethlehem, of "Glory to God in the highest, and on earth peace, good will toward men?" And what becomes of the call of JEHOVAH, saying, "Look unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else?" Yea, and what becomes of His oath, saying, "I have *sworn* by myself, the word has gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear?"

All these things, in the estimation of some men, lay God under no obligation to see that the mass of the human race ever hear of Him or His work of love for them! Truly, such ideas of the government of our CREATOR and REDEEMER are more calculated to make unbelievers than to inspire faith; and no wonder that men who learn of such teachers are hardened into cold formality or utter neglect of the worship of such a God, and cease to have any concern for the ignorant millions who have never heard of God's love for the world. Alas, how little of Christ-likeness is found in such theories? But, blessed be God, the "due time" will come when the fact that "Jesus Christ gave himself a ransom *for all*" shall be "testified" *to all*, and no child of Adam's race shall finally perish except for a wilful rejection of Christ.

LITERALISM AND SPIRITUALISM.

THERE are two extremes to which all of us are liable in the application of Scriptural language. One is, an extreme literalism; and the other, an extreme spiritualizing. The use of sound judgment, in dependence on divine aid, will enable us to avoid both. An extreme literalism has led men to place so much dependence on external rites and ceremonies as to lead them into a dead formality, and they have "a form of godliness, but deny the power thereof." Paul tells us, "from such turn away" (2 Tim. iii. 5). That state of things is what goes to make up, largely, the "perilous times, in the last days." This tendency to extreme literalism is seen, also, in the construction put on our Lord's words, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John vi. 53). This caused "many of His disciples" to "murmur" and go "back, and walk no more with Him." They overlooked "the spirit" of Jesus' words. Just so many have overlooked the spirit of the words of Jesus about feet washing, and gone back from "the spirit" to "the flesh," which "profiteth nothing" (John vi. 63).

Let us see if we can find the spirit of our Lord's teaching in this matter. It is a notorious fact that the disciples of Jesus were ambitious of pre-eminence: they disputed among themselves which among them should be greatest (Mark ix. 33, 34). On another occasion, two of the most eminent of them—James and John—presented a request that one of them might sit on His right hand and the other on His left, in His kingdom. That is, they asked to have the first places in that kingdom. This spirit was not wholly eradicated from among the disciples during our Lord's personal ministry among them. As a last effort to purge out this hateful selfish disposition, just before His death, the "Lord

and Master" taught them, by an example never to be forgotten, that humility and concern for the comfort and welfare of others was a great and important lesson to learn: a readiness to perform the most servile act for one another was that which would make them *like* their "Lord and Master," and was the true road to greatness. It was *the spirit* of the transaction that Jesus enjoined or commanded His disciples to observe and practice. It might be a literal washing of feet, or any other humble service that the circumstances called for as an act of love and kindness to a fellow Christian, however poor or lowly.

In Palestine and the Eastern country, in the times when men wore upon their feet only sandals, or shoes covering a little more than the bottoms of their feet, it was one of the first acts of hospitality to the traveller, on his arrival, to wash his feet: and this service was performed by one of the lowest servants. This act, therefore, of Jesus, in washing the feet of His disciples was full of instruction; teaching them, in humility to "esteem others better than themselves" (Phil. ii. 3), and to be ready to perform any service for the comfort and relief of one another in any department of life. This lesson, truly learned and practiced, would show forth our love—our Christ-likeness—more than all our professions of subjections to Christ by any rites, ceremonies, or outward ordinances, which many professed Christians are so scrupulous to observe. Were they half as zealous to practice acts of kindness and care towards their fellow men—"doing good to all men, especially unto them who are of the household of faith" (Gal. vi. 10), what power would go forth from them to convince others of their likeness to their "Lord and Master," and win men to His service.

The law of kindness, humility, and self-denial for the good of others is what our Lord taught and commanded, for all time, to His followers; and not for the "apostolic church" alone. The particular act of feet washing may, in certain circumstances, be the thing to be done; but not as a ceremony; it must be some other motive that influences us to do it, or it does not meet the command or design of Jesus,

Any ordinance or command in which the spirit of it is overlooked will be of little use to those who adhere simply to the letter. Let us learn from the precepts and examples of Jesus to be the servants of all, that we may be a blessing to all; and thereby commend the religion of our REDEEMER to all; seeking their welfare for whom "Christ gave Himself as a ransom." ED.

A NOBLE SENTIMENT.

"The true source of wisdom and knowledge is, to have no will of your own, but to lose everything in the will of God. If we can, when we are called upon to examine any new subject in relation to divine truth, just lay aside self, and say, 'Lord not my will but thine be done,' we would grow much faster and attain to a greater growth in divine truth." JACOB GRIM.

This noble and praise-worthy sentiment deserves to be written in gold; and if acted on, by all men, or all professed Christians, strife would end; love would take its place; sects would disappear; Christianity would again assume its primitive glory, and men would say, as of old, "See how these Christians love one another." But, alas, how little of this spirit now manifests itself among those who profess to love truth! It seems by the words and acts of most professed Christians that they think themselves possessed of "the whole truth, and nothing but the truth." Such a spirit is that of a *novice;* one who has yet to learn that he is at best but a "*babe* in Christ," and has not yet outgrown his "swaddling clothes;" and the language of Paul, with a slight change, may be applied to such viz.: "If any man think that he knoweth every thing, he knoweth nothing yet as he ought to know."

Let us all sit at Jesus' feet, and learn of him to be meek and lowly, and let our object and aim be to please God and honor him, and not to gratify self, nor seek our own, only as identified with the honor of God and an earnest desire to win men to His love and service in Jesus Christ. Then shall we be blessed indeed, and truth and love will abound more and more. So shall our blessed Redeemer see of the travail of His soul, and rejoice in the fellowship of His saints. ED.

MRS. F. W. HASKELL, Dansville, N. Y., writes: The EXAMINER is a source of great comfort to me. It has made clear much that I could never understand; and I eagerly anticipate the coming of each number. The harvest is ripe, and though laborers are few, the truth will be speedily vindicated by the presence of our long looked for King; all honor to His name for the precious truths of his word which shine with such resplendent glory to all who are teachable and childlike. May the dear Lord strengthen you in body and illuminate your mind, that you may still be made a blessing to many, to lead them from human creeds and sects to the pure word. Yours, in the strong bonds of Christian *love.*

A New Work.

I would thankfully acknowledge the reception of a new work from Henry Dunn, England, on "The Limitations of Christian Responsibility." It contains one hundred and thirty-two pages; price, sixty-three cents our money; published in London, by Simpkin, Marshall, and Co., Stationers' Hall Court. It is neatly executed, and full of matter for thought, and will be startling enough to wake up many traditional mortals with the old cry of "*Infidelity.*" But it may yet appear that the real infidels are stereotyped professors of religion. I give in this number of the Examiner the "Introduction" to the work and Chap. I. as follows:

Introduction.

The object of this little work is twofold. It is intended to set forth the limitations of Christian responsibility in relation to the ungodly, and, if it be possible, to promote the *reconsideration* by qualified persons, of much that is embodied in evangelical theology.

The first—the limitations in question—may without difficulty be defined. They are laid down by Christ himself when, speaking of the coming of the Holy Ghost after his departure, He says, "When He is come, He will reprove [*margin*, convince] *the world* of sin, and of righteousness, and of judgment."

What the Holy Spirit does, the believer is also to do. He is not called upon to denounce, but to instruct. He is to impress, so far as he can, upon all, over whom he has influence, that sin is the greatest of evils; that its root is in separation from God,—thinking, speaking and acting, *as if* God were not; that it is the practical assertion of independence; that it supposes a careless ignorance of what God would have us to be, and that this ends, as it infallibly must, in disobedience and selfishness.

With equal fidelity, but with all modesty and meekness, he is bound to do his best to make men sensible that "righteousness," doing right, or, in other words, *human duty*, can only be understood by a knowledge of God as revealed in Christ; and that right conduct must, therefore, from the very nature of things, include the imitation of our Redeemer; that living to God is simply living as Christ lived,—a life of obedience and unselfishness.

A divine basis of character and conduct being thus found, the kind of "judgment" that follows death becomes obvious. It is a judgment of works; a strictly righteous judgment; a reaping-time, naturally and necessarily following the period of sowing.

When by convincement of the Spirit, a man believes this, he cannot but be startled by the consideration that there lies behind him *a past* that has to be accounted for, and *a future* clouded by consciousness of moral weakness too great to justify bright anticipations. The cry of his heart now is, "What must I do to be saved?"

And now it is that the Gospel comes in with its blessed announcement that the past is pardoned and the future provided for. Now he learns that he is *forgiven;* for "God was in Christ, reconciling *the world* unto Himself, *not* imputing unto men their trespasses;" that consequently Christ by his Holy Spirit is willing to come and dwell in the heart of every man who *desires* His presence there; that the Holy Scriptures, given for correction and instruction in "righteousness," is to be read with *an object*, and for *a purpose*, viz., to ascertain the character and will of the heavenly Father; that the voice from heaven *to him* is, "Acquaint thyself with God, and be at peace."

Attempted solutions of the philosophy of redemption, dissertations on texts, discussions of doctrine, and human appeals, however earnest, are far more likely to hinder than to help an awakened man in his progress heavenward. For the application of truth to the conscience, to given conditions and necessities of which we know little or nothing, is altogether beyond us. All we can do is to *present* it, in the hope that silent thought and earnest prayer will be followed by regenerating grace and Divine communion.

The necessity for re-investigating our beliefs arises out of the fact that the transition state of theological opinion which has prevailed amongst us for some time past is, at length, rapidly culminating in an unbelief which, although often avowed, is still more frequently cherished in secret.

Alike in pulpits and in private conversation doctrines once prominent, are now, by common consent, *dropped*. That of eternal punishment, for instance, which, however unscriptural, is the keystone of Augustinianism,—at present discredited rather than denied,—is rarely proclaimed with distinctness, and too often carries with it into kindred oblivion all that relates to future retribution. The doctrine of Election, long frightfully misconceived and absurd, is in like manner quietly ignored; while the Second Ad-

vent of Christ, absolutely denied if associated with any restoration of the lost, is seldom alluded to except in connection with fanciful theories of millenarianism.

We are in fact, without being conscious of it, living over again the life of decaying Puritanism, as it was exhibited in England towards the close of the seventeenth century, and which ended, as we all know, in a frightful state of spiritual torpor. For then, as now, disintegration went on through processes silent and secret; changes of opinion were not so much avowed as *felt;* congregations were kept together by personal attachments rather than by positive teaching; and spiritual life departed, simply because the people, unfed by their spiritual guides, exchanged, as we are doing, piety for politics, and lived for the seen and temporal instead of for that which, although unseen, is eternal.

The bearing of all this on what I have termed "Aggressive Christianity" will become manifest as we proceed.

AGGRESSIVE CHRISTIANITY.

Chapter I.

CHRIST'S WORK ON EARTH.

Few thoughtful persons can have the Life of Christ as recorded in the gospels, without a feeling of surprise, sometimes not unmingled with perplexity, as they have observed and meditated upon the *limitations* of our Lord's personal work in the world.

He comes, we are told, to earth in order that the world through Him might be saved. He is manifested to take away sin; to destroy the works of the devil; to bring peace on earth and good will to men; and yet, so far as appearances go, He accomplishes none of these things. War has not ceased, or even raged upon the earth with less fierceness since the Lord's advent; the devil has not been less active or mischievous than he was before that great event; nor has sin in any degree less abounded.

To accomplish the great work proposed, Christ personally, when on earth, may in one sense be said to have done very little. His ministry was singularly brief in duration; its sphere still more singularly contracted. His teaching was limited. His whole life-work was evidently marked by strong restraint on the exercise, not only of the unbounded power He possessed, but, which is far more marvellous, in the goings forth of an equally boundless love. Nay, more; explain the facts as we may.

"Christ did not destroy *any great iniquity.* He came as 'the light of the world,' but he felt it apparently about as dark as before. He came that the world through him 'might be saved," and yet in a few years He went away before the greater part of the world knew He had been here at all, and he left it about as bad as it was when He appeared,—'as wicked and as wretched.'" —[*Essay* by the President of Rippon College, Wis., U. S., art. x. in *Dickinson's Theological Quarterly*, No. 2, April, 1875.

Of course it is not difficult to explain these apparent anomalies, or to show the perfect accordance of the course followed by the Saviour when on earth, with the highest wisdom and the deepest love. But it is not so easy to show, as the essayist to whom I have referred attempts to do, that, in the absence of continued supernatural power, of miracles, and of increased light as to truth, Christianity is adequate to fulfil its supposed work in the world. I mean, of course, if it is to be assumed that Christians are *right* in indulging the great hopes they expect one day to be realized; that they are right in believing that, in spite of all the divisions, errors, and ignorances of Christ's disciples, the world through them is to be converted, and the knowledge of the Lord to "cover the earth, as the waters do the sea." The Professor goes on so far as to say,

"The Church is competent to do all the work required of it for the propagation and prevalence of Christianity in the world, without any further personal work of Christ, without any more truths, gifts, or powers than He has provided." The proof that this is the case he finds in the fact that, "in spite of all that Jewish and Pagan opposition could do, in less than three centuries after the Ascension, Christianity was the prevalent religion of the Roman Empire."

The *character* of that Christianity,—its moral value, seems to be unworthy of notice.

"The faint-hearted," he says, "or remiss or impatient Christians may wish Christ would *come again*, and reward faith by his personal presence. But this cannot be. To secure fidelity, Christ must devolve on the Church, *the whole work*, which belongs to it, and the doing of which is essential to its vigor and growth. If He should relieve it of its work in case it should be unfaithful, He would abet its unfaithfulness."

In spite of these extravagances, I repeat that it is not easy to show, although very easy to affirm, that any adequate power for the accomplishment of the conversion of the world is at present in the hands of men. Nor is it possible to prove, from anything recorded in Scripture, that such power ever will be given; that it is the Divine intention through man, to win the world to Christ; or, that the eternal welfare of

any of us was ever made dependent on the zeal and fidelity of another human being, which *must* be the case if the popular notion be a true one.

Before, however, these views can be received, involving, as they do, a very considerable limitation of what is now supposed to be the responsibility of Christians with regard to the unconverted, several questions of no slight importance require to be examined. With some of these we shall endeavor to deal.

[The work from which the foregoing is taken contains fourteen chapters. It is my intention to give them all, or nearly so, in the present volume of the EXAMINER, and hope they will be found profitable to sincere inquirers after truth, though they will give offence to bigots and sectarians of all sorts. EDITOR OF EXR.]

THE MANNER AND PLACE OF CHRIST'S SECOND ADVENT.

A friend has sent me an article written twelve years since on "*Jehovah Is Coming from Sinai*," with a request to publish it. In volume 17 of the EXAMINER an article was published on the same subject which is more full and perfect than the one now sent me: and for the gratification of my friend and some others I will republish the larger part of that article, which I presume will be satisfactory. It is as follows:

THAT Christ will return literally and personally to the earth from which he went up, is a *fact* sustained by a large amount of Scripture testimony; and that his coming is near, even at the door, is also a fact that needs no labored argument to prove. But the manner of his coming is as little understood, even by the advocates of his second coming, as his personal coming by the sects of modern christendom. Does the Bible as clearly prove the manner of Christ's coming as it does his literal personal coming? We think it does; but, perhaps, not as often repeated in the Scriptures, but just as clear, plain, and positive the one as the other. This announcement may startle some who have not investigated the subject, but seem settled in the common belief of his first coming to the Mount of Olives from whence He ascended.

Our object is not only to show the manner of His coming, but show or make harmony of the seeming conflicting passages of Scripture touching the subject under consideration.

His coming and his appearing are two distinct events, and must not be confounded. One follows the other just as clearly as his second follows his first advent. Keep this important fact before the mind, and much of the seeming difficulty in harmonizing the Word will vanish. In the literal principle of interpreting or reading the Scriptures there is a power of strength; and to that principle we shall adhere as closely as possible without violating the laws of language. "To the law and to the testimony," etc. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. xvi. 15). What is the first evidence that a thief has been upon our premises? Is it not the missing of our property? Truly; and this agrees with Matt. xxiv. 40-42. There shall be two in the field; the one shall be taken and the other left: two women shall be grinding at the mill; the one taken, the other left. Watch, therefore; for ye know not what hour your Lord doth come. Also Luke xxvii. 34 36.

Let us now inquire as to the place or location where Christ and his Bride, the immortalized, risen, changed, and translated body, the church, will first stand upon the earth, which the meek are to inherit; this we hope to be able to do clearly and satisfactorily by quoting the words of God by the prophet. There are many of the utterances of the prophets, in relation to the first and second comings of Christ, which seem, at first glance, to be somewhat mixed; but a little careful reading and close examination, comparing Scripture with Scripture, will soon solve all difficulty and make it plain.

Mount Sinai, or its immediate vicinity, is the place, to our understanding, which the Bible affirms to be the place of gathering; and, to our mind, it seems to be the most befitting and proper. Its location, its associations, its sterile and sparce or uninhabited condition, when properly considered, favor the view. It is said by writers who have visited and observed it carefully, and have settled the peak or mount (for there are several) upon which the law was given, that at its base there is a plateau or valley sufficiently large for a million or more to stand or be gathered. But we will let the Scripture speak and leave it with the candid reader if they do not make it clear and plain.

Our first quotation is Deut. xxxiii. 3: "And he said, The LORD came from *Sinai*, and rose up from *Seir;* unto them He shined forth from mount Haran, and came with ten thousand saints." O, this was the giving of the Law, and has nothing to do with the coming of Christ and the gathering of his saints unto him! Let us be a little careful. There is nothing in the record

to show that Christ came with ten thousand of saints at giving of the law. Does it not look just like a fulfilment of Enoch's prophecy? See Jude 14, 15. I crnnot believe it to be simply a historic statement, but rather a prophetic utterance of the Spirit through Moses relating to the gathering of the saints, with their head and Leader, preparatory to their going forth to subjugate the nations to His rule. Notice carefully the places named, *Sinai*, *Seir*, and *Mount Paran;* all literal places of *terra firma*. These localities are frequently named by Israel's prophets, and have their significance.

Our next quotation is Hab. iii. 3–6: "God came from *Teman* and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of bis praise. And his brightness was as the light; He had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; He beheld and drove asunder the nations; the everlasting mountains (governments) were scattered, the perpetual hills did bow: His ways are everlasting." Please read carefully the balance of the chapter. We are quite sure that no one will pretend to say that this prophecy has ever been fulfilled; but, on the contrary, it relates to the (immediate) *future*. The reader will better understand or comprehend the prophet by fancying himself standing in Jerusalem, and let your gaze be *southward*. See margin, third verse: God came from Teman "or south." Mount Sinai is about 300 miles south of Jerusalem. Language fails us to add anything to the glorious and sublime scene of the coming of Christ and the inauguration of the great day and battle of God Almighty.

If we are correct in our understanding of this subject, that the prophet has so graphically described, Christ has come, though not made visible to the outer world (or his appearing); his saints raised from the dead, clothed upon with an immortal life, caught away, the marriage supper of the Lamb has been celebrated, His Bride has been invested with power "to execute the judgment written: this honor have all the saints. Praise ye the Lord" (Psa. cxlix). The prophet sees them marshaled, armed *cap-a-pie* on their line of march to clear the rebels out of the land (the antitype of David's reign). Would the reader like to know how they appear? Please turn to Rev. xix. 11–16. "And I saw heaven opened, (or the heavenly scene); and, behold a white horse; and he that sat upon him was called, Faithful and True; and in righteousness he doth judge and make war. His eyes are as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself. And he was clothed with a vesture dipped in blood: and his name is called THE WORD of GOD. And the armies which were in heaven followed upon white horses, clothed in fine linen, white and clean: and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine press of fierceness and wrath of Almighty God. And he hath on his vesture a name written KING OF KINGS, AND LORD OF LORDS."

This description is much like God. I do not at all wonder the prophet exclaims in the second verse, "O LORD revive thy work." It was God's work to create, arrange, and set in order our beautiful world, which He pronounced, "Very good." It is God's work to restore; this, He has invested in his Son, the Lord Jesus Christ to do, assisted by the church of the First-born, redeemed by the precious blood of the Lamb slain from the foundation of the world.

Our next text is from Isa. lxiii. "Who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." Where is Edom? and where is Bozrah? Are they not on the direct line of march from Sinai to Jerusalem? "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine fat? I have trodden the wine press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart and the year of my redeemed is come." In this statement of the prophet we have delineated a glowing description of the Son of God with his retinue on their way to the city of the great King. Who will say that the three prophets, Moses, Habakkuk, and Isaiah, have not spoken truthfully? and have we not interpreted and located their prophecy scripturally and intelligently. There is much more that might be said upon this part of this deeply interesting subject: but we must forbear, and ask those interested to consult the historian and travelers that have explored the region of country from Sinai to Jerusalem.

Our next view of Christ and his redeemed host is before the gates of Jerusalem: this is when and where He will appear, or His Epiphany, or manifestation to the world—Coronation morn. But my pen is inadequate for the truth be-

fore me. What! Jesus the once crucified but now the glorified Son of the all-powerful Jehovah and his redeemed millions appear at Jerusalem, before the gates of the city and demand admittance? Let Psa. xxiv. speak; it is in time and place: read the whole Psalm especially the last four verses. The gates being shut He makes the demand, "Lift up your heads, O ye gates; and be ye lifted up ye age-lasting doors, and the King of glory shall come in." The question is asked, from within, "Who is this King of glory? The LORD, strong and mighty, the LORD mighty in battle;" or from war. He has had a battle on his way, probably at Bozrah; very likely with the king of the North, the Gog power of Ezekiel xxxviii. and xxxix. He makes the second demand, "Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of glory shall come in." They ask again, "Who is this King of glory? The LORD of hosts, He is the King of glory." The gates are flung wide; He enters, but who can portray the scene that follows?

Matt. xxiii. 37, 39 is in place here. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that were sent unto you, how often would I have gathered thy children together, as a hen doth gather her chickens under her wings, and ye would not! Behold your house is left unto you desolate; for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." Here, again my pen fails in portraying the scene as he is recognized by his brethren, the Jews. I let the record speak; it will tell better than I can. "What are those wounds in thy hands?" Then He shall answer, "Those with which I was wounded in the house of my friends" (Zech. xiii. 6). Then will be fulfilled Rev. i. 7, "Behold he cometh with clouds; and every eye shall see him: and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

Truly, "His feet shall stand in that day upon the mount of Olives" (Zech. xiv. 4). Here begins His reign and the great work of restoring all things spoken by the mouth of all God's holy prophets since the world began.

In view of what we have written, we have no difficulty in saying, He may come at any moment as a *thief* and take away his people. Do not say, "such and such prophecy is to be fulfilled." It is not necessarily so: it will take time from his coming to his appearing; and God is never in a hurry. The important question is, are we ready? We are not ready till we are on the platform, satchel in hand, to step on board the cars.

Dear reader, the subject we have been trying to set forth to your understanding is deep and most profound: we have given but a tithe of the Scripture bearing upon it: we commend it to your careful consideration. I do not wish to have it understood that all I have said is original; but I have studied the subject carefully for many years, and it makes a clearer harmony of the word than anything I have seen written. May the writer and reader get ready; for, very soon the angel will whisper in our ear, The "Master is come, and calleth for thee." B.

"HE DON'T CARE ANYTHING ABOUT THEM."

IN urging the truth that God's love will impel him to grant an opportunity to believe on Christ in the future, to those who have died in unavoidable ignorance of the only true God and Jesus Christ, upon the consideration of an Adventist preacher, he made substantially the following statement:

"God told Eve that he would multiply her conceptions; and the number over what would have been born into the world if God had not so multiplied her conceptions, he cares no more about than he does for the dumb beasts; and he will make no effort to save them."

This brother is not alone in this idea; it prevails to some extent among Adventists, and, therefore, I wish to make some remarks about the position.

Does this view of God's dealings with millions of our race speak well for his character? These poor creatures, according to this statement, do not come into the world by any choice of theirs; no, worse than this, even, their existence is no *accident;* but they are born into the world by a direct, yea, a special interposition of the infinite God. The position says, "God multiplied the conceptions of mother Eve," and that these millions that he "don't care any more for than he does for the brute creation," come into the world as the direct result of this multiplication. The question arises, Did God know when he multiplied the conceptions of Eve, that this result would follow? Most certainly: for God is infinite in all his attributes. He, therefore,—for this is the only logical conclusion from these premises—by a special act of almighty power brought millions of human beings into the world for whom he cares nothing whatever, and, therefore, will make no effort to save them: give them no opportunity to secure an endless life.

I must say that the above sentiment savors far too strongly of the old Edwards' theory, of un-

conditional reprobation, to find favor with me. It represents the character of God in such a malignant light as will not be likely to charm those whose hearts are filled with that principle of divine love, that moved our Lord to give his life a ransom for the world.

It would be very difficult to harmonize such an idea with the declaration of Scripture which reads, "God is love; and he that dwelleth in love dwelleth in God, and God in him."

It would be a singular way indeed to manifest infinite love to visit upon the mother of our race a curse that should, by its legitimate effect, bring into the world millions of people who are so degenerate that he will put forth no effort to better their condition; indeed they are so degraded that he cares nothing about them; and their degradation is, according to our brother's statement, the direct result of the act of an allwise, and loving God. How are we to harmonize this position with many statements found in the word of God, of which the following is a sample?

"His tender mercies are over all the works of his hands."

But is there any portion of the race that God cares nothing about? If there is, then will he assuredly make no provision for the salvation of that class. It would be worse than foolish to assume that God would seek to save from endless death a class of people that he cares nothing about. If, therefore, we can learn from the Scriptures of truth for how large a portion of our race God has provided the means of salvation, we can know at once how many he "cares about." What saith the Scriptures?

"It is written in the prophets, And they shall be all taught of God" (John vi. 45). Says one, "That means the nation of Israel." If that be so, then not one of that nation belongs to this accursed number for whom God cares nothing, for "they shall *all* be taught of God." Those of that nation who have died in infancy, have never been taught of God; they must therefore be raised from the dead, or this declaration of the Son of God fails to be true. Mark, Christ quotes the prophet's words, and adopts them. If, then, the all, here spoken of, is the nation of Israel, we have one entire nation that does not belong to this neglected class. Let us go and see if we can find more than that nation.

"For the bread of God is he that cometh down from heaven, and giveth life unto the world" (v. 33). "And the bread that I will give is my flesh, which I will give for the life of the world" (v. 51). "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. *For* God so loved *the world* that he gave his only begotten Son, that whosoever (of all the world,) believeth in him should not perish, but have everlasting life" (ch. iii. 14-16).

The above texts, and a multitude of others simply declare that the offering of Christ was for the world. In the language of the inspired apostle, Christ is the "propitiation for our sins, and not for ours only, but also for the sins of *the whole world*."

To assume that God would make provision for, and offer salvation to the world of mankind, when he had fore-determined that millions should never find favor with him; yea, that concerning these millions he cared nothing whatever; that they were an accursed seed, towards whom no bowels of compassion of his, ever should move; is far worse than charging God foolishly. It is charging him with tantalizing human beings with an offer of an endless life, when he had fore-ordained that not one of them should ever taste the sweets of redeeming love.

It is said by some, "There is no need of preaching ages to come if it is true." I answer; if preaching was ever needed, it is needful to vindicate the character of God from such blasphemous slanders as the above. No wonder some Adventists, even, manifest no more reverence in dealing with sacred things. I could never reverence such a God. I am thankful that such is not the God of the Bible. Our God has declared that he has "no pleasure in the death of the wicked" (see Ezek. xviii. 23, 32).

He has, therefore, arranged a plan that will save every son and daughter of the race, provided they obey the conditions of that plan, thus placing them in a condition where they will all be without excuse before God.

To deny that God has arranged a plan sufficiently broad to save the entire race, is to reject a large portion of the teachings of Christ and his apostles, as well as those of the prophets of God. If others choose to do this, or if they do it inadvertently, I cannot help it; I cannot afford to persue this course. I choose to believe God in all he says in his holy word.

With me, the whole question of future probation is settled when I fully understand, and believe that Christ died for all the race; that God's plan through Christ concerns the entire race; for if God has made provisions for the entire race to be saved through Jesus Christ, the making of such provision embraces the making known of that plan, to all for whose benefit it was made. This proposition is so plain, and so conclusively in harmony with every principle of

logical sequence, that it seems needless to do more than barely state the proposition. I will, however, illustrate.

I will suppose here are one thousand individuals in a certain community, who are starving for necessary food. I make the statement that I have made provision to save them all alive. The event proves, however, that only ten out of the whole number have been notified that any provision has been made. I have purchased the necessary food, stored it in safety, but by a criminal carelessness, or for some other cause; perhaps I considered them an accursed people, unworthy my charity, and therefore did not intend to acquaint them with the arrangement, but rather designed that they should starve. In what light would you look upon my statement that I had made provision to save them all? Would that statement be true or false? I answer, false so far as a reasonable construction of the language is concerned. And is this the character of the plan of God? Nay, verily. On his part all will be done for the race that he has promised to do. If any are lost, the blame will lie at their own door. I repeat, God has made provision for the entire race. Christ, *by the grace of God*, has tasted death for every man (Heb. ii. 9). That provision, as a necessity, embraces the giving notice to, or acquainting the race—the "every man" for whom it is made, with the fact that such provision *is* made. And God will give the required knowledge before he has done dealing with the race, as sure as he *is* God. All the race have not been made acquainted with this arrangement in this life: for the inspired Paul, speaking in his day of the past, uses this positive language: "Who in times past suffered *all nations* to walk in their own ways" (Acts xiv. 16). Here it is plainly stated that back of Paul's time, God suffered all nations to walk in their own ways, as regards a knowledge of himself, and he gave them not that knowledge. But did he give no nation a knowledge of himself—of his true character? He gave such knowledge to one nation, and to one only. Proof. "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family that I brought up from the land of Egypt, saying, You only have I known of all the families of the earth" (Amos iii. 1, 2).

Will God leave them all in eternal death simply because he failed in time past, (or rather by his infinite understanding of the fitness of things saw it best to pursue that course) to give the nations a knowledge of himself? Is such a course illustrated by the Son of God where he gives us a *perfect* illustration of God's plan through him to save a lost race? It reads, "As Moses lifted up the serpent," etc. How was it back there? Did Moses place the serpent, which God bade him lift up for the salvation of Israel, in such a position that only one out of each hundred of the Israelites could see it, and then demand that all should look upon it or die? No, all could see it. So must it be with the plan through Christ; the two plans are alike, so says the great Mediator of the plan. How long had they the privilege of looking? Just as long as the evil lasted. Did Moses take down the brazen serpent and leave a multitude of bitten Israelites with no opportunity to look? No, they all had the opportunity to gain the Salvation offered by that plan. Again, in this serpent also, the two plans are alike. ALL will have an opportunity to look to Christ and live forever.

It only remains to be said, in conclusion, that all who have had no knowledge of the plan of God through Jesus Christ in this life, and that by no fault of theirs, will have it beyond the second coming of the LIFE-GIVER of the race; and thus will God deal impartially, and in love with all the race, and as the years of "an endless succession of ages" roll on, hymns of praise, and songs of gratitude will fall from the tongues of immortal redeemed ones, and hallelujahs will tune the lips of angelic hosts, as they behold every new development of the great plan of the God of love, as it shall go on to its final consummation in bringing salvation to a "great multitude that no man can number." It will then be my greatest joy, as it is now my highest aim, to bear some humble part in the great work that will be accomplished in the ages to come, by God's kingdom of priests. Amen.

S. W. BISHOP.

West Meriden, Conn. August, 1875.

CONSOLATION.

"Brethren, concerning them who are asleep," . . . Comfort one another." 1 THESS. iv, 13–18.

"COMFORT one another." We are accustomed to say that the believer needs comfort, specially when suffering from affliction, bereavment, or persecution. But indeed there are no times in his history when the consolation which may be derived from the passage under review may not be suitable.

It contains the "consolation with which we are comforted of God." In it "Life and Immortality are brought to light." Let us open our hearts to welcome the things which are wrapped up in those gracious and prophetic words.

The Thessalonian Church seems to have been

greatly approved by the apostle Paul; it was a pattern Church; it embraced men who had turned from the servitude of "idols to serve the living and true God, and to wait for his Son from heaven." They were not waiting for what is termed the out-pouring of the Spirit; not waiting for the fulfilment of predicted troubles, nor for the conversion of the world; but they were waiting for the Son of God, the Lord Jesus Christ; they knew that when He came from heaven their true dignity and happiness would commence, that Christ's waiting, watching, living saints would be changed.

But what of the dead? Paul meets their anxiety: he "would not have them ignorant concerning them who are asleep," and proceeds to make the following statements, viz.

1. That those dying in the faith, sleep in Jesus.

2. That these sleeping ones shall arise at the coming of the Lord in the air, and before the change of those then living.

3. That after their resurrection, the living waiting, watching ones, shall be caught up with them to meet the Lord in the air,—and

4. That those raised, and those changed, shall ever be with the Lord.

Other things are also implied which yield material for comfort. But these statements are emphatically made by the apostle as affording great consolation to the church. We will briefly examine them.

1. That those dying in the faith, sleep in Jesus. Such as by the operation of the word of the Lord, and through the power of the divine Spirit have become new creatures in Christ Jesus, have exercised repentance toward God and faith in our Lord Jesus Christ, have turned from the service of idols to serve the living and the true God: these also live in a watchful state, waiting for the coming of the Lord. But whilst the Lord tarries they die. The Thessalonians died; all of them have long since fallen under the power of death; they were waiting for the Lord from heaven, they expected the angelic prophecy would have been fulfilled in their day (Acts i. 11). And multitudes have since their time lived a life of faith on the Son of God, lived praying, hoping, expecting, but Jesus did not come, and they died; and unless there be a resurrection, they have perished; the apostle clearly shows this (1 Cor. xv. 18). And if so it be with them, they are unconscious, for they are at least as though perished until the morning of the resurrection. Is not this a legitimate conclusion? There can be no consciousness in anything which is as though it had perished. But there will be a resurrection. Yes; and it is because there must be a resurrection, that therefore they are said to be asleep. Beautiful figure, not spoken of the body; that absolutely perishes, and at the resurrection God will give a body as it pleaseth him (1 Cor. xv. 38). But the spirit "sleepeth;" at death, it is taken charge of by Jesus, as Stephen's was (Acts vii. 59); it returns to God who gave it, remains hidden in God with Christ, and is, though living,—as we are whilst in deep slumber during the nights dark hours,—unconscious, knowing nothing of aught that passes in the heavens or upon the earth, until recalled by the voice of Jesus. We are at death in the same condition as was Lazarus, of whom Jesus said. "Our friend sleepeth." Just such a sleep was that of Lazarus, as a heavy slumberer's after a long day's toil, unbroken by all the din and bustle that may perchance take place around, and at the moment of awaking like Lazarus, utterly ignorant of anything which had occurred during his slumber, and ready to take up life's action from the moment of that life's arrest by death. And so we may, on the great Master's authority, change the words and say, the believer does not die, he only sleeps.

Jesus died for us—he died, and this death he feared, not the suffering; no, but death he feared, or perhaps more correctly we should say, the result of death; he feared to be left in a state of death, and "he cried with strong cries and tears, to him that was able to deliver," that he might not be left in death; not left to remain dead; and he was heard in that (thing which) he feared. For our sakes he placed himself under the law to which humanity was subject, put himself on a level with mortals: he who knew no sin "was made sin for us," took upon him our sins, was treated as a sinner on our account, became amenable to the law against sin—to the penalty of non-immortality, or death. But as the result of his life, which was an embodiment of God's righteous law, and of his death, which was the God-demanded atonement, and as the apostle adds, on account of his strong cries and tears, which were based upon his life, and the atonement which he was about to make; he was heard in that thing which he feared; and though he died, which he came from heaven to do, he was delivered out from death, and rose the conquerer, robbing the grave of victory, and taking the sting from death. He ascended, the Immortal One, with power to give immortality to whosoever believeth in him; and thus, when the Christian dies, he does so knowing that he also shall be delivered out from death at the morning of the resurrection, and therefore

in the meantime, he only sleeps—only sleeps—has entered a state of REPOSE afer life's toil—a state of SAFETY from every foe; a state predictive of RESTORATION at the commencement of the millennial day.

The doctrine of the Resurrection we have not now to prove. Paul has settled that question in his wonderful writing to the Corinthian Church, in the fifteenth chapter of his epistle.

2. That these sleeping ones shall arise at the coming of the Lord into the air, and before the change of the living (v. 15, 16). That the Lord Jesus is coming from heaven to earth, that he will remain for a while over the earth, and summon his saints to meet him there, and farther, that the time of such coming is now approximately near, is the aspect of sacred truth generally accepted by the readers of the RAINBOW.

That the coming of the Lord does not mean death, we think to be clearly shown by the fact that the sleeping ones to whom the apostle alluded had died, and had not arisen, but were predicted so to do at the advent of the Lord.

The apostle alludes to the personal manifestations of Jesus to his saints at a time prior to the millennial age, for the early Church hoped it would take place in their day. The Thessalonians were "waiting," and were full of anxious thoughts relative to those who had died, but Paul assures them that the dead saints must rise again before the living should be changed. And note well the fact; the apostle did not chide them for their expectation, or intimate that it was a premature hope which must be cut off; neither did he inform them that the world must be converted to Christ before he could come again, but only in his second epistle, did he warn them that they were not to consider the trials to which they were then subjected as indicative that the crisis was upon them, but showed that certain definite and worse troubles would befall the Church before the manifestation of the personal Antichrist. All the teachings of Paul in this, and throughout the whole of his epistles, go to show that he thought the coming of the Lord might be near, and that all Christians were justified in, and to be praised for, such expectation. See the conclusion of the first chapter of his first epistle to the Thessalonians, and also his commendation of the Church at Corinth, that "they came behind in no gift, waiting for the coming of our Lord Jesus Christ," and this because "the testimony of Christ was confirmed in them" (1 Cor. i. 6, 7).

It would appear from the language of the apostle that those to whom he wrote were sorrowing, even as those might sorrow who had no hope; for whilst the Thessalonians knew that the living believers should be changed at the coming of their Lord, and at once enter upon the glory, and partake of the dignity of Christ, they seemed to think it possible that the dead might be left in the grave until the general resurrection; but to all such erroneous surmises the apostle gives an emphatic negative, "he would not have them ignorant concerning them who slept,"—though a glorious truth that Jesus was coming, and that the living, watching ones, should be changed and raised into his glorious presence; yet, before they could be thus blessed, the dead must rise; those who had fallen asleep in Christ, must have the pre-eminence; "the dead in Christ shall rise first."

3. That after those sleeping ones have been raised from among the dead, the living, watching ones shall be caught up with them to meet the Lord in the air (v. 17; 1. Cor. xv. 51).

The testimony of the apostle is very clear upon this point also, and for this, the rapture of the church, they were waiting; they were "looking for that blessed hope, the glorious appearing of the great God and Saviour of us, Jesus Christ." This is very blessed.

There are many believers who profess to realize pardon and acceptance in Christ, and find it in their hearts to serve the living and true God; but comparatively few see it to be their happy privilege to wait for his Son from heaven.

Many are waiting for the conversion of the nations, and misquoting and misunderstanding the prophetic word; are expecting the heathen to be given to Christ as his inheritance, as the subjects of his grace before he comes to reign.

Many are looking for the return of the Jews; the manifestation of Israel; the open showing and rule of the personal Antichrist.

But not so the Thessalonians; not so the Corinthians, who were God-gifted to "wait for his Son;" not so many of the Church of Thyatira, who expected "the Morning Star;" nor many of the Church of Sardis, who had not defiled their garments, and had to watch lest their Lord should come over them as a thief; and yet again, the Church of Philadelphia was on the alert, for they had a measure of divine strength, and kept Christ's word, and therefore to them the especial promise that because they had kept the word of his patience (had patiently done his will and waited for him), therefore he would keep them away from the hour of tribulation, which should come upon all the world to try them that (love to) dwell upon the earth—"love to:" such is the force of the Greek text.

How is it that so many profe ssing attachment

to Christ shrink from the thought of his return? Is it not because their hearts have yet too great affinity to earthly things? And from this, or for some other reasons, their faith in their own security is not strong? They are not grasping with firm tenacity that their acceptance and faith in the Lord Jesus, as God's unspeakable gift, with all the heart, renders them secure. They love not the sound of the Lord's second coming.

The Thessalonians knew they were delivered from the "wrath to come;" they were so, if we view these words—"the wrath to come"—as referring to the terrors of the second death; and they were so if we read these words as more consistently referring to the time of fearful tribulation which is yet to come upon the world. They were delivered from it, for if they should, as they did, fall asleep before the Master came, they were free from it; or if living at the time of Christ's coming, they would have, in consequence of their faith in Jesus, and the promise of their Lord, been called up to meet him in the air before that time of trial came; and knowing this, they patiently waited and watched, and whilst watching they fell asleep, and that falling asleep is to them the moment of awaking. How so? Because to them time ceased. Because they slumbered, and still slumber, in deep sleep. Their works have stopped; their thoughts have perished; they know nothing, and, in accordance with Scriptures, are conscious of no device, and no imagination. When they awake, they will know nothing of history from their day till ours, nor of the rise and fall of kingdoms, or the changing dynasties which have passed away; so that, virtually, to the true believer in Jesus, the day of death is the day of the Lord's coming. "Blessed are those servants whom the Lord when he cometh shall find watching;" and if they fall asleep, dying in the faith, whilst watching, they are also watched by the Omniscient and Omnipotent Redeemer, are accepted as his waiting ones; and when he comes into the air, to hurl thence Satan to the earth, and to welcome his watching ones into his presence, these, the slumbering ones, shall rise first. "Then we who are alive and remain shall be caught up together with them in the clouds." Yes; rapt up from the earth at some most unexpected moment. Watch!

Of the nature of the rapture, much has already been written in the RAINBOW. We will here only refer to the Saviour's prophetic words in the twenty-fourth of Matthew, vers. 27, 28: "For as the lightning cometh out of the East and shineth even to the West, so shall also the coming of the Son of Man be; for wheresoever the carcass (slain body) is, there will the eagles be gathered together:" showing that his coming shall be as the lightning's flash, at once noted by all the watching ones, and that as instinctively as the eagles scent and rise to grasp that which they are ever loving, waiting, watching for,—their prey,—so his church shall instantaneously renew their strength as the eagles; or more literally, "change (their natural weakness) for strength;" as instantaneously as the eagles scent their prey and hasten to it, so the watching ones, whose eyes have been steadily fixed on "the blessed hope," and whose hearts have been longing for the change, will, at the first signal, ascend to meet him who is all their salvation and their desire.

The Bride of Christ knows no true happiness apart from the Saviour's presence, and therefore waits.

4. That those who are raised out from among the dead, and those who are changed, shall be ever with the Lord.

Those raised out from among the dead, for the apostle says "the dead in Christ rise," and these only. Of all others it is written, "The rest of the dead lived not again till the thousand years were past" (Rev. xx. 5). Those raised from the dead, and those changed from among the living, shall be ever with the Lord.

1. They will be ever in life. Whatsoever may be said of others, these must live for ever. The second death cannot touch them; into smoke they shall never consume away. He who now "only hath immortality" will constitute them also immortal.

2. They will be ever holy; made inherently holy; never know temptation to sin.

3. They will ever be with Christ. They are the Bride of Christ; will share the dominion and dignity of Christ, with him the inheritors of the unsearchable riches of Christ. These are they who shall rule the nations on the earth, reign over the earth, and then over the universe; they are the true nobility of the Father's kingdom, the real aristocracy of heaven.

Other things are also implied in this passage of divine truth which would yield material for comfort. We can only note a few, such as—

1. The gathering together of Christ's saints to dwell in the great city of God—a multitude numerous as the leaves at autumn falling, type of Christ's dying saints, to re-appear in the spring, type of the resurrection from every dispensation, out of every nation.

2. Perfect harmony and congeniality of character, happy fellowship, notwithstanding probably much variation in mental power.

3. Everlasting rest, yet incessant thought and action.

4. Mutual recognition of friends, even as Paul (to quote only one scriptural reason from among many) regarded his converts as his joy and crown, here and in the presence of the Lord.

5. Constant and uninterruptible intercourse with Christ.

"For ever with the Lord;
Amen---so let it be:
Life from the dead is in that word---
'Tis immortality."

Exeter. E. H. TUCKETT.

—*The Rainbow.*

THE SIGNS OF THE TIMES.

The signs of the times, the commencement of the "perilous times" that "should come," warn us that the "crisis" to which the Apostle alludes in Heb. ix. 27, that terrible crisis, is at hand, and that the fearful woes announced to be poured forth on this sin-stricken world are on the point of being fulfilled. If the momentous events, the fearful calamities alluded to in the Revelation, are impending, ought we not as Christians joyfully to lift up our heads, for our redemption draweth nigh? No waiting, watching, devoted disciple will the Lord permit to pass through that "tribulation the great." His special promise is, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth" (Rev. iii. 10).

We believe these last years are imminently pending. There is a growing impression that great changes are at hand; every one feels that the times are critical; society everywhere is disturbed; symptoms of mysterious events meet us on every hand. The Jews are rapidly, yet quietly filling Jerusalem and its suburbs. The unclean spirits of spiritualism, infidelity and Jesuitism are now actively leavening society at home and abroad. In the church great worldliness abounds; there is much profession, but little spiritual life; few conversions. Read the lamentable complaint in a paper read before the Congregational Union: "Making haste to be rich in consequence of the idolatry of the social status is common; the great mass of our people are unwilling to give in proportion to their income; and last, the saddest fact of all, conversions are lamentably few."

Scepticism prevails; thoughts on our Lord's second coming are by many ignored; the glorious approaching reign of Jesus in person is, as a doctrine, met with a bitter feeling, most heart-saddening to contemplate. "Where is the promise of his coming?" is now heard on every hand. Yea, even by men professing godliness, that grand Scriptural truth, which so gladdened the churches of Phillippi and Thessalonica, is attributed to emanate from Satan! Such are some of the scriptural signs of our having very nearly reached the utmost limit of "these last days" and "these last times," as the Apostles Paul and Peter severally term them. How truly do the words of Paul characterize the growing wickedness of our times: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, coveteous, boasters, proud, blasphemers, disobedient to parents, unthankful, . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof"(2 Tim. iii. 1, 2, 4).

As the morning star is seen before the sunrise, so shall the Saviour be revealed to those who are waiting and looking for him before he is revealed to the world, like the sun scattering with his beams the darkness of the midnight and the morning watches. But as the earth is yet in darkness when the morning star is first seen, so shall it be at that time with the subjects of the kingdom of heaven. The wise will be removed at the Saviour's *parousia*, which is the first stage of the Saviour's advent into the air; the unwise will be left to pass through the great tribulation and removed only just before the Saviour's descent with all his saints. The removal of the wise who are looking for him, must take place sometime—that is, any time—before the Antichrist is fully revealed, and before "the tribulation the great" comes on the world.

Then if, as we have suggested for your serious consideration, the signs of the approaching tribulation are beginning to develope themselves, how much greater the reason for us who are believers to be alive to the fact that our redemption is near. Solemn, yet blessed thought! Presumption some will charge us with for looking into these things. What! for taking heed unto prophecy, as we are commanded to do, and for doing which we are commended? (2 Pet. i. 10; Rev. i. 3). Presumption for daring to gaze upon the Jewish fig tree, and seeing it beginning to bud, exclaiming, "Lo, summer is nigh?" (Matt. xxiv. 32). No, no; they are presumptuous who, with the Word of God in their hands, condemn what they cannot gainsay, and will not investigate nor understand.

Beloved in Christ Jesus, it is a glorious fact, "the Bridegroom cometh, go ye out" in your

hearts "to meet Him." Let us gladly anticipate the event; let us warn others of its near approach; willing rather to bear the taunts and scorns that may be heaped upon us for our steadfast expectation, than be accommodating ourselves to the propriety and decorum of the worldly-wise—and then to be suddenly aroused from our lethargy by the shout, He is come!—and be found not watching, and suffer unspeakable loss. What will the world's gear and grandeur be to us then? or what the world's ridicule and contempt? E. H. TUCKETT.
—*Our Rest.*

"SEE MEN AS TREES WALKING."

Several sermons have been preached, recently, in England, "By REV. J. BALDWIN BROWN," Pastor of one of the Congregational (Independent) Churches, on the subject of "Endless Misery and Annihilation."

The author seems to "see men as trees walking." It is to be hoped he may yet have another *touch* of the *finger* of Divine love, and so see all things clearly. I take an extract from the fourth sermon, in which may be seen what he thinks of endless misery and annihilation. The kind of annihilation he speaks of is that in which the sinners are first raised from the dead, then tormented till "Justice is satisfied," and then annihilated;—a theory which I abandoned twenty years ago, but did not then see, what I now see, that all resurrection is of grace, and for a merciful purpose toward those who have been deprived of the knowledge of "the only true God and Jesus Christ;" and not for the purpose of torment in a helpless state.

I hope friend BROWN will continue to expose the twin doctrines against which he aims, and will discover, and boldly proclaim the truth that all men will have a true probation in this life or a future one, and all necessary means to enable them to secure an endless life; so that no one will be annihilated but *wilful* rejectors of God's love and mercy. ED.

Mr. BROWN speaks as follows:—

"I beg you to consider what this doctrine makes of the world-embracing love and purpose of the Lord. All perish at death who have not known and believed that "Jesus is the Christ, the Saviour of the world." At death their life is done with: if it is prolonged it is because God chooses to prolong it, that they may suffer. The final scene is described in the following powerful words:—'How fearful and amazing the spectacle of the unregenerate throngs, arising in the nakedness and confusion of unpardoned sin; standing before God with the ghastly paleness of despair depicted on their countenances, and awaiting in direful, silent agony the thunder of their great condemnation. There shall be ranged the unnumbered barbarous and half civilized nations, all that the northern hive has poured forth on the seats of luxury and commerce through 4,000 years; all the savage hordes of Central Asia, the ferocious warriors of teeming Africa, America, and the Pacific Isles.'

"Well, if we are not to deny the faith, and destroy the central idea of the Gospel, these are the beings whom the merciful Father, who sent them with a frail nature into a sinful world, so pitied and loved in their sin and wretchedness, that He who was with God who was God, endured unutterable anguish and intolerable shame to save them. He claimed them as His own by the awful sacrifice of Calvary; the great aim and work of His mediatorial kingdom is the bringing them to Himself. Now, God forbid, that in pointing out the difficulties into which the doctrine of the annihilationists seems to plunge us, I should underate the difficulties which, on any system, beset the consideration of the state of the heathen, and the actual order or disorder of the world. There is difficulty enough everywhere; there is mystery enough everywhere; dark mystery in which many a feeble faith gets lost. Christ loves these outcast heathen masses; remember that we have heathen, ignorant heathen, within our own borders, while we speak of the great heathen world. Christ loves them, Christ died to save them, and yet generation after generation, age after age, millennium after millennium, the whole mass of them live, sin, suffer, die, without hearing His name or feeling one soft touch of the march of His Gospel. It is the fault of the Church you say! But think of its being left at the mercy of such timid, halting, wrangling, selfish men and women as we are, we of the Church I mean, whether the heathen in countless millions should pass from life to be tormented in the lake of fire, or should 'become, through the Prince of Life, component parts of the system of the universe,' to borrow a magniloquent description of the immortal caste, to which *we* are called, from which they are shut out. There is a deep mystery about it, but I can see a light shining through the gloom. If we are able to believe, on the ground not only of the hints which are dropped in Scripture, but on the broader ground of the love of God which is in Christ Jesus our Lord, which 'will have all men to be saved, and to come to a knowl-

edge of the truth,' that in the future of the boundless universe the truth were hidden from them may be made known, and the love, on earth untasted, may shed its purifying and quickening gifts on their hearts, so that they, too, shall know and feel, and be drawn to Christ before their destiny is settled,—then some vision of the vast range of the system of mercy of which the Cross is the symbol, elevates and gladdens our hearts. We can understand, then, how, in the vast scheme of Providence, which has eternity to work out its benignant designs, this 'casting away of some,' the great outcast heathen world, may be the beginning of a glorious ministry of mercy; and may be allowed, all its present darkness and sadness, to draw forth and to educate that spirit of ministry which, caught from Christ, is to be the joyful task of the blessed in eternity. One may understand it, if it is the preparation for the beyond. But dare you believe, as this pitiless doctrine would compel you to believe, that God can mean what He says, when He declares His love to the world, 'Yes, to the rebellious also,' and yet can leave the great world with all its teeming millions to perish in death, without ever hearing the sound of His Gospel; dying in death for ever to all hope of hearing it or knowing the meaning of mercy; for all that survives of these ignorant ones through death, is but a half human nature, reserved for resurrection to judgment, the lake of fire, and the eternal night. It is utterly impossible to believe in the destiny of the mass of mankind which is thus presented, unless we are to expunge the Son of God from the Gospel, and can expel mercy from the heart of Christ for ever.

"And dare you contemplate this magnificent triumph of death? Death abolished by Christ! Why, death is the victor! Heaven may rejoice over its thousands rescued, Hell over its ten thousands—nay, ten millions slain. Almighty love wrests a handful from destruction; Hate, mightier still than Love, shrieks its pæan over the human hordes that it sweeps into the pit. I will not press the comparison between the quality of those in all ages who proclaim themselves the immortals and the crowd which perishes like the brutes. But the 'angers that rage in celestial minds' have conspicuously challenged the scornful attention of mankind. Tested by the pure touchstone of the life of Christ, few, few indeed, of the countless human throngs in any age wear the guise and breathe the breath of that immortal sphere. While the heart sickens at the thought of the innumerable, priceless pearls of courage, honor, loyalty, devotion, self-sacrifice, and charity which this doctrine would sweep wholesale into the pit, I claim them for Christ, and Christ will have them, though still as of old His wasteful disciples would drive them away."

"A DISTINGUISHED Oneida chief, named Skenandoah, having yielded to the instructions of the Rev. Mr. Kirkland, and lived a reformed man for fifty years, said, just before he died in his hundred and twentieth year, "I am an aged hemlock; the winds of one hundred years have whistled through my branches; I am dead at the top (he was blind); why I yet live, the good Spirit only knows. Pray to my Jesus, that I may wait with patience my appointed time to die; and when I die, lay me by the side of my minister and father, that I may go up with him at the great resurrection."

THE INNER CALM.

Calm me, my God, and keep me calm
While these hot breezes blow;
But like the night dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on thy breast;
Sooth me with holy hymn and psalm,
And bid my spirit rest.

Calm me, my God, and keep me calm;
Let thine outstretching wing
Be like the shade of Elim's palm
Beside her desert spring.

Yes, keep me calm, though loud and rude
The sounds my ear that greet,
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of bouyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame;
Calm 'mid the threatening, taunting throng
Who hate thy holy name.

Calm when the great world's news with power
My listening spirit stir;
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star,
Which storms assail in vain,
Moving unruffled through earth's war
The eternal calm to gain.

—*H. Bonar, D. D.*

A Talk with the Readers of the Examiner.

When I saw Bro. Storrs' announcement that he must remove from his mail book the names of about one hundred from whom he had heard nothing during the past volume, I thought, "Really, it is too bad so many are going to lose the good things of the coming volume." They will miss the Examiner for a time. The first of the month they will involuntarily look for it, and feel sorry it does not come. When it has failed to reach them for a few issues, in a measure they will begin to realize how much they have lost when they reflect how many happy hours they have spent pouring over its pages, drawing therefrom sweet spiritual nourishment and comfort. It is too bad they are to lose this for the year to come. But it can't be helped. They only are to blame. The Editor cannot carry forward through another year so large a free list. I know he dislikes to part company with them; but he has furnished them nearly 400 pages, royal octavo, of choice scriptural reading for a year, without hearing a word from them, and the expense is too great to bear another year, when it requires the strictest economy to keep up its regular issues.

Did it ever occur to you, reader, that the Editor needs encouragement? Perhaps you never thought you have a *duty* in this direction. But I feel sure if you had ever performed the arduous labor of editing a religious periodical and at the same time been taxed with the necessity of devising every possible means of economy to carry it forward, you could not only ere this realized your duty, but would have *performed* it. The weight of near four-score years is bearing upon our beloved Editor, but he still stands firm at his post of duty, unabated in zeal, and without relaxation from his toil, while the Examiner goes forth regularly in its God-honoring mission. Many dear souls have stood by him and held him up by substantial encouragement. (God bless them). Now I want you all to do this. He needs your encouragement. Shall he have it?

First, you can encourage him by remitting, at an early day, your subscription for the coming volume, that he may have means to print with. If the "hard times," which every body feels more or less, prevents you from doing this, you can certainly drop him a pleasant word of appreciation of his labors, and let him know about when you can send a part or the whole of your subscription, that he may know what calculations to make to meet expenses of publishing.

Now, friends, won't you do this right away? In this way you can lighten his labors in a great degree. At most all of us can be but instruments in the hands of the Lord for the advancement of his truth. Now do not let *the few* do the work. If you do, remember *the few* will get the reward. But let us all be "workers together." If the Lord has given us only the "one talent" and we fail to use it in his cause we can not be guiltless before the Master when he comes.

In the second place, the Editor should be encouraged by the addition of new subscribers to the mail books. Now, friends, can't this be done? Will each one of you do what you can in this direction? The Examiner has not a fraction of the circulation that it *ought* to have, and can have if all its friends will make a united effort to introduce it to their friends and acquaintances and get their names as subscribers.

Undoubtedly the coming volume will be the best one since the revival of the Examiner. There is nothing now published in this country that can compare with it, and its Editor should not lack means to send it out to a larger list of readers than heretofore. I need not dwell upon the qualities of the magazine; they are very apparent. But my desire to have the Examiner become more useful, by reason of more liberal support, has urged me to make these suggestions. I hope they will not be in vain.

Wm. H. Spencer.

Rochester, N. Y. Sept., 15, 1875.

The Resurrection.

Christian men should not be "Children of the mist." They should know what they are looking for, and be able to declare the ground of their confidence. That which is our greatest concern should be our greatest certainty. In relation to the future life, that certainty may be gained; for, "in the fulness of time" there came One into the world who was able to say "I am the resurrection and the life." This was as the sound of a trumpet in the night, which no mortal could have sounded; it was a voice full of authority and full of power. The words have gone down to the deepest foundations of human nature, and among the noblest of men are treasured as a life within the life.

Philosophers had long been discussing in vain the immortality of the soul. Their words were beautiful but evanescent. Like palaces and castles in the western sky, they were imposing, but without endurance. They were but theories. Of all who had gone down into the sepulchre, not one had returned to speak of what lay beyond it.

God teaches by facts. The resurrection of Christ was a great fact. The narrative given in Scripture of that marvelous event carries with it all the severe simplicity of truth. Ages before a voice had gone forth through the prophet Isaiah, "O death, I will be thy plagues; O grave, I will be thy destruction;" and now the word was accomplished. *He* rose, and death was abolished. No tongues of men or of angels could have given reality to the future life. It was needful that immortality should be made *visible* in the glorious resurrection of the "second Adam, the Lord from heaven." Peter speaks of this as the sure ground of certainty,—"Blessed be the God and Father of our Lord Jesus Christ, which hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." It is as if he had said "Our former hope we buried in the master's grave. But now we have one which cannot die, because it is grounded in life; it is a hope which will grow brighter until our inheritance is revealed."

We are not formed to be satisfied with the present. We have all *prophetic impulses* after a better order of things, serene and enduring. "Hope springs eternal in the human breast," and we still keep looking forward to a happier economy. This fact alone would seem to indicate the possible destinies of humanity.—GEO. GREENWELL.

CHRIST LIVING IN HIS PEOPLE.

THE man who is in Christ is sublimely independent of circumstances. His is a right royal state, unaffected by health or sickness, wealth or poverty, life or death. He may welcome all that comes to him with perfect equanimity; for whether it be rough or smooth, painful or pleasant, it is only a transient experience which no more affects his filial relationship to God than the changing seasons disturb the grand mountain whose summit is above the region of storms. "I am persuaded," writes a man whose words are infallibly true, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This persuasion, or settled assurance, being in-breathed by the Holy Spirit, is, of course, an everlasting truth, shining out in its own unchangeable splendor amidst and above the manifold changes of time. The love of God to his people is "in Christ," and as they too are "in Christ," the force of the persuasion has a double element of strength which no conceivable occurrence can weaken.

Happy people! But this is not all. The Scripture also teaches that Christ lives in those who live in him; and this, though utterly mysterious to "them that are without," is nevertheless apprehended by the children of God as a truth of inestimable value. Thus Paul puts it, in one of those wonderful sentences which glance upon a whole continent of revelation in a moment: "I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me; yea, the life which I now live in the flesh I live in the faith of the Son of God, who loved me and gave himself for me." Human nature lives in the person of Christ in heaven; the divine nature lives in Christians on earth. He has thus taken possession of both heaven and earth already, although the time has not yet come for all nations to know that he has been chosen of the Father to universal sovereignty. He is on the right hand of God, the head and representative of his people; they, on the earth, are the representatives of his life before the world. Virtually, they are in heaven where he is, for God sees them in him; virtually, he is on the earth where his people are, for men see him in them.

Going thus, so to speak, to the very heart of the Divine arrangement respecting the Son and the "many sons," we cannot fail to be struck with the extreme importance of practical Christianity, or, in other words, a life of godliness. What is it? Formalism? Conformity to Church rules? Habitual compliance with what is supposed to be required by a given creed? No; men in whom Christ does not live can do this; and they are respectable, and in many ways worthy, people by whom the creed, or the Church, or the form is fairly enough represented; but the representation is not that of Christ, and cannot be, for the simple reason that it springs not from his life in the heart, but takes its rise from something external, which has no life of any kind in it either divine or human. The voice of Scripture on this subject, as on all others of supreme interest to men, is transparently intelligent, commending itself to the understanding and the heart. It is a just thing of cause and effect. Here are illustrations:—"He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John ii. 6.) "Follow his steps." (1 Peter ii. 21.) "Let this mind be in you which was also in Christ Jesus." (Phil. ii. 5.) "I have given you an example, that ye should do as I have done to you." (John xiii. 16.) "Abide in me, and I in you. As the

branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for apart from me ye can do nothing." (xv. 4, 5.)

It is needless to multiply passages. Conformity to Christ—Christlikeness—is living Christianity, and there is no possibility of securing this except by Christ living by his Spirit in men. The sacredness of this matter does not lift it above the common law of cause and effect. Indeed, the Divine action towards men proceeds upon and illustrates this law. "We love him because he first loved us;" and "because I live ye shall live also;" are instances in point, to which the intelligent reader can add many more. Christ is the Life-giver; and the law of the case, as well as the grace of the case, requires those to whom he gives it to exemplify its genuine effects; in other words, to show that Christ lives in them, to the glory of the ever-blessed God, his Father and theirs. He was without sin, neither was guile found in his mouth; they are to be blameless and harmless, the sons of God, without rebuke in the midst of an ungodly world.

Let it not be thought that this is exacting too much of men encompassed with infirmity. This would be quite true if one looked for Christ-likeness in the absence of the indwelling Christ-life; but if God does not expect that, neither should we. But the admitted fact of human infirmity is an argument rather than an objection. Thus it was considered by the very man who said, "Christ lives in me," and "For me to live is Christ," as reference to a memorable passage in his history proves. Sorely tried with some affliction from which he seems to have apprehended a hindrance in his labors for his beloved Master, he wisely betook himself to prayer. "For this thing I besought the Lord thrice, that it might depart from me." To his first and second prayer no answer came; the third is answered, but the request is not granted. The Lord has wise reasons for sometimes refusing to grant requests presented to him by men he loves. At first sight there is a momentary feeling of surprise and disappointment that, of all men, Moses should not be allowed to set his foot upon the land of promise, after the marvellous task of bringing Israel out of Egypt, and across the wilderness to its very borders. Let us read the touching passage: "And I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there in heaven or in earth that can do according to thy works, and according to thy might? I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward; for thou shalt not go over this Jordan." So Paul's "thorn in the flesh"—no doubt partial blindness, accompanied with acute pain—Gal. iv. 13–14—is not removed, but this is said to him:—"My grace is sufficient for thee; for my strength is made perfect in weakness." And how did the noble apostle take this? He tells us: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

This is Christ living in his servant. The earthen vessel is fragile, but the power of the heavenly life is manifested. The alabaster box is broken, but the house is filled with the odor of the ointment. The casket is rent, but through the fracture the brilliance of the gem is revealed. It is not Paul's life, but Christ's life in Paul, that makes the story of that illustrious saint what it is. So always, and so to-day, the more we have of "Christ in us," the more we shall be like him. Living by him, we shall live to him, and the features of his character will be reproduced in ours. Be assured "he will have the pre-eminence;" we shall not be able to come up with him, but we can press on in his strength. We cannot shine as the sun, but it can be made manifest that the light that is in us is from the sun. We cannot love as Christ did; but if it be less in volume, our love can be of the same kind. If our zeal for the Father's honor cannot burn as his did, it can be kindled at the same altar. All this is simply a matter of degree, not of essence; the essential quality of the graces that adorned the Captain of salvation must be found in the many sons he is conducting to glory; for both he that sanctifieth and they who are sanctified are all of one;—"My Father and your Father, my God and your God!"—DR. LEASK, *Editor of the Rainbow.*

He is our true vine; we abide in Christ.

"That Blessed Hope."

"Make haste, my Beloved."—Song viii. 14.

The personal coming of her Beloved from heaven, to associate her with Himself in the glories of His kingdom; such is the Church's most "blessed hope." "*His wife hath made herself ready.*"

The one thought that fills up the dreary interval of absence, that has power to rouse her from the lethargy of sorrow to the activities of her high calling, is the hope of *re-union*.

All her longings find vent in the heart-cry, so often uttered in sighs and groans, if not in words —"Oh! when shall I *see* Him? When, oh, when, shall I be *with Him*, and *like Him?* 'Why tarry the wheels of His chariot?'" To number and present to view, one by one, the golden links that unite in the chain of that "blessed hope," those "exceeding great and precious promises" whose clasp is the advent of the Heavenly Bridegroom, is not the writer's present object. But, numerous as they are, and priceless as is their value, they are all shut up, like the balls within a Chinese puzzle, in personal union and communion with Himself, amid the eternal glories of the resurrection-life.

It is the natural result of the love which follows the discovery of *His love*, that we should esteem even a temporary separation from Him our greatest sorrow, and desire re-union with Him as our chief joy,—even if we had all else *but His presence* to make us happy. How much more, then, in "much tribulation," amid the trials of the wilderness, "fightings without and fears within," and our own most grievous inability to love and serve Him as we would?

If we are indeed Christians, clinging to Christ *as a person*, as the God-man, our best and dearest Friend—as did his early disciples—then his parting promise, "Surely I come quickly," will gladden our hearts; comforting us in sorrow with an unfailing consolation, and quickening our endeavors to "occupy till He comes," or suffer for His name's sake during the "little while" of His absence.

But if love to the person of Christ has passed into the cold, abstract, intellectual attachment to a system, or a creed, or a Church—which characterizes much of the so-called Christianity of our day—this divine hope will have little power to cheer or to sustain us; and we have need to fear lest we be not numbered among those that "*look* for Him" to whom "He shall appear the second time, without sin, unto salvation." (Heb. ix. 28.)

It is only the Watchers for the morning who can discern "the bright and morning Star." It has been *night* in our world ever since Adam fell. It was *midnight* in the awful hour in which the Lord of life and glory laid in the tomb. But no sooner had He risen from the dead, ere the dawn of the predicted "third day," than He manifested himself to *His followers*, whose hearts were wrapped up in Him, and who watched, as they wept in the darkness, for his promised return, as "the bright and morning Star." And they who in these latter days have seen and recognized Him as the "Morning Star," they in whose hearts this "Day Star" has arisen, while yet they sojourn "in a dark place," *shall possess Him*. For to such He has said, "I will give them the Morning Star," i. e., "I will give them *Myself*" (Rev. xxii. 16): in possessing Whom they shall possess "all things."

But though we have Christ *now* as "the Morning Star," and thus possess all His promises in the germ; our present "light" is in "darkness," and sometimes seems to do little more for us than make the darkness visible. It is not yet "day," or the "Morning Star" would disappear amid the glories of the rising Sun, before whose presence shadows flee away. Those who are on earth after Christ comes for His watchers, will not see Him as "the bright and morning Star." He is seen as such only by those who are awake and watching during *the night* of His temporary absence.

This manifestation of the Heavenly Bridegroom is peculiar to His Bride. As the sharer of His sorrows and sufferings (*His* for *her* sake and the deep love He bore her), He provided for her this "Star of Hope" amid the darkness in which He left her; this light in a dark place which could never be extinguished. But "light" yet more glorious is "sown" for her, and soon shall yield its blessed harvest; when, having been made a partaker of His sufferings, she shall enter into His glory, a joint-heir with Himself of His heavenly inheritance. For, "when Christ, who is our life, shall appear, then shall we also appear with Him in glory."

Oh, to have part in "the first resurrection!" Oh, to be a partaker of this "Blessed Hope!"

Until the Resurrection Day
Breaks, and these shadows flee;—
Oft bear my soul from earth away
To heavenly heights with Thee:
Then haste, like mountain roe, to come
And take Thy Bride to share Thy Home!

J. E. J.—*Our Hope.*

The Hidden Mystery.

What is it! In reading the apostle's writings to the Ephesians (chap. iii.) he says, "God made known to him, by revelation, the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed; a mystery *hid* IN GOD from the beginning of the world," and yet a purpose which he purposed from eternity.

Now, again, What is it? It must be of *vast* importance. The Apostle says, in this same chapter, verse 6, it is, "that the Gentiles should be fellow heirs, and of the same *body*, and partakers of his promise in Christ by the Gospel." Now what body is this? Is it Israel, or the Jews? Did not the Gentile, if he would be circumcised and keep the passover, have the same privileges under the law as the body or House of Israel? They did. (See Ex. xii. 48. Lev. xix. 34. Num. ix. 19, and xv. 14). Then what is the difference now, except we are not commanded to do the deeds of the law? for, (if true; as is sometimes preached), they had to come in by faith then as well as now. They had a faith, 'tis true; but was it *this* faith? If so, where then is the mystery that has been so long hid? I see none; for it must have been revealed as much then as now. The apostle seems to conflict with such an idea in Gal. iii. 23: "But before faith came we were kept under the law, *shut up*, unto *the faith* which should afterwards be revealed:" something different from the faith under the law. He says in Col. i. 26, 27, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ *in you*, the hope of glory." Where under the law dispensation was there such a sentiment ever revealed? I have found none; therefore, I come to the conclusion that this body is not Israel, Jew, nor Gentile; and I am confirmed by the apostle in Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

Then what is this body which the Gentiles become "fellow heirs and of the same body," if it is not Israel, Jew, nor Greek? Let the apostle answer in this same epistle, chap. i. 22, 23: "God hath put all things under his (Christ's) feet, and gave him to be head over all things to the church, which is his *body*, the fulness of him that filleth all in all." Now I understand this mystical body is the real true church of Christ: represented by the apostle as the one real body of Christ (See 1 Cor. ii. 27). "For, as the body is one, and hath many members, and all the members of that one body, being many, are one body, *so also is Christ*. Now ye are the body of Christ, and members in particular, for by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free, and have been all made to drink into one spirit." Again I ask, Was this one body, baptized by one Spirit, in existence before the first Advent?

Christ asks his disciples, "Whom do men say that I the Son of man am? . . . Whom say ye that I am? And Simon Peter answered said, Thou art the Christ, the Son of the living God. . . .Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was not revealed, then, under the law.

"Upon this rock, (this confession of faith), I will build my Church;" not, I have *been* building; but will build; future tense.

In John's Gospel, 1st chapter, we read; He came to his own, and his own received him not, but as many as received him, to them gave he *power* to become the sons of God." This is evidence that they had not this power before; for, it is something he (Christ) gave them, which brought them into a different relationship with him, although they were called his own. This power was given to them on the day of Pentecost, when the Spirit was poured out, and this Church, this *one* body, was first organized and baptized by one Spirit. This is the only organization I care to belong to.

The Apostle says, (Rom. viii. 14), "For as many as are led by the Spirit of God, they are the sons of God." (Mark the relationship). "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Adopted into the family of God, as sons and daughters of the Almighty. Christ our Elder Brother, the head of this body, the Captain of our salvation: "for, both he that sanctifieth and they that are sanctified are all of one;" and this, all by the operation of this one Spirit. Thus we see the vast importance of being baptized, or of drinking into this Spirit; for "if any man hath not this Spirit of Christ, he is none of his."

Did this relationship occur under the law? Was God ever known to Israel or the Jews as their Father? He was known to them as JEHOVAH, YAHVEH, the Almighty God; a Sovereign name, but not by the endearing title, "MY Father." This relationship comes by the spirit of adoption.

John, in his 1st Epistle, iii. 3, says, "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." Paul says to the Galations, "Because we are sons God hath sent the Spirit of his Son into our hearts, crying, Abba, Father." This manner of love is the Father's bestowment on us as sons (by the Spirit of adoption through grace), and is the "high calling," the "heavenly calling,"—"the called according to his purpose;" the elect mystical body of Christ. "Christ loved the Church, and gave himself for it," therefore, "we are members of his body, of his flesh, and of his bones. For this cause, shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church."

This body, then, is not Israel or the Jew; it is a more exalted body; it is the new man: it is the spiritual house; it is the people taken out of the nations for his name, it is the Bride of the Lamb; the Eve of the Second Adam; and as the first Adam had a help-meet to assist him, so the Second Adam will have a help-meet, not mortal, but spiritual and immortal, to assist him in the great and glorious work to be done in "the ages to come;" and God will thus "shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

In coming to this conclusion, then, that this mystical body is not Israel nor Judah, the numerous promises and prophecies to Israel of their restitution and their exalted position and glory, does not belong to the church. Thus we can see why there has been so many mistakes on the deffinite time fixed for our Lord's return; the prophecies and dates in Daniel were given to show what should befall thy (Daniel's), people, and they were the Jews and not this mystical body; this body was *not* "to know the times or the seasons which the Father hath put in his own power;" they were to be on the constant watch. "Watch for ye know not when the time is."

But it may be asked, Do not the great and precious promises assist us in becoming partakers of the divine nature? They do. The Apostle says, "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope."

If the Promises of the Old Testament do not belong to us, what shall we have? Listen: "The Spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs; *heirs of God*, and *joint heirs with* Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Here is a glory that language is incapable of describing: Heirs of God and joint, or co-heirs with Christ! What then is the inheritance? We read in Heb. i., He is the appointed *heir* of all things; and he also is the head over all things to the church; the head of the body, the church. The Church, then, is not "the all things;" for that is his body; the all things are in Heaven and in Earth: (See Col. i. 20). "Ask of me, and I will give thee the Heathen for thine inheritance:" "he that overcometh will I give power over the nations:" not only joint-heirs with Christ, but *heirs of God.*

Now, what is God's inheritance, according to the Scriptures? for it is evident that the inheritance and the heirs cannot be one and the same. "If ye be Christ, then are ye Abraham's seed, and heirs according to the promise." This dates back of the law; "The Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In *thee* shall all nations be *blessed.*"

This has never been done. The promise that he should be heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith: He saith not, and to seeds as many; but as of one, and to thy seed. which is Christ." Here then again is the one seed, the one body, the one Church, which is Christ's connected with Abraham as heirs of the world to bless the nations; and this cannot be done till the body is born and first blessed with its immortal head.

"Heirs of God." What, again, is the inheritance? God has said, in many places in his word, "Israel is mine inheritance" (See 1 Kings viii. 51. Dan. ix. 29.–33. Psa. lxxviii. 71. Isa. xix. 25). Then if Israel is God's inheritance, Israel is not the heir, although the great and precious promises which God hath spoken by the mouth of all his holy prophets made to Israel of their restoration, and of being thier head of the nations, and in thee "O Israel, in whom I *will be glorified*,"—precious and glorious in the extreme, and "when they shall come and sing in the hights of Zion, and shall flow together to the goodness of the Lord; for wheat and for wine, and for oil, and for the young of the flock, and for the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."

But as the heir is above the inheritance, so is this one body exalted above Israel, connected

with its Head "*far above all* principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but, also, in the world to come," and "unto him who through a patient continuance in well doing seek for glory, and honor, immortality, Eternal life." "And they (who?) sing a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood," (who? not the 144,000 out of the twelve tribes of Israel, but the four living creatures, and the four and twenty elders) "out of every kindred, and tongue and people and nation; and hast made us unto our God, kings and priests; and we shall reign on earth."

Thus the hidden mystery that has been revealed under the Gospel, holds out an offer to mankind far surpassing anything ever before presented in the ages in the past, or seemingly can be in the "ages to come;" and it is for us. Praise ye the Lord; though we may have trials and persecutions and stigma heaped on us, we will say with the Apostle, "For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

C. A. HASTINGS.

Springfield, Mass., 1875.

UNITED.

I am exceeding glad to see the announcement in "*Our Hope*," edited by WM. MAUDE, England, that a union has been agreed upon, and the "*Hope*" is to be amalgamated with the "*Rainbow*," edited by WM. LEASK, D. D. I felt a regret, and expressed it at the time, that our friends in England could not be united on the "*Rainbow*," which had been so long and ably conducted by Dr. LEASK; and felt assured that the liberal spirit always manifested by him gave assurance that those could be heard in his magazine who differed from him on such theological points as seemed to be the occasion of starting "Our Hope." I wish great success to the union about to be consummated. ED.

P. S.—Since the foregoing was written "*The Rainbow*" for September has been received, and the following statement of its union with "Our Hope" is copied into the EXAMINER. It is our wish that the union may be a success.

ED. OF EX'R.

Next month, "*Our Hope*," which for the last two years has been published by Mr. Elliot Stock, will be incorporated with this magazine. It is believed that the readers of both journals will see the wisdom and propriety of this step. Union among Christian men, who are agreed upon fundamental truths, is more likely to promote those truths than divided labor, however wisely directed. The very appearance of division when there is no doctrinal necessity for it, is an evil to be avoided, especially in a case like this, where the truths on which we are agreed are of such supreme importance to the Church, and have such a vital bearing on sound theology. The two magazines are in perfect accord on the Natural Mortality of Man, Immortality only in Christ, and the premillennial Coming of our Lord to establish his kingdom on the earth.

The subject on which the magazines differ presents no barrier to a *bona-fide* incorporation; for the "*Rainbow*" has never refused to publish papers on the Intermediate State, and Eschatology generally, such as have appeared from time to time in "*Our Hope*." None of us lay claim to infallibility, and we shall all be the better for the thoughts of wise and good men on subjects of deep importance.

Three things have been arranged between the proprietors of the two journals.—

1. The incorporation is an experiment for twelve months; and if it succeed, which of course will be determined by the state of the circulation and other circumstances, the arrangement will be continued.

2. Mr. Maude, the esteemed editor of "*Our Hope*," will provide, monthly, as much manuscript—by himself and his literary associates—as will occupy, on an average, about one-third of the "*Rainbow*."

3. Responsibility for the sentiments of papers appearing in the "*Rainbow*" will rest only upon the individual writers. Every writer, therefore, will sign his name, or his usual signature for the press.

The new arrangement takes place next month; and we earnestly hope it may prove a complete success, and tend to the wide diffusion of those great truths which both Church and world need to give them clearer conceptions of what the Holy Scriptures teach respecting both God and man. There is not the slightest change of opinion or holding back of opinion required in this matter; all are at liberty to speak out what they really believe to be the mind of the Spirit in prophets and apostles; and it *may* be—we sincerely hope that it may—that we shall come nearer to unanimity on those

points on which there is at present a difference of conviction; but if not—what? "Love as brethren," and labor for the Lord! When he comes he will put us all right, if, loving him, we desire above all things that he may be glorified.—*Editor of Rainbow.*

LETTERS AND EXTRACTS.

From Sally Black.

Bro. Storrs:—I received the parcel which you sent me, something near one month ago, and I am now in receipt of No. 11 of the Bible Examiner. Will you accept my thanks for this act of kindness? I like the spirit of the Examiner, and often wish to have the privilege of conversing with its aged editor face to face. Though unacquainted and unseen as yet. I cannot think that we are strangers in Christ Jesus.

The views which you hold concerning the destiny of our race, and the work to be done in the ages to come, are rather in advance of many good brethren. So far as my own knowledge extends, (and I know that I have not progressed in Biblical knowledge as far as a great many), after examining these things some few weeks, however new and unpopular, they meet with my approbation. While I have not been able, as yet, to reconcile some passages of scripture with the doctrine of probation after one thousand years expires, yet I do not think it prudent to denounce your conclusions until I get further light.

It is certainly a glorious thought that our friends who have fallen asleep without the true knowledge of God and Jesus Christ, and who were as honest and desirous of knowing the truth as ourselves, will not be consigned to eternal oblivion nor suffer the vengeance of a God whose wrath they could not appease for the lack of a true knowledge of his character. Thanks to the God of the Bible, I am fully persuaded that the vail will be lifted and thousands, yea millions, who went down to the dust ignorant of the true God, and also of the promised Seed, will at their appointed time, come forth from their abode of death to receive or reject the blessing promised them through Abraham and his Seed. I can not dare to call this a fabulous doctrine, I am only a pupil, and should I not be able yet to see the harmony of some portions of God's word in conjunction with that which Paul terms *the gospel* (Gal. iii. 8), this is not proof positive that there is no harmony there. I often think of a lecture I heard something near one year ago delivered by Bro. Amos Sanford, at a conference meeting in Crawford Co., this State. He compared the church to a school of which there were scholars divided into different classes in Arithmetic. One class in simple addition, another in decimal-fractions. The one in addition being in the rear, what right had they to correct the class in decimal fractions? Neither should those in decimal fractions censure those in simple addition.

There are many things I find in the Bible which I do not understand, this being the case I am often very interrogative. I do not desire to always remain in first principles. However, a daily lesson in addition, such as Peter teaches is well enough (2 Pet. i. 5, 6, 7). I do desire to be among those of whom Daniel speaks (Dan. xii. 10). It is seldom I meet with brethren or sisters as aged as yourself, and as ready to instruct. Doubtless you will behold the fruit of your labors only in the sweet bye and bye.

It has not been my happy privilege to read the Examiner often until the present volume; but my first impressions were quite favorable to its general teaching. I like it very much, and should dislike to part with it. The light which I have already derived from its pages has caused my heart to flow out with greater love toward God and humanity. I desire to know the *whole* truth, and hope to be able to contribute to its publication if my health will ever permit.

May God bless you, is the prayer of your sister in Christ.

Fredonia, Kansas, August, 1875.

From Amos Sanford.

Br. Storrs:—Having returned from my first extended preaching tour, I beg leave to report that I delivered a course of lectures at Moberly, St. Louis, and Fredericktown, Mo. At Moberly a few white people and fourteen colored sons and daughters of Adam gladly received the Word, and are praising God that *every man* has *one* chance to be saved.

One colored sister said to me, "Every time I go to church they beg for money: the pastors seem to care more for the fleece than they do for the flock. Isn't it strange that we can't have the Gospel preached to us without paying for it, and then we don't get the gospel which Jesus preached to poor folks." I could not help thinking there was a good deal of sound sense in the remark.

I preached twice for the colored people exclusively, and think I succeeded in making the ages past and to come so plain to them, that their hired priest will have his hands full of "heretics" for a while.

At St. Louis I had hard work to get a hearing, but succeeded beyond my most sanguine expectations. I spoke three times to small audiences in parlors, and then they hired Avenue Hall for me, and I gave one lecture, entitled "What is Man?" The way is now opened, and I am to return and give a regular course of lectures in October or November.

From St. Louis I came to Fredericktown, Mo., where I found Bro. Geo. Plummer, and quite a number of others fully in the "Ages to Come" faith. Some of the "one faith" had been opposing what they called "*another* chance;" but, after listening to my lecture on Sunday, to a large audience, upon the subject of the Resurrection, and especially the "*order*" thereof, the leading non-resurrectionist got up and publicly admitted that he had learned something, and saw clearly that every one would have *a* chance, and not *two* chances to be saved.

From thence I came home *via* Cairo, having been absent twenty-one days, traveled about 800 miles and delivered twenty lectures. Friends contributed liberally in aid of the cause, but my expenses amounted to $10 more than my receipts, on account of the great distance traveled. I expect pay, however, in the kingdom. May the Lord bless you and enable you to keep the EXAMINER red hot for the truth till He comes.

Anna, Ill., Sept. 6, 1875.

FROM ELDER JACOB BLAIN.

I stated in the August EXAMINER that I should not attend the Eastern Camp-meetings this year, owing to failure of strength and hard times, but thought I should go West and be at the Camp-meeting in Ill., in Sept. Thanks to our heavenly Father that cool weather has improved my health and strength; but learning that times grew worse and worse in the West instead of better, I decided to deprive myself of the comfort I have enjoyed in travelling and seeing friends for many years. By travelling heretofore and selling some works I have obtained some help towards living through winters; but this year I am to be more dependent on brethren, who love the truths we are promulgating, than ever before to procure food, clothing and fuel. It would be more trying for me to be thus dependent were I unable to be doing some work for our cause. By long efforts I have recorded the address of over 500 old Advent brethren, in different parts of our land who are yet in the dark as to our views; to them and to others, I continue to send our works by mail. Bro. STORRS has furnished me with many of his tracts and pamphlets besides hundreds of the EXAMINERS to send out gratuitously. By this means signers for the EXAMINER are being obtained, to some extent, and are thus being instructed and comforted thereby. Of such we ask for help, and also to enlarge our field. Hundreds of my tract, "NEW LIGHT," are yet given out. Aid is needed to print more tracts.

Light is spreading, and we hope brethren who have means will express their joy for the light received by a liberal furnishing the pecuniary aid needful to carry on this glorious work. At this time the cry is more universal than ever before that the *torment* and *world-burning* theories are getting their death wound; so we have increased encouragement to make sacrifices for the truth. The Advent papers by their opposition to our views show that our cause is advancing; else why are they so troubled and talk of our making divisions among them? But, "First pure, then peaceable," should be our motto.

DR. HOLLAND'S Sermon on the enquiry, "Is FUTURE PUNISHMENT ETERNAL?" delivered at St. George's (Episcopal) Church, St. Louis, Mo., last January, is now in a tract of 16 pages octavo. I have sent for a quantity to send out. Let it be circulated.

Buffalo, N. Y. Sept, 1875.

OUR aged friend POLLY G. PITTS, Fredericksburg, Iowa, writes: I believe God will still bless the EXAMINER, for it is of His own getting up and calling men of sound mind to hold up the right of private judgment, our individual responsibility to God, our right to think and speak the convictions of our own minds untrammeled. I am persuaded that God will sanctify the instruments He is using to hold up his purifying truth and make them meet for his own use. There may be errors in the writings of the BIBLE EXAMINER, but I feel that it is not self-will; nor of those who are puffed up. O, when I look at what God has done in this cause, I exclaim with Paul, "This is the weakness of God that is stronger than men," "Amen: Let God be glorified, sinners converted, saints prepared for the service of God, through Jesus Christ our Lord, for the ages and onward, world without end. May God give us the Spirt of all prayer, that we may watch and pray always, that we may be accounted worthy to escape the things that are coming on the world, and stand before the Son of man when he comes. To stand up is to have life. Take courage, brother God will be thy Helper. I desire to take the BIBLE EXAMINER as long as

it is issued, i. e., if I live and have my reason and can possibly pay for it.

NOTE BY THE EDITOR.—Sister Pitts' letters are good *pay* for the EXAMINER; and the Editor is not the only one who thinks so.

MRS. D. BUSH, Westfield, Mass., writes: I have been blessed with the reading of the EXAMINER ever since its revival and still love it. May God bless you with health, and with means to continue its publication.

G. P. ELLIS, SR., Springfield, Iowa, writes: The more I read the EXAMINER the more I think I cannot do without it. The principles advocated are more according to my views than anything I have ever seen. I have all the tracts you have published, and can truly say, they are satisfactory.

ELD. J. LEWIS, writes from Otto, Ill.: I am glad to be able to say, for your encouragement, that the glorious doctrine of "the ages to come" is gaining ground in this region. The best minds in this field of labor are investigating and coming out on the side of God's eternal truth. But it is hard to convince people that probation will go on in the future ages. The only reason I can conceive of this, is, the notion that "the soul is immortal and never dying." This blasphemous idea is foremost and uppermost in nearly all the preaching of the day among the sects. Truly it is "the mark of the beast."

THE WIND AND THE SUN.

The Wind and the Sun disputed,
One chilly autumnal day,
As they noticed a traveler wending
Far over the common his way,
Wrapt up in a cloak that shielded
His limbs from the early cold;—
The Wind and the Sun disputed
Which could loosen its ample fold.

The Wind, who was always boaster,
Said he could succeed, he knew;
So he summon'd up all his forces,
And terrible blasts he blew:
But in vain were his angry strivings,
For the traveler, bowing politely,
Only hurried along the faster,
And grasp'd his cloak more tightly.

With a beautiful smile the Sunshine
Steps forward her skill to try;
And she offer'd her kindliest greeting
To the stranger passing by;
And her glance was so warm and winning
That he presently felt its charm,
And flinging aside his garment,
He threw it across his arm!

Now our story is but a fable:
But its moral is surely plain:
That not by force but persuasion,
Our brother we strive to gain.
Cross words and unkind reproaches
Will never his heart unclose;
We must seek to persuade him gently,
Not harshly his way oppose.

Take "Love" for your constant motto,
And follow it out each day,
And cast upon all around you
A kind and cheerful ray:
For a great deal more good to others
Men might in our world have done,
If they rightly had learn'd the fable
We have told you of the Wind and Sun.

LOOK AT THIS OFFER TO CLUBS.

To encourage individuals to get up CLUBS, the following low rates are given, in hopes that every friend of the BIBLE EXAMINER will *labor earnestly* to secure subscribers for volume XX. To any one person, advancing $5, I will send him *four* copies of Volume XX.; for $10, I will send him *ten* copies of Vol. XX. The person taking ten copies may add to his package any number he pleases at $1 per copy.

In all cases they must be paid strictly in *advance*, and the money forwarded to me at the risk and expense of the person sending it. All must see that these rates are very liberal when they take into the account that the postage is paid by the *Publisher*. The Editor knows it is "hard times;" but he knows, also, there is a greater "famine of the *words* of the LORD" (Amos viii. 11) than there is of money or bread.

Address, in all cases,

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N.Y.

☞ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency.

LETTERS RECEIVED TO SEPT. 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Juline French, Sally Black, Jas. M. Young, H. G. Elkins, Sybel Smith, Mrs. F. W. Haskill, Thomas Boult, Esq., Benj. Mellor, Geo. W. Kemp, James B. Marthen, Christian Hanson (all right), P. E. Newton, Mrs. Geo. C. Elliott, Mrs. Esther Lewis, J. D. Sheridan, Danforth Parmelee, Mrs. L. H. Whitney, Henry Dunbar, W. J. McClean, Franklin Arthur, Eld. S. W. Bishop (3), G. P. Ellis, Sr., Charles A. Hastings, Mrs. S. C. Webster, Israel Putnam, N. D. Wight, J. L. Russell, J. Hubbard Cotton, L. D. Tanner, Amos Sanford (2), Mrs. D. Bush, Abel Robinson, Eld. J. Lewis, G. D. Clowes, Sr., Wm. H. Tice, Jos. Lingle, Wm. Drouillard, Mrs. D. C. Corwin, R. D. Chase, D. H. Hawks, Mrs. [illegible] G. Maltby by H. S. Hough, Adelia B. Danforth, Eld. J. Chapman, Wm. Lindsay, Geo. Atkinson, Allen Logan, (paid to the end of vol. xx.), Mrs. Austin Andrews, Isaac S. Small, Chas. Angle, M. A. Tillottson, Jerome H. Russell, Eld. J. Blain, (2), D. J. Ellsworth, Eld. S. W. Bishop, A. H. Cleaves, A. Friese, H. G. Armstrong, J. W. Dye, John Hutchinson, Edward Perkins, Lucretia B. Lamb, Mrs. D. O. Hopkins, Mrs. F. W. Haskell, Jno. R. Woodrow, Wm. B. Putnam, D. B. Salter, Wm. S. Dibble, Martha A. Hause, Mrs. P. E. Hartough, Polly G. Pitts, D. C. Blakeman, Mary E. Coons, B. Gifford, Daniel Hogarth, Mrs. W. S. Littlefield, Susanna Blodgett, J. S. Hatch, H. Brittain, Eld. H. Rockwell, A. McCord, R. J. Hill, Wm. S. Dibble. Geo. W. Haynes, Barzilla Browne, Robert Steele, Isaac Fonday, John T. Cate (all right), Mrs. Sally Dillingham, C. Swift.

PARCELS SENT TO SEPT. 25.

James M. Young, J. Lewis, Thomas Boult, (Bound Ex'r. v. 18), Mrs. F. W. Haskill, (Bound Ex'r. v. 18), James B. Marthen, Danforth Parmelee, H. Holmboe (2), Wm. S. Dibble, (Bound Ex'r.), Ezra Benton, (Bound Ex'r.), Mary E. Coons, R. J. Hill, Barzilla Browne, Miss Martha J. Turner, (Bound Ex'r., also tracts), H. G. Armstrong, Eld. J. H. Paton, Wm. S. Dibble, (Bound Ex'r.), Ezra Benton, (Bound Exr.), Miss Martha J. Turner, (Bound Ex'r.), Wm. B. Putnam.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

The Bible Examiner is a Monthly Magazine.
Terms, $2 per year, in advance.
Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.
GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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No. 2.—"WE ASK FOR PROOF. 8 pp.; 75 cts. per 100.

No. 3.—WRATH AND MERCY: or, *Punishment and Forgiveness.* 4 pp.; 40 cts. per 100.

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No. 6.—NO "SECOND CHANCE TO BE SAVED;" and ABRAHAM AND HIS SEED: *The Work they have to Accomplish.* 8 pp.; 75 cts per 100.

No. 7.—WHY EVIL WAS PERMITTED. A Dialogue. 16 pages; $1.25 per 100.

IT WILL be impossible to publish any more Tracts unless funds are sent me for that special object; as more has already been paid out in that work than has been received. I cannot run any further risk for that object; and that part of the work must not encroach on the funds of the EXAMINER. GEO. STORRS.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents.

NEW YORK, NOVEMBER, 1875.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

☞ My friends must have patience with me if their communications are not at once inserted; for a multitude are on hand, more than is possible to dispose of in one issue. I shall do the best I can with them, and then may err. So, bear with me, and keep sending more. In the meantime, do not forget that funds are necessary to print the EXAMINER. Please do the best you can in that matter: that is all that can be asked of any one. EDITOR.

☞ I had a most pleasant and profitable visit at Winsted, Conn.,—"profitable," I mean, in a moral point of view: there was a good number present, who listened very attentively. I spoke three times, Sunday, Oct. 10th, on the Divine Character and Government. Praise the Lord for the peace and comfort experienced. EDITOR.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for $2 per volume: but, when sent by mail, 32 cents must be added for postage.

☞ Any subscriber who has failed to receive a number of this Magazine, or who may have received an imperfect number, will please inform me at once, and I will supply the deficiency, whether it be of the present volume, or volumes 18 and 19.

CORRESPONDENCE.

A QUESTION.—Does not the Evangelist John in the beginning of his Gospel refer directly to the promise that the Seed of woman should come, "In the beginning was the Word;" and make it equivalent to an oath by saying, "The Word was with God, and the Word was God?" I do not understand that Christ was the Word, but the Word of Promise.

H. G. ARMSTRONG.

Trenton, N. J.

ROBERT STEELE, Philadelphia, Pa., writes: I love the EXAMINER; but sometimes I get impatient, because it is a week or more before it reaches us, I am so anxious to see its contents. It is the best preacher I know of, as I cannot hear (being deaf), I am pleased to know I can read something that is worth reading.

G. B. STACY, Amelia, C. H., Va., writes: I am pleased to observe the steady progress and improvement of the EXAMINER, and regret that my available resources will not permit me, for the present, to do more than pay my subscription. But you have my hearty sympathy and earnest prayer, with a longing desire to help forward the work you labor to accomplish, because it is the only channel, this side of the Atlantic, that I know of, where the testimonies of the word may be discussed freely without trammel or restraint.

MARTHA A. HAUSE, St. Paul, Minn., writes: I cannot bear to have you hindered from carrying on the work for want of means caused by lack of promptness of those of us who are privileged to read the EXAMINER. What perilous times we live in! What quaking on every side! What terrible judgments are abroad in the land! How sad these things are, and yet notwithstanding all the heart of the Christian bounds for very joy; as in it he sees the twilight of the glorious morning of righteousness. Oh! how it is nearing! Each day, as I watch, my heart is made glad. The news from all parts of the world tends to strengthen my faith that the new Era is just upon us. Blessed, *blessed* day! Even now we seem to be living in the judgment scenes, and may at any time look for the appearing of our Redeemer.

FROM J. L. KNAPP.

BRO. STORRS: I have now been in California nearly two years; at least, it will be two years in Nov., next. In a business point, California is some like other States: men have to work to live. But the climate is delightful. Christianity is about the same here as it is in the eastern States. I find among them some of the best, but others who really suppose that what they don't know and tell is not worth knowing. From some of these I have received the vilest treatment. This scoffing is found among those who profess to be looking for the Lord's coming.

There are many good people here who are not afraid to read or hear on what we call Bible truth. I am glad to learn that Bro. Dibble, of San Francisco, has become established in these truths, also, Bro. Nichols at Sacramento. I am doing what I can. I send you two new subscribers. I have the promise of some more.

I could not do without the BIBLE EXAMINER. It unfolds the most glorious Bible truths, I think. In fact, "the ages to come" is one of THE great truths destined to interest the world; and especially the true church of Christ.

Yours, in Hope of eternal Life.

Santa Clara, Cal., September, 1875.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

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"THE ANGLO-SAXONS."

An English friend, who now lives in the West, spent the past year in England. He returned last June. In August he wrote me he had just seen my article on "THE ANGLO-SAXONS" in the EXAMINER for June, vol. 19, and remarked, that some Christians, with whom he conversed on the subject, claimed "to be Gentiles." He then writes as follows:

"It seems to me if they would see what the term Gentile means, they would no longer seek identification with them, but would rather seek it with Israel. (See Isa. xliv. 5, as to the 'surname of Israel,' and Psa. cxlvii. 19, 20, and ask the question whether we are not the literal Israel, as well as the spiritual Israel, to whom the great and gracious promises are made?

"I have thought if agreeble to you, I would write an article now and then, for your valuable Magazine on the subject of Israel; showing how much it has spread and is spreading abroad in England. One work, alone, edited by Mr. Hine, who has lectured in a great many cities, has had over an hundred thousand copies circulated. I found in almost every village, town and city, some deep thinking and influential persons who seemed to think with us that we are on the eve of mighty changes, such as to hurl the mighty from their seats and setting up the humble and meek, etc.

"I very much wish that those we love, when they read a work would compare it with the word of God, instead of with their theories. When I met you at Rochester, N. Y., 23 or 24 years since, when you showed that immortality could only be obtained through Christ, I examined the testimony without prejudice and was convinced that you *were right;* and since that time many things have passed through our minds, and we may yet meet to compare notes. I think it very desirable that we should keep before the people the great and precious promises made to Israel. Prof. Wilson's works head the list of works on this subject of raising up and of the restoration of Israel. I knew Mr. Wilson, personally, from 1848 up to a short time before his death, which took place in January 1870. I publicly acknowledged my indebtedness to him for his able assistance in helping me to a more correct understanding of the Scriptures."

"ISRAEL."

REMARKS BY THE EDITOR.

As to the writing of "Mr. Hine," of which my friend "Israel" speaks, I am not prepared to say anything, not having seen any of them. Reports of the writings or sentiments of others are often so incorrect, especially when set forth by opposers, that I have learned not to place much dependence on them. If reliance could be placed on some notices I have seen of Mr. Hine's views, I should be compelled to dissent from them in various particulars. As it is, I refrain from an expression of an opinion on the subject. But thus much I can say, my exposition, in the EXAMINER for June last, on the subject of the ANGLO-SAXONS, is a settled truth, and has been held by me, substantially, for more than twenty-five years past.

Some persons there are who say, they see nothing in the view to convince them of the truth of that position. Let such explain, if they can, the prophecies concerning Israel, (I mean the "Ten Tribes,") especially of the Tribe of *Ephraim*, on any other view than that presented in the exposition I gave. If that view is not correct, all Christendom may be challenged to explain the prophecies referred to. Either the Anglo-Saxons are the literal descendants of the tribe of Ephraim, and therefore of literal Israel, or those prophecies concerning Ephraim have failed, or else, God has utterly exterminated that people and raised up another just like them who completely fill the prophetic utterances by Jacob, Moses, and the other prophets. Let opposers try their skill on Gen. xlviii. 15–20; xlix. 22–26; Deut. xxxiii. 13–17. When they have disposed of these they may look for more; but these alone are sufficient to show that the multitudes of Ephraim are a prominent people somewhere; and if the Anglo-Saxons are not that people, tell us where they are. The stereotyped phrase, "*They are lost*," is but saying, God's most solemn utterances are not reliable; and hence all our faith

and hopes are without foundation, and we are at sea without chart or compass and may be wrecked any hour.

All Things Possible with God.

"For with God nothing shall be impossible."
Luke i. 37.

In these days of unbelief, amongst professed Christians, it may be well to contemplate the above words of the angel "Gabriel that stands in the presence of God" (Luke i. 19), and learn the folly and sin of questioning the fulfilment of prophetic utterances because, to us, it seems improbable or impossible that they should have a literal fulfilment. Such a spirit has so possessed some minds they would fain expunge whole chapters from the Bible rather than believe that God did, could or will do certain things therein recorded.

In Luke i., is an example of unbelief and of faith. The first, in Zacharias, the father of John the Baptist; the latter, in the case of Mary, the mother of Jesus. Zacharias would not believe Gabriel's testimony because he could not see how it was possible; "for," said he, "I am an old man, and my wife is well stricken in years." That argument, he thought, justified him in discrediting Gabriel's testimony that they should have a son; and it was far more plausible than the argument of some in these days who would fain have us believe that many of the prophetic utterances are never to have a fulfilment, because they have not yet had, and were spoken only "conditionally." Such representations only develop the unbelief of the persons who make them; and like Zacharias they may be "dumb and not able to speak, until the day that these things shall be performed." At that day, it is possible, their "mouths" may be "opened," as Zacharias' was, and they will "praise God" as he did after John was born.

How long will they persist in virtually denying that "all the families, kindreds, and nations of the earth shall be blessed in Abraham and his seed?" Say they, "multitudes have died without that blessing, and multitudes more are dying and will die without it; and truly these are 'old and well stricken in years,' and the thing is impossible that they should receive that blessing." Such is the plea of unbelief; "for with God nothing is impossible." Truly, they are "dumb;" their unbelief has closed their "mouths" so that they cannot speak for God in justification of his ways with the race of men; they contribute to infidelity and fill men's minds with "doubt, doubt" as to the righteousness of the government of God over the creatures He has made; and hence destroying a sense of obligation to serve and obey Him, Little do these teachers realize what reproach they bring on God's administration in the government of the world by their narrow scheme of a *few* only to be blessed, while the mass of the race are to perish hopelessly. They fail to see that the "few" are Abraham and his seed—"for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29). In and by *this seed* "all the families of the earth shall be blessed." Thus has God spoken, and to this has he made oath. The promise and oath are "two immutable things, in which it is impossible for God to lie" (Heb. vi, 18). Unbelief refuses assent and quibbles about the meaning of the promise and oath. If the words do not express the meaning, then there is no ground for faith, and God has spoken in vain, and no man is responsible for his unbelief; yea, revelation is no revelation; it is an enigma; something to puzzle the mind, but affording no real light.

Shall we thus trifle with the promise and oath of God? A perilous course, truly: "for from the rising of the sun even to the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts" (Mal. i. 11). Who are God's agents? "Abraham and his seed,"—the "few" who enter the "strait gate" and walk in the "narrow way" that Abraham walked: such shall be "heirs of the world" with him (Rom. iv. 13-16). When these "few" are glorified with Abraham, then (and not till then) will *all* the families of the earth be blessed in that manner which the promise and oath express: then will "a great multitude, which no man can number, of all nations, and people, and tongues" (Rev. vii. 9) be brought to the knowledge and love of God; and having "washed their robes and made them white in the blood of the Lamb," will offer "incense" unto the "name" of God "from the rising of the sun even to the going down of the same," as the Lord hath said: then also will these words have their fulfilment, viz., "Truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21): and this, also, "The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9).

Any attempt to confound the "few," who enter the "strait gate" and walk in "the narrow way," with the company which "no man can number" is so palpable a misconstruction of words that nothing but "traditions of men" could keep the most obstinate unbelief from giving way to the glorious truth, that, beyond this age, in which a "*few*," only, can be claimed as made meet for the kingdom to be *inherited*, there is to be an innumerable multitude of saved ones who are to "stand before the throne," washed in the blood of the Lamb and to sorrow no more; "God shall wipe away all tears from their eyes" (Rev. vii. 9, 17).

As I have already said, many, like Zacharias, will doubt these things, even if Gabriel should come to them, direct from "the presence of God," and reaffirm the truth of what has been said. Unbelief cries, continually, for more evidence, till it says, "come down from the cross and we will believe;" but no. "If they believe not Moses and the prophets, neither would they be persuaded if one rose from the dead." Obstinate unbelief can only be overcome by the tribulation it is sure to bring at some future period; if it proves to be only to be "dumb till these things be fulfilled," as Zacharias was, they may be thankful; many, it is to be feared, will pass through trials far more severe for their lack of faith in God's word and oath to Abraham and his seed. Still mercy will be mingled with judgment: and there is hope even in their case.

We now pass to the case of Mary, the mother of Jesus, and see how her faith contrasts with the unbelieving Zacharias, the priest. Gabriel visits her with a message far harder to credit than that to Zacharias, for she is unmarried. She simply inquires, "How shall these things be, seeing I know not a man?" Gabriel tells her, it shall be accomplished by "the power of the Highest" overshadowing her: and the difficulty is removed by Gabriel's assuring her, "With God nothing is impossible." Now see Mary's *faith*—"Behold the handmaid of the Lord; be it unto me according to thy word." No further trouble about circumstances, possible reproach, or impossibilities. Mary does not have long months of being "dumb;" no, she flies with the tidings to the wife of Zacharias, and enters that house in triumph, and her exultant soul cries, from open lips, *loosed* with the joy faith brings, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Happy Mary: thy faith hath made thee joyous; and though thy "espoused Joseph"—he who was to be her husband—might feel called, by the law, to put her to death, for what he supposed was infidelity to him before marriage, (Matt. i. 18-25,) she is too full of joy and faith to attempt to provide for consequences: she trusts in God, and leaves him to see to consequences arising from relying on Him, and she is not disappointed. It is left to speculators, in these last days, to extricate Mary by attempts to prove the account of her conception spurious, or something worse. Mary's faith rises above all such subterfuges, and rests undoubtingly on "God" her "Saviour."

Mark also the faith and language of Elizabeth, the wife of Zacharias. She said to Mary, "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord." This she said being "filled with the Holy Ghost" (ver. 41). Some in these days say, there will be no performance of those things; for, according to them, Jesus was born by *natural* generation; and, furthermore, He will never have the throne of David, for the Jews would not have him when he was here, and now that throne never will be established, nor will Jesus reign over the house of Jacob; the Jews defeated that design of Jehovah.

How unlike Mary and Elizabeth's faith: theirs was inspired by the "Holy Ghost;" the others are full grown unbelief. How they look contrasted, or placed side by side. The one honors God and his word: the other staggers through unbelief, and limits the wisdom, power, or truth of God. Just this is the difference between faith and unbelief. Faith rests in God's ability to do all that He has said, whatever may be the seeming improbabilities or impossibilities; for nothing can prevent the accomplishment of His word: neither life nor *death;* things present, past, nor to come, can defeat His counsel; none of His words shall return void; but they shall accomplish His will. Faith accepts these things: unbelief staggers, and tosses its victim to and fro like a drunken man: always uncertain; mostly unjoyous, and seldom overflows with love to God or man. Faith trusts not in human devices, and leans not on human opinions or creeds; but seeks wisdom from above, and leans on God and his Word as the unfailing guide in all things. Faith supports the soul in all his trials and through all seemingly adverse circumstances, fully persuaded that all things work together for good to them who love God, and that nothing can really harm them while its possessor holds fast faith in God

and Jesus Christ. It triumphs in prosperity, in adversity, in sickness, in life, in death, and will triumph in the endless succession of the ages to come. "Without faith it is impossible to please God" (Heb. xi. 6). We may please ourselves, and fancy we are pleasing Him; but our mistake will, sooner or later, be made manifest to our loss, as Zacharias' was; or, still worse, as the Jews' was, who disbelieved the prophets who wrote of the Messiah's humiliation, sufferings and death, as preceding His reign in glory; and even the disciples were reproached, by their risen Lord, because they were "slow of heart to believe all that the prophets have spoken;" and to bring out faith, He began "at Moses and all the prophets and expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 25–27); and at another interview He did the same, and said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (verse 46). Unbelief says, "*Not so, Lord*, He should have reigned on David's throne when here eighteen hundred years ago; but the Jews would not let him, and now He is never to reign there." Thus "the counsel of God is turned into foolishness" by unbelief; and all faith is to be shaken in things to come, even though promised and sworn to by Him who is truth itself; and with whom nothing is impossible. ED.

THE SALVATION OF LITERAL ISRAEL.

Paul's idea of this subject seems to have differed materially from modern ones. In the first place, in his prayers. He exhorts to "pray always *** in the Spirit" (Eph. vi. 18); or, as Jude expresses it, "Praying in the Holy Ghost" (verse 20). Paul, then, prayed by inspiration of the Holy Spirit, and made no unmeaning prayers. Let us hear how he prayed: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1). Paul does not limit his supplication, but makes it to include all literal Israel, whom he calls "my kinsmen according to the flesh: who are Israelites; to whom pertaineth *** the promises" (Rom. ix. 3. 4).

So much then for his prayers: now for his teaching. After speaking of their unbelief and fall, he says, "I would not that ye should be ignorant of this mystery, *** that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so *all Israel* shall be saved: *as it is written*, There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins" (Rom. xi. 25–27). The apostle adds, speaking to the Gentile believers, "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief (or, "*fall*," verses 11 and 12); even so have these also now not believed, that through your mercy they also may obtain mercy: for God hath concluded (literally, "shut") them all in unbelief, that He might have mercy upon all (verses 30–32). Then Paul breaks out as follows: "O the depths of *the riches* both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! *** For of Him, and through Him, and to Him are all things, to whom be glory forever. Amen."

Add to this testimony that of Gabriel to Mary. "The Lord God shall give unto him (Jesus) the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end" (Luke i. 32, 33). and what conclusion can we come to, but that the *mass* of literal Israel will ultimately be saved? If words express ideas, what other idea can we form from Paul's prayer and his teachings, combined with Gabriel's testimony, than that when the "mystery" of God's working and "ways" are more fully developed we shall find "*all Israel* shall be saved?" False notions of the Divine character and government, inculcated by narrow, selfish, and morose minds, which had never been developed in God-likeness, have closed up the avenue and shut out the glorious light of the "ages to come," when the great and blessed truth that "GOD IS LOVE" shall light the whole earth with a glory greater than ten thousand suns such as now light our solar system; yea, "Then the moon shall be confounded, and the *sun ashamed*, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23).

God has selected from literal Israel a portion of those who are to be kings and priests in "the ages to come;" but the mass of that people fell, by unbelief, from that high calling, and have since that fall been blinded, and God has "visited the Gentiles, to take out of them a people for His name" (Acts xv. 14); and when the kings and priests are all prepared, which will be done in "the times of the Gentiles," then "through" their "mercy" those Israelites who were "shut up in unbelief," "until the fulness of the Gen-

tiles" should "be come in," shall "also obtain mercy." Now are we to suppose the kings and priests have accomplished all their work in "the ages to come" when "all Israel" are "saved:" no, God has provided, "That the *residue* of men might seek after the Lord, and all the Gentiles, upon whom my name is called" (Acts xv. 17 and Amos ix. 11, 12).

Israel restored, their sins taken away, will be employed among the Gentiles in making known the great fact that "*God is Love;*" for, "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. viii. 23; see also verses 20 to 22). ED.

FROM ELD. JOSEPH CHAPMAN.

BRO. STORRS: It would afford me unspeakable pleasure to be so circumstanced that I could often commune with you in reference to the great truths which God has revealed to those who have not resisted the "light of life. "Spiritual discernment, how essential! How significant that saying of our Lord seven times repeated in Rev. second and third chapters,—"He that hath an ear, let him hear what the Spirit saith unto the churches."

Well, I am listening, seeing, and feeling unutterable things as never before. I am exceeding "joyful in hope;" especially since I have fully settled the great question to accept the precious word of God *as it is* in the unerring light of the Holy Spirit, whatever it may cost me. What a struggle I have had to reach this God-given freedom,—this victory. When a child the Saviour found me. More than forty years I have been a Gospel minister, most sincere and truth-loving; yet, most of this time, unwittingly, more or less trammeled by popular human tradition.

The shining light has increased "more and more." At last I am disinthralled; for which I am so thankful,—so free,—so "joyful in the God of my salvation." What vast meaning in the following utterance of our Lord and coming King,—"And ye shall know the truth, and the truth shall make you free."

Would it be asking too much for your exposition of Isa. ix. 5, and also of Heb. xii. 29? These have many parallels, either implied or expressed throughout the sacred Scriptures. Fire has been and is to be, it would seem, a *pre-fire*.

Yours, in the bonds of love and peace.

Newark, N. Y., Oct., 1875.

REMARKS BY THE EDITOR.

My friend CHAPMAN is an aged Methodist minister 74 years old. He has had long experience; and I rejoice that he now knows the sweets of a perfect freedom from human traditions. That he was sincere, yet felt, occasionally, the shackles of sectarian organization, I have no doubt. The same experience was mine for many years; but as long ago as 1841–2 those sectarian chains were forever removed from my mind, and no master, leader, or sect, or body of men, have been acknowledged by me as master, except Jesus, *the* CHRIST. The liberty thus enjoyed has been worth more to me than all the honor or money that the richest or most popular church organization could have bestowed on me. But if others cannot work without chain and fetters, it is not for me to judge them: I can only pity such. May they soon attain unto strength from Christ sufficient to enable them to walk and work, knowing no master but Him who gave Himself a ransom for them; and realize that, "As many as are *led* by the Spirit of God, *they* are *the sons* of God." Remembering, always, that the Spirit and the Word agree and cannot and must not be separated. Any professed spirit that contradicts or sets at nought the Word, is not of God, nor to be trusted. But "he whom the Son of God makes free is free indeed." Not free to sin, nor free to lead a prayerless life, or without watching unto prayer. He is free to go to God, in Christ, for all he needs for body and mind; for the life that now is or for that to come: in short, he is the Lord's free-man. Blessed state! Happy soul! Let such see to it, that they are "not again entangled in a yoke of bondage" to any sect or party.

"On this rock," says Christ, "*I* will build *my* church." No sectarian or party organization is of *Christ's* building; though many of Christ's little ones are entangled therein, under the specious idea that they "must unite with some organization." The Saviour's "organization,"—if such it may be called,—is drawn together by personal love to Him, and to each other; and needs no other cords or sectarian name, not even that of "Adventists." The Apostles believed in the return of their Lord from heaven, and preached it, too, but never called themselves "Adventists," nor any other sectarian name. They were simply believers in Jesus,—a "Church of God,"—who met together because their love of Christ and of each other constrained them to seek each other's company. When any used sectarian

names, even it were Paul's or Apollos', Paul declared they were "CARNAL;" i. e., they were not *spiritual*, but "walked as men,"—not as real disciples of Christ, their Lord and Master.

I will think of Bro. Chapman's question, at the conclusion of his letter; but would be pleased to hear *his* "exposition." My own must be deferred awhile. Let us "follow on to know the LORD" and his *truth*, that we may be *sanctified* thereby; and thus have our Lord's prayer answered in us. John xvii. 17.

WILL THE RESURRECTION BE UNIVERSAL?

The resurrection of the mass of the race of Adam is just as clearly revealed, as that the mass will die by Adam's sin. Some men do not and will not die; for some have been and others will be translated that they "should not see death." Yet the mass do and will die. So some men may not have a revival from death, because they "were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come, and have fallen away" (Heb. vi. 4-6: see, also, Heb. x. 26-29). Such have committed the sin against the Holy Ghost, and have never forgiveness, "neither in this world, neither in the world to come" (Matt. xii. 31, 32. See, also, Mark iii. 28, 29). Luke's record is, "Whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven" (chap. xii. 10).

So far as there is truth in the non-resurrection theory, it is in the exclusion of such sinners from a revival into life. Surely, for such persons a resurrection is of no "use." But they are the exception; and the admission of their non-resurrection does not affect the fact of the resurrection of the mass, any more than the admission that some shall "not see death" affects the fact that "death passed upon all men" (Rom. v. 12), though some have not died and others will not die. As death is stated to be the lot of all, and yet a few do not die; so resurrection is stated in the same general manner, and yet there are a few exceptions, it may be: but the mass are embraced in both cases.

The use of raising the unrenewed dead, is, To manifest to them God's love to the world: and their resurrection is an act of the love of God to "the ignorant and them who were out of the way" by reason of ignorance or unavoidable circumstances (Heb. v. 2). For, "God our Saviour will have all men to be saved, and come to the *knowledge of the truth*" (1 Tim. ii. 3, 4). The mass of men have never had this knowledge; and God *will have* them saved from the death state, that they may have the knowledge of the truth, and an opportunity to be benefitted by it.

When men will abandon the "unscriptural notion that death ends probation to all men, irrespective of the circumstances of this life, they will not be staggered by the inquiry of the use of the resurrection of what are called "the wicked dead;" and will find the fact satisfactorily explained. Take courage, brethren; you may yet see light in "God's light," and gladly abandon "the traditions of men." ED.

"MEDIATORIAL KINGDOM."

This is a phrase often used by Christians of all denominations, not excepting Advent believers, but where any of them find authority for its use I know not, except in Romish inventions and Protestant traditions: sure I am, it belongs not to this or any previous age of the world, nor is any such language employed in the Bible respecting God's dealings with the race of Adam hitherto. No greater misnomer could be applied to the dispensation of grace, as hitherto administered, than to call it a "Mediator.al Kingdom." Truly speaking, there is no such thing as a kingdom without the following things being included, viz., a king, a body of subordinate rulers, people for subjects, laws and territory.

What does the dispensation of grace, in this or any past age, know of any such kingdom in regard to *mediation* between God and men? Nothing at all, but strictly warns us against such a heresy, saying, "There is one God and *one Mediator* between God and men, the man Christ Jesus" (1 Tim. ii. 5). He that can manufacture a mediatorial *kingdom* out of *one* mediator must be a genius at invention. The Papal beast, or "Mother of harlots," is the author of the idea and of the thing itself: that power has manufactured mediators innumerable, both of the dead and the living, till it has become a "mediatorial kingdom" with a vengeance: and Protestants copy her phraseology as if it were the truth of God; while it is contradicting the testimony of Paul that there is *one* mediator; and we have no note intimating more than one; and hence there is no mediatorial kingdom except that of papal invention. The sooner that ends the better; and with it falls all the theories built upon the assumption that Christ's mediation ends at his second advent. ED.

The Limitations of Christian Responsibility.

BY HENRY DUNN.

Chapter II.

A Preliminary Inquiry Regarding Churches.

Question. "For what purpose has Christ established a church or churches on the earth, with all their varied agencies, if believers are not charged with the duty of evangelizing the world,—if the safety of the ungodly is not made more or less dependent on the prayers, efforts, and holy zeal of the godly?"

I reply, although our Professor will be much shocked at the assertion, that no evidence whatever, of value, can be brought forward to show that *any* Church—save that invisible one which is a part of Christ's mystical body, and which consists of all renewed persons who may at any time or place be upon Earth—was ever established by the Lord or His Apostles.

Churches there certainly were, both in Judea and elsewhere, when the Apostles were upon earth, and these were governed by a miraculous discipline, exercised by men gifted with special wisdom and power as well as with a rod, for such guidance and governance. [See 1 Cor. iv. 12].

But these churches were *temporary*, and died with their originators. Every such association since then has been of human and not of divine origin, existing only *jure humano*, [human law], and not useful when recognized as optional.

No where can it be shown from Scripture that God has committed the Evangelization of the World to any organized body or bodies whatever; or, as I have already said, made the eternal safety of any one man to depend on the zeal and fidelity of another. The opposite notion, first broached after the fall of Jerusalem and the death of the Apostles, laid the foundation for that great "Mystery of Iniquity" which has ever since, in various forms of Ecclesiasticism, overshadowed Christianity, changed its character, and well-nigh deprived it of life and power. (1.)

(1.) It is not advisable to say more on this subject here, since the topic has been fully discussed by me in "*The Churches: a History and an Argument.*" Simpkin, Marshall, and Co., Crown 8vo., 6s. I merely observe that this great question cannot be narrowed to the consideration of the excellence or usefulness of this or that particular Church, but must be treated *as a whole*, embracing all existing Churches, whether Catholic or Protestant, Greek or Syrian, orthodox or unorthodox. Even Mormonism, with all its abominations, professes to be a Church of Christ, and builds itself upon the supposed Divine authority of churches.

Further, there is not a text in Scripture which, fairly considered and read in connection with its context, justifies for a moment the assertion that the mercy of God to a sinner, which is *everlasting*, must be limited by time and confined to earth, or that, in any essential particular, God's dealings with the wicked in the world to come will be materially different from what they are in this. To quote, as so many do, and think the passage conclusive as a reply, "If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall lie"—to quote, I say, this text, without regard to its connection and true purport, which is almost always done, is but to play with a subject far too serious for trifling. (2.)

Note by Editor of Examiner.—(2.) If the language referred to, Eccl. xi. 3, is to be taken in an absolute sense, it is not true. So far from it, that many trees after they have fallen are removed and put to various uses, not only for fuel, but for building houses, making farming tools, and many useful and ornamental articles, which are highly pleasing and valuable. So that if the falling of the tree represents death it is favorable to the idea that men may be put to most valuable uses after that event, instead of that of an unchangeable state. Alas, for the advocates of an unalterable condition, after death, when they have no better weapons of defence than Solomon's fallen tree!

That the world to come will be a world of retribution is unquestionable, for every man will reap *there* as he has sown here; and there are blessings which, if despised and rejected *now*, will never be offered again, even though they should be sought, as Esau sought his despised birthright, with bitter tears. But *all* will not necessarily be lost. Christ will still be Lord and Ruler of the wicked man, and Christ is eternally the same. The same in His pitifulness and love; the same in His hatred of evil; the same in His everlasting desire that no man should perish, "but that all should come to Him and live."

But I do not say that, *therefore*, no one *will* perish. I do not believe in Universalism. Scripture seems to me clearly to indicate a different termination of things, and to teach that there are those who here destroy themselves, and for whom there is therefore no hope in the future. These are the persons spoken of in the last verse

of the prophet Isaiah, who shall. . . be "an abhorring unto all flesh," and whose "carcasses" shall form a lasting memorial of the loathsomeness of sin; for "their worm shall not die, neither shall their fire be quenched" (Isa. lxvi. 24).

I do not myself see how it can be otherwise, if man is to be regarded, in any sense, as a free agent. The probability that *some* will be finally lost, whatever that may imply, seems to be an inevitable conclusion from the very nature of intelligent existence, and of human responsibility. But it ill becomes us to conclude that these will be "*the many*," or that when Christ rejoices over the thiusands of the redeemed, Satan and his hosts will respond with boasts of the tens of thousands they have forever ruined. It cannot be so if, "as sin has abounded grace shall *much more* abound."

Of course it will be said, that the supposed possibility of a sinner's restoration after death, is not to be found in any distinct text or other plain declaration in the inspired writings, and it will be affirmed that what is not found *there* in this unmistakrble form ought not to be received as true. But all this goes upon a most mistaken idea both of the structure of Scripture and of the purposes for which it was given.

Scripture was not given to inform us of all that God intends to do with the human race, nor yet in any respect to reveal to us the secret counsels of His will. The supposition that it does give us this information, arises from the book being read through the medium of human creeds, or under the influences of public preaching and popular religious literature.

Chapter III.

The Plan of Salvation.

It may startle many, but it is nevertheless true, that Scripture nowhere brings before us a plan or scheme of Salvation. What is called "the Plan of Salvation" is not of God, but of man. It is a human construction, consisting simply of inferences, more or less truthfully, and more or less erroneously drawn from Scripture, but not to be found, as a whole, anywhere *in* Scripture.

In speaking thus of "the Plan," I am not referring to any given formula in which it is embodied, but to the complete form in which it is now so frequently and so earnestly pressed upon the attention of the ungodly. To prevent misconception as to what is meant, it may be well to show from printed documents *how* it is commonly presented. The Rev. James Gall, a well-known Free Church Minister in Edinburg, thus addresses the sinner—

"I now offer you immediate reconciliation, the pardon of all your sins and a new nature that will enable you to lead a new life; in short, I offer you *instant* salvation through Jesus Christ, the moment you accept his offer. He does not require you to *do* anything for your own salvation, for he knows that you can do nothing. . . The Lord of glory became a man, taking the form of a servant, to obey God's law for us, and to suffer the punishment of our sins. He bore the torments of God's wrath in the garden of Gethsemane, and shed *his* blood on the cross to make an atonement for sin. The justice of God being *thus* satisfied, he rose from the dead, and sent forth his disciples into all the world to preach the Gospel. . . As when the woman touched the garment of Jesus, and virtue came out of him and cured her, so the sinner, the moment he accepts of Christ as his Saviour, receives the Holy Spirit from the person of Christ. At that moment the sinner is born again, receiving a new life and a new nature; and as the Spirit of Jesus ever afterwards dwells in him, he becomes *one* with Christ, bone of his bone, and flesh of his flesh. Christ being the head, and he being one of the members, they are so united that God's justice cannot separate or distinguish them, for when justice looks on the sinner, he sees Jesus there, and is well satisfied."

This is, without question, the doctrine that lies at the root of nearly all modern Evangelistic appeals, and no one can deny that the teaching is clear, simple and attractive to multitudes. But where is it to be found in Scripture, as *thus* presented? Where are we taught in the Book that men may by faith *leap*, as it were, at once into the highest glory, however dark or inconsistent their course may have long been? Principles, it has been well said, do not reach their development at once. The piety and devotedness of those who hold them oftentimes keep them in check, so far as individual or personal character is concerned. But it is scarcely possible for any thoughtful person not to be alarmed, when almost every body is endeavoring to make it appear that conversion is one of the easiest things it is possible to conceive of; when Faith is preached as if it operated like an oriental talisman; and when reward according to works, and blessings which belong only to those who "endure to the end," are all but universally ignored.

But I am not here concerned with *abuse* of the doctrine; for the fact that teaching of any kind has been perverted and misapplied, is no argument against its truth. I am disputing its accordance with Scripture in any form. I am insisting that it is, from first to last, a merely *human* construction; a plan erroneously *deduced* from Scripture; a perversion of certain truths addressed to *believers* only, and as now offered to men,

in the hope and belief that by presentation to the world at large, in a systematic, logical, and somewhat philosophical form, it may be made powerful to the putting down the strongholds of Sin and Satan, it is untrue. I am simply maintaining that for any man to insist that such statements are Revelations of God—*divine facts*, when they are in reality only the inferences of fallible mortals, is to mislead men; while to stand by them merely because they are "old paths," rejecting every form of new light which God may vouchsafe to man, if it is not to be found explicitly stated in the Bible in so many words, is, to say the least of it, utterly unreasonable. It is in fact to deny the *progressive* character of Scripture; to deny that its truths are unrolled as the ages advance; it is to deny that while Divine Revelation is itself unchanging, the understanding of it by mortals depends on the amount of light God may give us, and on our freedom from the bias of prejudice, interest and worldliness.

The fact is, no so-called "Plan of Salvation" can be found, or ought to be expected, in Scripture. Such a production would be foreign to the design of the sacred writers. Paul, in declaring to Timothy, the purposes for which the Scripture was given, fails to enumerate this end among the rest. He says, "All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." His teaching always is that the Bible is intended to act on *character*, to form the character of *the believer*. Nowhere is it supposed to reveal to man the secret counsels of God, or to give us any kind of formula by the acceptance of which we are to be saved. This is not the sense in which, either in the Old Testament or in the New, the word of God is "a light to our feet," or "a lamp to our path."

I am not afraid to say that, great and glorious as is the truth, that all our moral and spiritual strength is in Christ,—that of ourselves we can do nothing.—that separated from the one living and true Vine, the best of men speedily become dead branches, and bring forth no fruit: while I say, no one holds this more firmly than I do, I am not afraid to say—for alas! experience has proved it—that if, when first received into the soul, the doctrine of Sanctification in Christ is life, and health, and joy, to a spirit burdened by sin, and weary of vain and fruitless attempts to overcome it, this same doctrine is very apt to become, in process of time, the parent of a sort of passive Antinomianism, under the influence of which men, however zealous in promoting the good of others, become lethargic in the spiritual warfare; lean on Christ, but fail to put forth the power He is ready to impart: lean on Christ, but shrink from self-denial; honor the Master, but fail to walk in his footsteps, whenever so doing seems to involve injury to worldly interests, or the obligation to live above the conventional standard of the day.

Never should it be forgotten that Divine Truth, as given to man, is always truth in *solution*, not Truth crystalized or hardened. It is man that crystalizes it, and never rests in his endeavors to give to it what he calls consistency, in order that he may get out of it what he regards as *saving formulas*. The process is a fatal one. So far as it effects anything, it but converts the fountain of living waiters into icicles, beautiful it may be, to look upon, but cold and no longer life-giving. The firmness and fixity *thought to be attained*, is but the binding together by the cold human intellect, in the everlasting frost, *not* precious things alone, but whatever substance—hay or straw—may at the time be floating on the surface of public opinion.

"By Nature."

A Review by Eld. S. W. Bishop.

To avoid the logical conclusion that God, being impartial in his dealings with the children of our race, will give all an equal opportunity to hear of and believe in Christ; the proposition is being taken by certain ones that God has placed the entire race on probation for eternal life, by revealing himself in the works of creation, and by implanting "an innate principle in man's nature" by which he can discern right and wrong. The principle is laid down that wherever a sense of right and wrong is found to exist, the individual possessing the power to discriminate between right and wrong is on probation for eternal life. If this principle be correct, it inevitably follows that a portion, at least, of the brute creation is on probation for eternal life. All of us know that some animals have quite clear perceptions of right and wrong. If they do not know right from wrong, then why do you punish them when they are refractory? Who believes that his intelligent dog is on probation for eternal life because he has very clear ideas of right and wrong on some points? This principle is unsound. It is unsound that when God gave the Bible to the world, he revealed nothing now as respects the practical part of the plan of salvation,—that in causing his word to be written, he simply put in manuscript what he had already written "as an innate principle in man's nature." I ask, For

what purpose were the Scriptures given? The answer is found in 2 Tim. iii. 15. "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

"All Scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (verses 16, 17).

The object then for which God gave us the Scriptures is to save us. In order to do this they must make us wise, impart unto us the wisdom needed to give us a knowledge of the plan and work of salvation, and perfect in us the character that is requisite as a preparation for the salvation offered us in the plan of God; and all "through *faith* which is in Jesus Christ." All this is plainly comprehended in the scriptures I have quoted. That the Spirit of God does its appointed work in writing, or sealing truth on our hearts or minds, I most earnestly believe; but the saving of the race is through *faith* in Christ, which faith, according to the inspired Paul, comes to all through the "holy Scriptures." It strikes me very forcibly that if it be true that man is put on probation for eternal life in the manner that these brethren suppose, then is this after arranged plan of no practical good. If, as it is stated, the entire race is put on probation for eternal life by having the principles of light, and truth implanted in their nature; what *need* is there of a Bible? I ask, will this light—this "innate principle implanted in man's nature," if followed save him? The answer is given by the principal advocate of this view, that millions of the race will be saved by simply following this light. So he has published to the world in a religious paper. Will the Bible do any more than this? Certainly not, for they all believe who advocate this view, that the most that faith in the Bible can do for any of us is to give us immortality—eternal life. The Bible then, practically, does no more for the race than the imparting of this light which they have previously received. It adds nothing new in principle, but is simply an enlargement on what is already given. The only possible advantage that can come to any from the giving of the Scriptures, if this position be correct, is to give us the privilege, perhaps, of seeing, through the written revelation, more of the *philosophy* of salvation; but that does not make the salvation itself a whit the more sure. It would have saved labor and toil, seemingly, to have withheld a written revelation. No one can understand the truth, as revealed in the Scriptures, without study. "Search the Scriptures, for *in them* ye think ye have eternal life, and *they are they* that testify of me," is the language of the great Head of the church. It costs us labor, anxiety, and care to learn the truth from the Scriptures. How much easier it would be to follow the "inner light;" and it would be just as safe. The grand result would be just the same whether we follow the divine impulse in our nature, or whether we follow the same light dug from the unfathomable mine of truth revealed in the holy Scriptures. It would save much trouble, and anxiety in many ways, if we could really and logically believe this principle, or kind of teaching. There would be no practical need of missionary societies, tract societies, book concerns, religious papers, publications, or periodicals; there would be no practical necessity for the office work of the ministry, for all the necessities in the case would be met and satisfied through the divine impulse imparted by the giving of this divine principle "innate in man's nature." This would be an ever present intuition, to guide every child of the race in the unmistakable path of right; and it would be thus an ever present and unerring guide until, at least, it was finally rejected. This is substantially the old Quaker doctrine of the "inner light," but the Friends are logical, and depend upon the inner light to guide them in doctrine and duty, and not upon the Bible. I am not prepared to adopt this view, or to take its logical conclusion. Those advocating this view are great sticklers for "no life out of Christ," so much so, that that idea is made one of the conditions of co-operation by them. Is the above sentiment "no life out of Christ? To assume that millions of the race will gain eternal life with no knowledge whatever of the Scriptures of truth; and at the same time claim that none will gain that life unless they form a life union with Christ in this life, is, to my understanding of correct principles, a confusion of ideas. This must be unless it can be shown that a knowledge of Christ can be gained by the "inner light." I ask for facts. Can one furnish me with a single fact in the history of our race that any individual ever did gain a knowledge of even the existence of the Saviour of the world, by either the light within, or by the works of creation? No such facts exist. There is nothing, whatever, in any thing God has made that would lead any human being to a knowledge of our Lord Jesus Christ, or of the salvation which God has purposed to bring to the race through him.

No one ever lived who has learned anything of the doctrine through Christ, by anything existing in the works of nature, or any principle

of light innate in man; no, *not one.* The wisest man that ever conned the works of nature, or scanned with acute intellectual exactness the most complicated systems of religious thought, has ever discovered a Christ, or salvation through a crucified Saviour, anywhere else save in the Scriptures of truth. These are facts as they are known to exist in the history of our race; and these facts are corroborated by the plain statements of the revealed word of God. What is there, let me ask of those who advocate this view, in all the works that God has made that teaches even the existence of the Christ? Neither is there anything in "nature," whether in man or out of him, to give a knowledge of eternal life either in Christ or out of Christ. All men in a state of nature, unenlightened through the Scriptures of truth, are totally ignorant of the fact that there is an endless life. This is so evidently true that it would seem unnecessary to prove it. Lest, however, some may still question, I will give the proof.

Is there anything in man's nature to lead him to eternal life? Where shall we go to settle this question? I shall go to the Scriptures. The Bible tells us very plainly what is the exact condition of "man's nature." Let us go to Romans. In ch. viii. 7, we read, "Because the carnal mind is enmity against God: for it is not subject to the law of God, *neither indeed can be.*" This is plain enough, surely. The statement is that man, in a state of nature, *cannot* obey God's law.

Even though he desire so to do, after being instructed in all the wisdom of the old dispensation, as in the case of Paul before he put on Christ, man has no ability whatever, to do the will of God. In ch. vii. 19, St. Paul personates the exact condition of the natural man. His language is as follows; "For the good that I would, I do not: but the evil which I would not, that I do." This man, notwithstanding he possessed all the knowledge the old law could give, was so degenerate in his nature that he could not refrain from doing what he knew to be wrong, neither could he do what he knew he ought to do; and in conclusion he was led to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" verse 24.

Is the condition of a man who never knew any written law so much better naturally, that he can do the will of God, and gain eternal life? If so, better would it be to have no law.

Let us look farther. "But the natural man discerneth not the things of the Spirit of God: for they are foolishness unto him: *neither can he know them*, because they are spiritually discerned" (1 Cor. ii. 14). In this scripture there is a positive declaration that the "natural man" cannot *know* the things of the Spirit of God. How utterly this text with those who believe it without an if, overthrows the position that man has implanted in his nature a principle of light and truth that if followed will give him an eternal existence.

Again. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (ch. i. 21). This scripture says in plain language, that *the world*, in all their wisdom, do not know God. Every one must see that this text is fatal to the idea that man, as a race, knows God by nature.

See chap. xv. 34. "Awake to righteousness and sin not; for some *have not the knowledge of God.*" O but, say those who hold this "nature" doctrine, *all the race have a knowledge of God*, for God has implanted that knowledge "in their nature." Either you or St. Paul are mistaken; and I dare not leave Paul and follow you. Read Gal. iv. 8. "Howbeit then, when ye knew not God, ye did service unto them which by nature are no Gods." The position we are examining says there was never a time when these Galatians *knew not* God; for God had revealed himself "in nature," to the entire race. Here, again, you and St. Paul are at odds, and I still go with the Apostle.

Turn with me to Eph. ii. 3. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were *by nature* the children of wrath, even as others." The race *entire*, according to this text, are "by nature the children of wrath." If this theory be correct that God has implanted a principle of light in man's nature, this text is untrue, for how can a man be a child of wrath by nature, when if he walks according to a principle of right in that nature he will gain eternal life as the legitimate result of so doing?

Verse 12. "That at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." This scripture declares that men in "nature" have no hope, no Christ, no God. The reason given in ch. iv. 17, 18, why they are in this condition is, because of "the ignorance that is in them;" and this declaration is applied to all gentiles. They are all, by nature, ignorant of God and of Christ, is the plain teaching of the inspired Paul. Let us believe it, and thus honor God by showing that we value his word more than all the theories of men.

To be continued.

The Scripture Unscathed:

Being a Review of B. F. Underwood's Strictures on the Prophecies of Holy Writ.

Mr. Editor:—This is an age of scepticism; and Tyndall is but a representative man. The skeptic will tell you, that "forethought" is the result of scientific investigation. I grant it; but to avoid misapprehension, I will explain myself.

Inductive reasoning is so like the reasoning of mixed mathematics, that men are wont to call, what is merely a conclusion, a demonstration. No two words are perfect synonyms. We reason in metaphysics; and call the result of such reasoning a "conclusion." We reason in mathematics and style our result the "demonstration." In the first instance we start with premises which may be true or false; in the latter with axioms (or reasoning founded on such) which are *self-evident*. Hence the difference between *knowledge* and belief. Who has not heard the sceptic reiterate, "belief implies doubt?" Men mistake a mathematical technicality for a general term; and are seized with a mania for their misnomer. Everything must be "demonstrated," tangible, visible, or auricular. If not present to any of the five senses, and the chasm cannot be bridged by induction, every theory must be kicked into limbo.

Now, in reality, the scientist *knows* nothing. *Exempli gratia*:—Ask a minerologist to define cale-spar: "cale-spar is a chombohedral crystalization of carbonate of lime." Yes sir, a quarryman could have told me half that with less redundant virbiage. The boor will lead so far as his senses guide. He can tell, in his rustic parlance, how cale-spar looks. Here the chemist takes the clew of thread, and guides you through the labyrinth to the *sanctum sanctorum* which only the Holy One can enter. When the Professor has been through all the processes of analysis and synthesis; when he has resolved a crystal of cale-spar into carbonic acid and quick-lime; when he has passed the identical carbonic acid over the very same quick-lime, thus obtained, he has carbonate of lime. But it is no more like cale-spar than chalk is like marble. The question comes back with its pristine force; "What *is* cale-spar? Ah! *there* is the *ipse* which no mortal can fathom. Again what two things are more distinguishable than diamond and coal? The veriest fool could pick the pure crystal from a bin of smut. Here is no *lusus naturæ;* yet the chemist will tell you, that the coke thrown from an ocean steamer may crystalize into a diamond of the first water; for both are formed of carbonate of lime. "It is all in the arrangement of the particles, in the reflection of light; and here in the grand cycle we come to the sciences of Optics"—. "But stop, Mr. Chemist, please to arrange a few of those particles." "Oh! that is done in the process of crystalization." "Indeed! I am no wiser than before." Was my first statement too sweeping? Does the scientist *know* anything?

And yet they come (for their name is legion) with "oppositions of science, falsely so-called." The sceptics of this age are more multiforious and insinuating than the frogs of Egypt. They have passed beyond the domain of science, technically so called, into that of letters. There are men who tell us, that Shakespeare did not write "Hamlet;" that Jefferson did not pen the "Declaration;" that Poe was not the author of the "Raven." These doubters have striven, like *Pere* Hardouin, to reconstruct history. "William Tell," say they, "was a myth." They would have us, too, reject the pretty story of Pocahontas. How apt are the words of Byron:

> "I've stood upon Achilles' tomb,
> And heard Troy doubted; time will doubt Rome!"

But the end is not yet. These Titanns have not stopped at the "Holy of Holies." They have attacked theology. Men stand up in this Nineteenth Century, and dispute the divine authorship of scriptural prophecy. Behold the Host! First and foremost stands B. F. Underwood, a gentleman, a scholar, a thinker, and above all (I firmly believe it) an *honest man*. Pardon me, sir, but I have been a sceptic myself; and I was sincere in my convictions.

B. F. Underwood has given us a splendid synopsis of Darwinianism. Even in his critique on prophecy, one can but admire the keenness of logic, while it is a matter of regret that such exalted talents have been employed in a Quixotic undertaking.

The importance of the subject we are proposing to discuss can not be over-estimated. If the power to write or foresee the future history of a city or people, during a period of two-thousand years, is beyond the reach, or without the ken of that Briarian, Argus-eyed entity—Human Genius, then that power must be super-human—omniscient. The attributes of omnipotence is associated with omniscience by necessary consistence. Indeed, it follows by a sort of logic *sequence*.

The acknowledgement of a supreme intelligence is forced upon all honest sceptics at once. With this concession comes all that we christians ask for, to wit, Divine Providence, *etc.*

I shall, first, give a brief synopsis of Mr. Underwood's arguments, endeavoring to do justice to the same. I shall then try to rebut. I shall rely on the soundness of doctrine rather than the power of logic. You cannot expect to be original on a topic which has been rehashed from time immemorial. What *I* say is of little account. *God's* word can not fail. But to the theme.

I have read three articles by Mr. Underwood. These were all, I believe, originally published in the *Boston Investigator*. But have since been issued in tract form. We will consider first his dissertation on

PROPHECIES IN GENERAL.

Mr. U. opens his argument as follows: "The power to foretell events is no proof of super-natural intervention. Lincoln was a prophet when he said, 'This nation cannot remain permanently half slave and half free.' Rousseau was a prophet when he predicted the French Revolution." The author then goes on to cite Berkeley; and to quote Seneca, Memes, Allison; and the *Edinburg Review* in regard to Lilly the astrologist. Mr. U. quotes Allison and Josephene Bonaparte's biography to prove the authenticity of the prophecy of an old negro woman. The story is simply this: During the girlhood of Josephine, and before she left Martinique for France, she was informed by a negro woman that she was destined to become Queen of France, but before that auspicious event she was destined to become a matron, and a widow. But she was fated to die in a hospital amid civil commotions. The fulfilment of this prediction is too notorious to need rehearsal here; and I am willing to concede its authenticity. Mr. Underwood closes this remarkable tale in the following triumphant manner: "There is not a prophecy in the Bible as well attested or as remarkable as this one respecting Josephine, yet no theologians will attempt to explain it by supposing the old negress was divinely inspired to make these prophetic utterances." I propose to make some extended comments on the above. For the sake of system, I shall divide it (the passage) into two parts. First, "There is not a prophecy in the Bible as well attested or as remarkable as this one respecting Josephine."

I will give a single example of Bible prophecy; and your readers may sit in judgment between a negro wench and the founder of Christianity.

I select Christ's prophecy in regard to Jerusalem. I will cite Matt. xxiv: also xxiii. 34, *et seq.*: Lk. xiii. 34, and 35; xix. 41. to 45; xxi. 20, 24. In considering this prophecy, I shall ask your attention to (1) the prophecy; (2) the prophet; (3) the prospect; and (4) to the fulfilment.

I. There are four *general* predictions embracing this prophecy. (1) Jerusalem would be besieged, "Thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side;" (2) that Jerusalem was to be taken, is implied in what follows; (3) Jerusalem was to be razed; "When ye shall see Jerusalem compassed with armies, then know that the desolation (Greek. *eremosis*) thereof is nigh;" (4) the city was to remain the prey of "Gentile dogs" for an indefinite period, "Jerusalem shall be trodden down of theGentiles, until the times of the Gentiles be fulfilled."

The destruction of Jerusalem would be presaged by signs in heaven and in earth, by wars, pestilence, famine, earth-quakes, meteors, *et cetera* (see *Matt. xxiv. et alibi*).

The details of this prophecy are wonderful in their fulfilment, and will be noticed farther along.

II. This prophecy was uttered by a Jewish peasant, seated on an eminence which overlooked Jerusalem. This man was a reputed vagabond and fanatic. He was born in a caravansera about six miles outside the city. His father was a carpenter; his mother an obscure Jewish maid. They had been aliens; and their son was reputed to be a Galilean. By Christ's cotemporaries his predictions in regard to Jerusalem, were considered about as important as the prophecies of a Kannuck log-man on the Kennebec would be considered by the inhabitants of Portland, if said prophecies related to the desolation of their city.

III. At the time of the utterance of this prophecy, the idea of its fulfilment seemed preposterous. The date of the foundation of Jerusalem was probably, now, lost in antiquity. It had been taken and destroyed; but it had been rebuilt. Its position, its natural surroundings, combined with its artificial fortifications, rendered it seemingly impregnable. It was situated about 32 miles from the Levant, and about 18 from the Jordan, in the very heart of Palestine. It was built upon one of the *spines* of that column of mountains which traverses the whole country from Esdraelon to the Desert. It stood upon the edge of a table-land. On three sides of the city, the east, south, and west, was a break-neck descent into a valley whose sides were so steep as to give it the appearance of a ditch. The city itself was divided by the great valley Tyropoeon. The population of Jerusalem, in the *maximum* of its glory, numbered, probably, about 50,000 souls. It was about the size of our

Charleston (S.C.) It was fortified by three walls which were guarded by 299 towers.

The temple at Jerusalem was the caaba of the most devoted and clannish race of antiquity. Add to this the fact that Judea was governed by the most tolerant race that ever conquered a people.

To the cotemporaries of Christ how impossible must have seemed the fulfilment of his predictions!

Reserving the fulfilment till my next, I remain

Verily and Sincerely yours,

WILBER F. BRYANT.

Lebanon, N. H., September, 1875.

PLEA FOR CHRISTIAN CHARITY.

THE following article taken from "*the Rainbow*" of September, and written by its *Editor*, DR. LEASK, meets my most hearty approval. On the principles therein set forth it has been my aim to act for more than thirty years past. I do not say that in no instance have I failed in practice; but I do say, that I have endeavored to act on the principles laid down by my friend DR. LEASK in the article before us, and hope to do so to the end of my pilgrimage.

Let the article be read and pondered well; and then ask ourselves, personally, "Am *I* on the Lord's side?" remembering that "LOVE is of God," and that "He that loveth not, knoweth not God; for God is love" (1 John iv. 7, 8). And again remembering that understanding all mysteries and having all knowledge, if we have not *charity*—i. e., LOVE—we are but "as sounding brass or a tinkling cymbal."—ED. OF EXR.

It is needless to say that we believe the doctrines we advocate. No one whose charity is of the Christian type will doubt that; and as to the judgment of those whose charity is blinded by zeal for what they have received by tradition from their fathers, we frankly confess that it does not disturb us. The disturbing force in angry denunciation has lost its power over us, if it ever had any worth mentioning. When a man has judged his own motives thoroughly, and is positively certain that the love of truth is supreme, he can afford to bear with the wrong judgment of others, and can meet misrepresentation with patience, knowing that in due time the righteous Judge will adjust the manifold entanglements of the true and the false in the Church and the world. The Lord's patience with the errors and mistakes of men, respecting the things he has revealed, is truly wonderful; an example to be copied by all who would commend his truth to the acceptance of their fellows. But alas! many professors of the faith of Christ deserve to have this rebuke addressed to them: "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walking after the manner of men?"

It is of the utmost importance that the advocates and witnesses of Divine doctrines should bear their testimony in the spirit of the MASTER. If the flesh is dominant, if we show that we are "yet carnal," by acting as do "men of the world," our teaching will not carry with it a convincing power; for it will be evident, even to those who know nothing personally about Divine things, that there is a want of harmony between our creed and our conduct. To be Christ-like in Christ's service is perhaps the highest attainment to which the Christian can aspire. Comparatively speaking, it is easy to name a number of religious propositions, and to say that these are scriptural, and therefore ought to be maintained; but it is quite another thing to maintain them in the spirit which Scripture requires. The Gospel has suffered more from its friends than from its foes. A good cause has often been spoiled by unwise defence; and in the highest and holiest of causes, it is not enough that we "be able to give a reason," we must also give it in the spirit which the Gospel approves. The Bench takes note of the manner of a witness as well as of his evidence; and men instinctively feel that it should. But, in fact, those who are Christ's "witnesses to the people" should not find it necessary to reason about the manner of their testimony, or even to think about it at all. There should be a spontaneous graciousness, the natural result and manifestation of the grace that is in them, whenever, by the pen or the living voice, they "contend earnestly for the faith once for all delivered unto the saints." Men full of the love of truth will feel that its majesty will be dishonored if they allow human passion, or sectarian bitterness (which is just human passion in its worst aspect) to mingle with and disfigure their depositions in its favor. One of the noblest and most successful witnesses the Saviour ever had, wrote thus: "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but

mighty through God to the pulling down of strong-holds;" casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

We feel deeply thankful that, though advocating the entire mortality of the natural man, eternal life only in Christ, and the necessity of the Lord's premillennial coming—doctrines reckoned heretical by the overwhelming majority of Christendom—we are not conscious of a breach of charity during all these years, in dealing with objections to what "we believe, and therefore teach." We claim no credit for this; the discharge of a duty is not a thing to boast of; but we are consciously grateful to the blessed MASTER that the retrospect of nearly a dozen years, in such an important and frequently very trying service recalls no expression which we would wish concealed from those who think that the truth should be spoken in love.

The law of charity, if obeyed by Christians generally, would not only prevent unseeming speech in controversy, it would also prevent unnecessary divisions in the professing Church. That there are such divisions, sectional and fractional breakings asunder, for which there is, in reality, no justification, is undeniable. There are, however, cases in which Christian men are compelled, in loyalty to Christ and in obedience to conscience, to form separate assemblies, where they can worship in peace and mutually edify one another, and they deserve the sympathy of the wise and the good everywhere. But the question is, Why were they compelled? Believing in and loving the Saviour, and doing Christian work cheerfully, whilst their moral character was without stain, we hold those who compelled them to retire, guilty of a serious breach of the law of charity for which they will find it difficult to account to the great MASTER. Those who suffer thus for conscience's sake "suffer wrongfully;" and the Church or ecclesiastical body that cuts them off from its fellowship, persecutes Christ in the person of his brethren. There have been many distressing instances of excommunication, or refusal of fellowship, during the past few years. Why? Simply because the sufferers had been graciously led to see that some of the doctrines usually denominated orthodox are scandalous misrepresentations of the Divine government, libels upon the character of God, pagan importations into theology, stamping it with a cruelty inconceivably appalling, and loading our benign Christianity with a burden under which it continually staggers. For refusing any longer to believe—no, assent to, for no one can *believe* —these outrageous absurdities, godly men and women have been cast out of Churches—dissenting Churches, too, proud of their liberty of conscience, and their free institutions, bravely protesting against papal tyranny and infallibility, and truly teaching that men are accountable only to Christ for their religious belief!

The idea of making belief in eternal evil a condition of Church membership does strike one as sufficiently startling, even if we were not expressly told that all sin and sorrow are coming to an end (Rev. xxi. 4, 5); for union in Christ is the divine condition of fellowship. (John xvii. 23; Col. iii. 14; 2 Cor. viii. 3; 1 John i. 3–7; Rom. xiv. 18; 1 Cor. xi. 23–26.) A man in Christ by faith is entitled to all the privileges of Christ's body, the Church. God requires this condition of fellowship, and man has no right to impose any other.

But the point to which we here call attention is the loss which Churches sustain, when they reject those whom Christ has received, or cast out those whose eyes Christ has opened. It is perfectly obvious that they thus lose salt and light which would have been of great service to them; for, without implying that those who are content to accept current theology, however incredible some of its doctrines may be, are not sincerely devout Christians, loyally attached to their Lord, it must be admitted that men who make the teaching of the Holy Scriptures their own by personal search, and are thus prepared to risk all out of pure love to the truth, give evidence not of Christian loyalty only, but of mental ability and moral courage to fight the battles of the Lord, intelligently. Two hundred and thirteen years ago the Church of England sustained an irreparable loss. The *elite* of her ministers, the men of heart, and brains, and conscience, left their beloved flocks, their livings, and their homes, and went out they knew not whither, rather than obey an insane law, requiring all men to think alike. In these days, the bare idea of an act of Parliament contemplating such an utter absurdity strikes one with amazement. Attempts have been made to screen the folly of the act of uniformity, by saying that the two thousand ejected Nonconformists might have quietly accepted the law and retained their law. Men who talk thus do not understand the matter. The ejected clergy *could* not com-

ply with the law; it was a moral and mental impossibility; for in *their* case there was a higher and infinitely nobler law already in force, which they had to obey, and would, and did obey, at whatever cost;—the imperative law of conscience.

Every one sees now that these moral heroes of the seventeenth century were just the men who would have given power, and life, and lustre to the National Church, had not the unwise counsellors of a foolish king driven them out. But where is there this unanimity of opinion now? For the simple but conclusive reason, that men who are prepared to suffer rather than disobey the voice of God in their consciences, furnish moral evidence of the highest kind that they are the pith and marrow of any religious society that has the honor to contain them. The logical conclusion, therefore, is that any church that casts out such men, be they ever so few in number, commits an act of sheer infatuation.

When those who believe in the truths represented by this journal become numerous, as we confidently prophesy that at no distant day they will,—for these Christian truths are so beautiful in themselves, so spiritually healthful, and so honoring to God,—then, of course, Church members, Sunday school teachers, deacons, class leaders, and others, "suspected" of sympathy with the "RAINBOW heresy," will be quietly tolerated; while, possibly, it will be thought best *not* to poison the minds of parents against the poor governess, who is lovingly imparting priceless truth to her young charge; but is *this* the "charity" for which, in Christ's holy name, we plead? Mere expediency and policy can hardly be reckoned among the higher Christian virtues; but charity, or love, is the "greatest" of the graces; therefore, when the "elders of the congregation" find it prudent to overlook the fault of a brother whose reading of the grand Book has taught him to reject certain notions of which these elders deem themselves the appointed guardians, simply because they know that many good and true men think as that brother does, their conduct will be estimated at its true value by wise men; and whatever may be said of it, this much is certain—it will not be placed to the credit of Christian charity. That we wish truth guarded, jealously and zealously, it is surely needless to say. The proof is before many, and were the sacrifice required, we trust grace would be given to us to suffer still more for its sake; but we feel that no departure from the Master's law—"Whatsoever ye would that men should do to you, do ye even so to them"—is admissible even in the defence of truth. "Let all your things be done in charity." "Charity suffereth long, and is kind." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

At a time of religious revival, Christians should feel especially drawn towards each other by love. The quickening Spirit is mercifully independent of our denominational distinctions. He breathes where he will, and life from the dead is the gracious result. We are thus taught that our ecclesiastical, nay, even our doctrinal divisions, should form no hindrance to the mutual recognition of brotherhood in Christ, and the mutual yearnings of brotherly love. The members of the "One Body" are all mutually related; the same life animates all, the same Saviour redeemed, the same strong "bond," that of love, should unite them all, and if all have participated in the quickening influence that has passed over the land, like a wave from the river of life, the best way to show our gratitude to the loving Lord of life, from whom that influence came, is to "love one another with a pure heart fervently." The man who cannot have fellowship with his brother except on the principle of uniformity of belief in regard to things non-essential, forgets the grand law of liberty laid down in the epistle to the Romans: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Each did, conscientiously, what he believed to be the will of the Master, Christ, and was accordingly accepted. If we could but reach this high point of personal loyalty to the Lord, and mutual love to each other as his servants, we should give up the folly of making our personal convictions the standard for our breth-

ren. Besides, and above all, can we not leave Christ's followers to Christ's care? Surely the Chief Shepherd knows the peculiarities of every member of his flock, and is perfectly able to guard and preserve them all, and most certainly he will!

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son as a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

And, finally, those who cherish the blessed hope of the glorious appearing of Christ should allow nothing whatever to interfere with either their love to each other, or the loving harmony of their labor to promote the knowledge of this supremely important doctrine. Men who live in this hope of the Church should live together as brethren, that when the hope becomes a realized joy they may not have that joy marred by painful recollections of unkind or uncharitable words or deeds. The hope of the Lord's return is the pole-star of the Church. Men who are agreed in this are a band of witnesses to a Divine purpose which sheds light and glory on many of the ways of God regarding his Son and his Son's followers, which otherwise would be inexplicable. These witnesses therefore should, both for the sake of God and men, stand together as an immovable phalanx, neither to be weakened by internal division nor broken by external force. Other doctrines are important, but this of the Redeemer's return embraces, explains, and glorifies all the rest. This, therefore, in mutual love and with united labor, we must hold fast till he come!

ED.

WILL ALL MEN BE SAVED?

THE question is not, Will *all men* be saved with that salvation which is specially promised to the waiting virgins (Matt. xxv.)—i. e., be made joint-heirs with Christ in the possession of the promised inheritance,—be kings and priests, and sit upon Christ's right hand in the coming kingdom? But the question is, Will all men, "in due time," be saved from ignorance and have an opportunity, by being brought to the knowledge of saving truth, of obtaining endless life, even though as subjects of the kingdom! Will *unavoidable* ignorance of God's gracious provision for the salvation of the world,—the greatness of whose love led Him to give His only begotten Son to die for their sins,—prove the eternal death of a great majority of God's creatures? In other words, Will the millions who have died without a trial for eternal life,—in utter ignorance of a future life as revealed in the Scriptures,—be consigned to the same state of hopeless death as the wilful rejectors of the LIFE-GIVER? Will the mass of the human race who have had no knowledge of the Divine law, and hence, have not transgressed the law, which constitutes sin, receive "the *wages* of sin?" Can "wages" *justly* be meted out to any for service they have not rendered?

These questions cannot be disposed of by contemptuous silence on the part of any one. There are men, both learned and unlearned,—and the number is greatly increasing,—who cannot be reasoned out of the convictions that *great responsibilities* require equally great *opportunities*. The whole idea of free agency involves a state where true freedom and all possible knowledge exists,—where all alike may be wholly free to choose according to the dictates of an enlightened mind; and where the great and varied inequalities of human existence shall not be a fatal barrier to the exercise of moral agency. Have the race, as a whole, yet been in such a state? Have the human family, at any time in the history of the world, had equal opportunities for the exercise of the God-given qualities of free agency? Is the present such an age,—the most enlightened period in the world's history? With the lamentable fact that to-day not more than one-fifth of the world's inhabitants are embraced in so-called christendom, an affirmative answer cannot be given. Indeed with all the modern facilities for the diffusion of knowledge and gospel light, not one in a hundred have heard the genuine glad tidings of a future life through Christ, and are sufficiently enlightened to "*seek* for immortality"—eternal life. This must be admitted.

But the question arises, demanding our serious consideration, Is there an age, or ages to come, in which the inequalities of this life will cease to exist,—when men will have fulness of knowledge, and opportunity equal to their responsibility for the exercise of moral agency? I most heartily affirm it. the idea that *unavoidable* ignorance of the Gospel offer of life will bring eternal death to, at least, four-fifths of all who have ever lived, is extremely shocking to a Christ-like mind—is at war with the revealed

character of God, and alike subversive of the plain declarations of Christ, and of the spirit of the Gospel. It was no *purposeless* display of creative power on the part of God in constituting man a free agent with moral faculties with which to determine his final destiny. But if God does not give all men an opportunity for the exercise of the moral faculties, by which they may "seek" for and obtain immortality, it follows that God will most signally fail in the accomplishment of His purpose in man's creation, and the "serpent" (evil) instead of having his head "crushed," is the triumphant party.

I know the objection is interposed, that this position involves the idea of the extension of probation *after* the coming of Christ. It truly does. But please tell us when and where an inspired writer has confined man's probation to this life;—where is it affirmed in holy writ that death irrevocably fixes man's destiny,—that the greatest triumph of the Gospel and ingathering of human souls may not be in the glorious future?

Christ's own words prove that death is not a hopeless state. One instance will suffice. He says, "Whosoever shall offend" [hinder, or become a stumbling block] "one of these little ones that believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 6). The teaching here is, that *death*—even being buried in the depth of the sea—is not as great an evil as the sin of hindering the progress or causing the fall of one of the little ones who believe in Christ. Hence, according to his teaching, death is not a *hopeless* state to all who have not formed a spiritual union with Him, otherwise it could not be "better" to be "drowned in the depth of the sea" than the committal of sin that would prove his damnation; but it can only be *better* for him on the hypothesis that death will not debar him from the possibility of salvation hereafter.

If the belief that there will be hope for the race in "the ages to come" be "wild notions," as some denominate it, then they must admit the prophets, and the apostles, and Christ himself, believed and promulgated "wild notions," for I do not profess to believe nor dare to disseminate more than they have plainly expressed. Let us see what "notions" David had of future probation. He says: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. . . . All they that go down to the dust shall bow before him" (Psa. xxii. 2–31). The expressions, "all the ends of the world," and "all they that go down to dust," can mean nothing less than the whole race, both *dead* and *living;* and the Psalmist declares they "*shall* [not *do*] bow before" the Lord. This conclusion is sustained by Isa. xiv. 21–23, where God says: "I have sworn by myself, and the word has gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow." Paul also affirms God's purpose, "that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth" (Phil. ii. 9-11).

Again, we turn to the Psalms, almost at random, to read: "O, thou that hearest prayer, unto Thee shall *all flesh* come," "all the ends of the earth shall fear thee." "Yea, all kings shall fall down before Him: all nations shall serve Him." "Arise, O God, judge the earth; for thou shalt inherit all nations." "*All nations* whom thou hast made *shall come* and worship before thee, O Lord; and shall glorify thy name." Similar quotations might be multiplied to great length from the Old Testament Scriptures, and especially from Isaiah's prophecies and the lesser prophets. In vain shall we look for their fulfilment during any period of the past, and, therefore, they describe a glorious time yet to come.

Now, what shall we do with these Divine declarations? Are they to be understood as expressive of a Divine purpose to bless all men, "in due time," with a knowledge of His character and His gracious provision for their salvation? or are they mere metaphorical expressions, conveying no definite information, to be construed as human fancy or pre-conceived opinions may dictate? If so, then every promise of future blessing may be frittered away by the same rule of interpretation, and leave us on the perilous sea of human speculation, without any reliable chart to guide us into the portals of future blessedness. Let us not trifle with Divine words. Let us rather *believe* them heartily, even though they unmistakably show that the light of God's love shall illuminate every human mind, and fill with unspeakable joy many, many hearts, who entered the dark river of death without a ray of hope beyond;—I say, let us believe God's word that the millions of this class who now sleep in heathen lands shall yet see the light of the Gospel, even if the poor human heart selfishly protests against any but a few *elect* ones from receiving the least favor or mercy from the CREATOR of all! Let us remember that God "hath made of *one blood* all nations of men for to dwell on the earth" (Acts xvii. 26); that "God so loved *the world* that He gave His only begotton Son, that *whosoever* believeth in him should not per-

ish, but have everlasting life" (John iii. 16); that Christ, through God's great love for all men, is constituted "Lord both of the dead and the living" (Rom. xiv. 9); that Christ "tasted death for *every man*," and "is the propitiation for the sins of the *whole world*" (1 John ii. 2); and that Christ "gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 6). It matters not whether those in unavoidable ignorance of God's redemptive scheme are dead or living, according to the inspired words of truth, Christ's mediation shall reach them, and "in due time" they shall hear and know the truth; and as moral agents, they may elect to obey its just demands and live forever, or reject all overtures of mercy and end their career in the "second death."

This theme is interesting; thrillingly so. Long months of illness have given me ample meditation upon it; and the more I think upon it, the deeper I investigate it, the more glorious does it appear, and the more joy does it generate. I would that all might feel its comforting influence and reviving power.

WM. H. SPENCER.

Rochester, N. Y.

THE CONSECRATION.

BY E. MARIA UPHAM.

Life visions fade;
I fain would rest me in the quiet shade
Of holy palm.
My heart is weary with the griefs and tears,
And longing, waiteth the eternal years
Of blissful calm.

Naught here I find,
Save an unsatisfied and restless mind,
With yearnings vain.
Earth's mysteries or knowledge lure me on
To see at last the far-off farther gone,
And find but pain.

Yet life is strong;
The human will, crushed down by grief and wrong,
Springs up anew,
With hope to find by earnest spirit strife,
In the dim pathway of a better life,
The grand and true.

I sought to see
In all the dark and strange life-mystery
A meaning clear;
I seek no more, but with a simple faith,
Believe and wait; the springs of life and death
Shall yet appear.

O, holy One,
In whom all prayer-fought victories are won,
Be Thou my guide.
With Thee, no gloom of future days I fear,
Thy love is sure; O, keep me ever near
Thy blessed side.

Thou knowest all;
Thy pitying tears for other's woes did fall
On earth-born sod:
Forgive, O Lord, nor let me ever stray
From thee again, but lead me in the way
Thy feet have trod.

On Thee I lean;
From stain of sin my guilty soul make clean,
All perfecting;
And if my feet must pass grief's dark abysm,
Go Thou with me into the deep baptism
Of suffering.

O, life unknown,
In the far shadows of the great throne
Thy secrets lie,
Dear Father, through the night Thy presence prove,
Hold Thou my hand, that evermore Thy love
May satisfy.

Through earth's dark lore
I wandered long in footsteps passed before,
Of human pride.
I thank Thee, Lord, for light at last to see
The blessed truth that life when lived for Thee,
Is glorified.

—*Selected by Mrs. Paulina D. Campbell.*

A CORRESPONDENCE ON THE SEVENTH DAY SABBATH.

A friend of G. B. Stacy, residing in Wisconsin, wrote him as follows:

"We are in an age of close investigation, and now I am very much interested in the Sabbath question: and with the light I possess I cannot see any other day that we as Bible believers can follow. We consider the nine commandments binding; why not the fourth? Who changed the day? If it was to commemorate the work of creation, I don't see but we ought to keep it: it is to be kept in the coming age. (See Isa. lxvi. 23.)"

To the foregoing friend Stacy replied as follows:

AMELIA C. H., Va., Aug,, 15, 1875.

I avail myself of the quietude of this blessed *first* day morning, sanctified as it is by the holy memories of the glorious incidents of the Saviour's triumphant resurrection, full of hope and assurance to all the sons of God, to commune with you through the medium of pen and paper.

Permit me, then, in reply to yours, to remark first and foremost,—That the provisions of our Father's love are to make us *children;* and though the relation is not cognizable to the senses of our humanity, yet it is assuredly realized, consciously enjoyed, and happily developed unto the maturity of the chosen and elected heirs of the Father's kingdom. Hence it is written, "The just shall live *by faith.*"

The conditions of this spiritual relationship and existence are first, The denying of ourselves, or the negation of our humanity expressed in the crucifixion of our old man, or humanity with all his affections and desires; or, as the Apostle says, "You have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." And therefore he affirms, "You are dead, and your life is hid with the Christ in God." And so of himself he affirms, "I live, yet not I, it is *the Christ who liveth in me.*" Thus the family of our Father are "created anew in the Christ Jesus, unto good works." But, my dear brother, the "good works" of the household are the legitimate "fruits of the Spirit;" the outgrowth of the relationship to the Father. Thus, "you are not in the flesh, but in the Spirit, if so be the Spirit of God dwells in you:" and it is ours "to serve in newness of Spirit," and *not* in "the oldness of the letter." Because our blessed Redeemer representing our humanity, and personifying us, individually, magnified the law and made it honorable;" and therefore, as "he was made sin for us," so "we are made the righteousness of God," (being put into "him").

The law is made and proclaimed for the observance of the *ruled.* But the household, who are being educated so as to capacitate them to participate in, and take a share of the rule, are not held in bondage to legal requirements. But, as the Father's freed children are nurtured and cherished with all the paternal solicitude, forbearance, sympathy and love that the Father is capable of in his Infinitude and Almightiness.

If we fail to comprehend the fulness and completion of the Father's provision, or realize that "by one offering (our blessed Redeemer) perfected for ever them that are sanctified," then we are among the *ruled,* or subjects only, and must keep the law, and by our rectitude be justified or condemned. Or, if having tasted that the Lord is gracious, and comprehending his love, we return to the beggarly elements of the law and impose its obligations upon ourselves, then, "the Christ is beome of no effect unto us."

My Dear Bro., let me admonish you to beware how you put a yoke upon yourself or your brethren which none have been able to bear.

Remember, then, That as the law was given as a schoolmaster to humanity, and the Christ assumed our humanity, suffered the penalty it had incurred and triumphed over it, He has carried our humanity with him to the "right hand of the throne of the Majesty in the heavens;" and thus our humanity is in heaven: and whilst we live in the flesh; it is not we ourselves who live, "*but the Christ who liveth in us.*" We live, then, as the sons of God, not as the sons of men. As the sons of men we sit with Him in the heavenly places, triumphant over the penalty of the law. But as the sons of God, the lights of the world and its future rulers, we live as the salt of the earth, penetrating, permeating and preserving the mass till all the chosen shall be educated and the Christ shall be complete in all his members. Now as the Apostle assured the Thessalonians that they were not in darkness that they should be overtaken, so he continues, "you are all the children of the light and of the day: therefore, let us not sleep, but watch and be sober."

May the God of mercy and peace be with you. Amen.

The Church at Pentecost and Now.

"Good Christians were not a hidden election, I suppose at that time, but a visible body. A man might, in far the majority of cases, have been safe in trusting money, for instance, to any Church person, whether friend or stranger, and not, as a general rule, to a non-Church person. There was no difficulty felt *then* in saying—Open your eyes, look about you; you can *see* these men are Christians, they were all regenerated at baptism; there is evidently some difference between them and world people. Christ is, I doubt not, really in them at their commemorations. If they reject a man, we may be sure he must be rejected of God. How different are their social rules from ours. We imprison and slay,—they confess their sins in public and are loosed. Truly the world receives an overflow of blessing from them. They are Christ's body."

"Such was Christ once on earth. But it was prophecied that a falling away would take place, which should last until Christ returned, in body, soul, and spirit, to the earth. Accordingly we

find that the bait which was refused by the King, was accepted by the subjects. 'All these things will I give thee if thou wilt fall down and worship me.' The Church agreed that Constantine and all the great men should be baptized. The death-bed was found the most comfortable time for the purpose. Sanctification was separated from regeneration. Good men agreed to become a hidden election, which they have been ever since from that time to this."

"At present, therefore, the house of God may be compared to some royal palace, such as we have seen possessed by a mob, among whom should be found individuals rightly owning it. All the doctrine taught and all the ordinances established by the Apostles remain among us. They are verily profitable to those who keep the gospel, but if they be breakers of the gospel, their baptism is made apostacy. This phase of the kingdom of the Christ will last till he comes and finds apparently but little faith upon the earth."

From *Heath's Future "Human Kingdom of Christ,"* the above extract is taken.

No man can serve two masters. Ye cannot serve God and mammon. We brought nothing into the world and we can take nothing out. So that godliness with contentment is great gain. And if any man count gain to be godliness, from such withdraw thyself. When the Church sacrificed her godliness on the altar of this world's life, then expediency took its place, and, the rule of conformation to this world usurped the place of the rule of transformation to Christ. Let us try to restore the old way and walk therein, so that the children of our Father may find rest to their lives.

H. BRITTAIN.

Birmingham, England, September 7th, 1875.

THE PRECIOUSNESS OF CHRIST.

Peter says, He is the "Chief corner Stone; Elect precious; and unto you who believe He is precious." Every believing heart will, I think, respond,—O, how precious! This seems almost a tame expression when we measure the depth, scale the height, and compass the breadth of what Christ is to us. This seems to be the feeling of Peter when he calls Him an "unspeakable gift." This seems to be the feeling of Paul, also, when he speaks of the impossibility of separating the believers from the love of God in Jesus Christ. He says, that neither life nor death, things present nor things to come; neither height nor depth, nor any other creature could do it.

How rich looked the promised Messiah to believers in ancient dispensations, as well as in the Gospel ones. O, how precious He must have seemed to those Hebrew young men when bound and cast into the burning fiery furnace! Their faith quenched its violence: the form of the fourth, was not seen, probably, by their natural sight until they were in the midst of the furnace. Then He was plainly seen by Nebuchadnezzar himself. How the heart of Daniel rests in His rich love as he entered the lion's den: he had no fear how he should spend the night with them: his faith closed their mouths. O, how sustaining the power of this love that supported the mother and her seven sons through tortures exquisitely severe, "not accepting deliverance." Their faith took hold of the hope of Israel and the better resurrection—even the first,—for, blessed and holy are they who will reign with Christ on the earth.

To all who give their whole hearts to Him.—both ancient and modern believers,—He is the "Chief among ten-thousands." He does not, probably, fill the whole heart of those who will "be saved, yet so as by *fire*,"—a poor way to be saved, or even to *live*, even in this life, always hungry, but never fed; thirsty, and never satisfied with the living water Jesus gives, which is in the devoted heart "a well of water, springing up into everlasting life."

LUCRETIA B. LAMB.

St. Paul, Minn., Sept., 1875.

MATERIAL RESURRECTION.

The following is an extract from the report of a Sermon preached by DR. THOMAS, of the Methodist E. Church, in Chicago, last year.—ED. OF EXR.

The question arises; Does the spirit forsake the materialism of the flesh, and exist for eternity without a connection with it, or does man retain his entirety in another world?

Christ arose from His grave and was seen of men in his mortal body. When translated to another sphere, his spirit and his materialism departed together. There is nothing impossible in this resurrection of the body. It may be scattered to the ends of the earth, and yet it is in the power of the Supreme Being to gather together the particles of which it was composed and recreate it. For instance, a nugget of gold may be ground to powder and lost in the consuming grasp of acids. Yet the skill of the chemist can recover it all. This simple feat astounds those who do not comprehend the powers of

chemistry, and yet it is simply a use of knowledge. So can God then collect the material of which the body is composed, no matter where they may be scattered.

We all know the human body goes to support nature through vegetation, and in the different ramifications through which it passes may enter into a thousand organisms distinct from its own and widely diversified. Yet these particles do not lose their individuality and may (when called together again by a superior power) unite to form their original shape.

The thought of a material existence after death is a reasonable one. An existence where we shall meet and know one another in another sphere, where we will have the wants and enjoyments that this present life taught us to make existence blessed with; natural eyes with which to see the great beauties of worlds upon worlds; feet with which to wander by the groves and rivers of the lovely world in store for us; voices with which to sing praise, and express our gladness of heart; and all the senses we here possess, so that we may exist in eternity to move, act, and enjoy this life everlasting.

The speaker did not believe in the unnatural and unreasonable state of existence attributed to the next life. It was ethereal and uncongenial. The life after death was to be this life, refined through the transition.

In fact, Mr. Thomas has decided that a material person exists in the next world; and (though in an unpronounced manner) he also repudiates the hell of fire, and the vindictiveness that orthodoxy has so long attributed to a great and generous God. When translated to the spirit world, he thinks our actions here will have an influence upon our life there, and progression does not cease.

Employment of Saints Glorified.

With respect to the employment of the saints, there is very little definiteness in the minds of many professing Christians. It seems as if the ultimate of their hopes and thoughts were to be saved, to be happy, to repose at ease, to spend an eternity in a listless doing of nothing, to bathe in a sea of bliss.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Kingdom. That suggests something. This kingdom has a purpose; there is a work to perform. How many in their limited ideas of the glories of "heaven," think, if they are so happy as to get there, their work will be all ended; that they will have nothing to do but to bask in the sunshine of heavenly bliss, float in clouds of ether, singing pæns of praise to the Creator, and Redeemer.

When Jesus comes in his glory, when he takes to himself his great power to reign, the Prophet says, "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his WORK BEFORE HIM." When Jesus comes, he has the kings and their armies to fight and destroy; he has the nations to subdue; he has his kingdom to establish; he has to rule and reign, and to execute judgment and justice in the earth—"*His work is before him.*" All the ages or dispensations that have preceded, and all that has been done is only preparatory to this great work. Look at the covenant God made with Abraham. And the Lord said: Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? and again: "The angel of the Lord called unto Abraham, out of heaven, the second time, and said, 'By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies, *and in thy seed shall the nations of the earth be blessed.*" Paul says to the Galatians, the Gospel was preached unto Abraham saying, "In thee shall all nations be blessed." The seed that is to bless the earth is Christ and those in him by faith. This seed is not yet perfected. The perfection of it is now the subject of the preaching of the Gospel; it is to call out that seed. When that is fully accomplished, the work of blessing the nations is before them.

Now, in what respect have they to bless the nations? In the first place, the nations will be blessed by the destruction of their oppressive and tyrannical governments. How much distress of nations, how much of their discontent and want of properity is attributable to the mal-administration of their governments! The governments of earth are estimated in the Bible as wild beast governments, and the most of them claim no higher characteristic, for they generally choose some wild and ferocious animal as their emblematical representation.

The history of the world has been written in blood. It has generally been the few, through the lust of power and plunder that have tram-

pled upon the rights and interests of the many until all nations have been convulsed with the spirit of revolution, vainly seeking rest but finding it not. When Christ comes he will join issue with these oppressors and destroyers of nations. He will "trample them in his fury," "dash them to pieces." He will "destroy them that destroy the earth." God will set his anointed upon the holy hill of Zion. He will give unto him the heathen for an inheritance and the uttermost parts of the earth for a possession. Their kings and rulers with their power, their armies, will be broken with a rod of iron; they shall be dashed in pieces like a potter's vessel, All opposing powers shall be swept away. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."

When Jesus comes in his glory, he will sit upon the throne of his glory. He will not only destroy wicked and oppressive governments, but he will establish good government. God "hath appointed a day, in the which he will judge or rule the world in RIGHTEOUSNESS by that man whom he hath ordained; whereof he hath given assurance unto all, in that he hath raised him from the dead." Now that the liberated and subdued nations are blessed with a holy, good and righteous government under the auspices of Jesus and his glorified saints, truly he will be the "desire of all nations." "A king shall reign in righteousness and priuces shall rule in judgment." Zechariah says, "The Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." John tells us in the Apocalypse, that when the seventh angel sounded "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." The time will come, and may God hasten the day, when the Lord shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously, and all nations shall hasten to do him homage. Jesus will not only "strike through kings in the day of his wrath" and "wound the heads over many countries;" he will not only establish a good government, ruling in righteousness and judgment; throwing the shield of protection around the poor and needy; but in his days "The righteous shall flourish and abundance of peace so long as the moon endureth."

How much the earth has suffered from war. I know that after times of peace, war and preparations for war may set the sluggish blood of the nation in motion, and there seem to be in localities prosperous times; but still war is destruction. It is a destruction of lives, a destruction of property, and engenders the worst of feelings. It is a destruction of peace. The seeming prosperity, as a consequent of war is at the best, but a locality fattening upon the miseries of their fellow men. The distress of nations is augmented by the support of armies, but how much more their miseries are increased when suffering the devastation of their active operations. But when Jesus and his saints, the seed of Abraham, take the reins of government into their hands the nations of the earth will be blessed with PEACE. There will be no more war; there will be no more learning the art of war; no more will the implements of husbandry be converted into engines of destruction. "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." By reason of sin, the world has no rest; but when Jesus reigns "the work of righteousness shall be *peace*, and the effect of righteousness, *quietness* and assurance forever." The nations, through the seed of Abraham shall be blessed with *peace*.

But again the nations will be blessed with *prosperity*. This is beautifully expressed in the 67th Psalm, "God be merciful unto us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health upon all nations. Let the people praise thee, O God; let all the people praise thee. Oh let the nations be glad and sing for joy; for thou shalt judge the people righteously; and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our God shall bless us; God shall bless us; and all the ends of the earth shall fear him." I do not mean to present all the passages to show that the fertility of the earth will be restored, but that this, in a great measure, may be effected by the blessing of the seed of Abraham, we may learn from Hosea ii. 21, 22. "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil; and they shall hear *Jezreel*." Jezreel, I believe, means "The seed of the Lord."

We might instance a great many conditions of the nations of the earth, in that period, accomplished through the instrumentality of the seed of Abraham. There will be a great increase of knowledge. And this may be one cause of

the returning fertility of the earth. The wisest of our scientific men are but groping their way, experimenting here and there, sometimes with apparent success, and again with disappointment. The laws of nature and true science are part of the laws of God. During the time of Christ's and his people's reign on earth, "The earth shall be full of the knowledge of the Lord," as the Prophet Isaiah says, "wisdom and knowledge shall be the stability of thy times." It may be part of the work of the "seed" to impart this knowledge.

Again, we are informed that the subjects of that kingdom shall be blessed with long life. "They shall long enjoy the work of their hands." Jesus, when he was upon earth, went about continually doing good. While he taught the people those heavenly lessons that were able to make them wise unto salvation, he was not unmindful of their present wants, "healing all manner of sickness, and all manner of disease among the people." May it not be part of the work of the *seed* of Abraham, in blessing the world, to heal the sick, and impart the true knowledge of the laws of life and health, seeing that at the then Metropolis of the earth, grows the tree of life the leaves of which are for the healing of the nations?—*Selected.*

LETTERS AND EXTRACTS.

FROM ABBY A. PERRY.

BRO. STORRS: Feeling assured that some of the readers of the EXAMINER would like to know my whereabouts, I write to inform them.

I left my home in Connecticut soon after the death of my husband: and have been travelling from place to place, visiting friends, and attending meetings, and holding meetings in different places, as the way has seemed to open before me and duty has been made plain.

I came to York State after the camp-meeting at Springfield. I met Bro. James H. Jacobs at the first camp in S., and he invited me to come this way and labor among the people. He knew that I had strong faith in the fulfilment of the Prophecies made to Israel, and the "*left of the nations*," spoken of in Zech. xiv. "The times of Restitution spoken of by all the Prophets since the world began;" the restoration of the throne, and Kingdom to Israel, when Jesus Christ will return to earth and "raise up the tabernacle of David that is fallen down, and will build again the ruins thereof, and will set it up, that the *residue* of man may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." (Acts xv. 16, 17.)

I came to Blodgett's Mills the last of August. Bro. J. had given out an appointment for me to speak in a grove near his house the last Sunday in August. I spoke, from John iii. 14–17, to a good congregation who listened attentively to the truths uttered. Several spoke after me, and expressed interest and satisfaction with the truths spoken. I was much blessed and strengthened while speaking in the name of the Lord.

I spoke again in the eve at Freetown Corners in the Methodist Church, well filled, from Lk. xix. 11–14, after reading carefully Matt. xiii. to them. They gave good attention while I showed them from Dan. vii., and many other scriptures, where the kingdom of God is to be—overthrowing their cherished doctrine of a home above the sky, or stars, somewhere, as they have been taught to believe. The day of the Lord will reveal the result of that meeting. I was glad the door was opened to present Bible truths there.

The week following, I spoke six times, in a schoolhouse in Bro. Js'. neighborhood, on the prophecies concerning Israel—and the nations in the future. The interest was good to the last, and they have requested me to speak to them again, saying, they "were never interested in the prophecies before." O; pray that good may be the result.

The next week, I went to Lapier, where I spoke twice in a Christian church. The people turned out largely to hear "a woman preach," and gave good attention to the word of the Lord on all subjects presented from the Bible. Then I went to the Christian Conference to which Bro. Jacobs belonged, and saw him excommunicated for preaching the Bible, which they claimed had caused "division"—"And they were taught to *mark such;*" and so they marked Bro. J. and turned him out. Let us hope and pray that he may do more good now, since they have taken their yoke off his neck.

I came back to Lapier and spoke three times more, and should have continued the meetings longer, but the long rain prevented. Then I returned to Blodgett's Mills and spent ten days with Bro. and Sr. Hitchcock, both Christian Preachers. I spoke twice to her congregation, and twice in the village. The last eve in a hall. My text, that eve, was Num. xxiv. 17., "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth." I showed them we had a fulfilment of the "star" at the birth of Jesus, in Bethlehem. Matt. ii. 2; but that he had never been "King

of the Jews," or, Ruler in Israel: but, that so surely as he was born in Bethlehem, so surely would He bear the *Sceptre over Israel:* quoted as proof, 2 Sam. vii. 10–29; Isa. xi; Jer. xxiii. 5-9; Lk. i. 32. 33. It stirred up "the powers that be," I conclude from the way that I was assailed in the P. O. the next day. The man behind the counter asked me, "How much of an excitement did you create the night before?" He was a stranger, and I did not know what to answer, but simply said, "I don't know, sir:" but soon found out, for a man sitting there said, very abruptly, "I understand you told the people, last night, that Jesus Christ was coming here, *to earth*, to set up a temporal kingdom and reign for awhile." I turned around and said, "Sir, I told the people that God sent an angel here to earth to tell Mary she should have a *Son* who should be *great*, and the Lord God shall give unto Him the *throne* of *his father David*, and He shall reign over *the house of Jacob* for ever, and of His kingdom there shall be no end." I said to him, As David had not ascended to heaven, but reigned on this earth, so Christ must reign here also. I said, "Sir, how do you understand that prophecy?" He said, "It is none of your business;" and that I did "not know anything about it more than a fool:" and added, "I suppose you expect to be a *Queen* about that time." All this I found was said by a professed Methodist Minister. I quoted some more scripture to him and left him.

I next went about twenty miles to Harford Mills, where I spoke five times in the Methodist Church. "Some believed, and some believed not." Then I came to Richford, where I spoke three times in the Christian Church. Some were exceedingly interested in all the places; and I expect to meet them in the Kingdom. I expect to go next to Linklaen, Chenango Co., where I have an invitation to speak.

Dear Friends: "*pray for me*, that I may open my mouth boldly, to make known the mystery of the Gospel;" and that I, too, "may be delivered from unreasonable and wicked men: for all men have not faith." "Now, our Lord Jesus Christ, and God, our Father, comfort your hearts, and stablish you in every good word and work."

Richford, Tioga Co., N. Y., 1875.

FROM MRS. LUCY J. H. CURRIER.

BRO. STORRS: I have just been reading the September number of the EXAMINER, and as I perused the article on the "fulness of the Gentiles," and saw the object for which all true lovers of Christ are called, that they may become kings and priests; and saw the great and glorious work in the near future. I felt to praise God that he ever called after me, and that I can say, He is *my Saviour*, and that He saves me now. The injunction to "hold fast that which thou hast, that no man take thy crown," keeps ringing in my ears. The gift of a crown means something: it implies the power to rule, and to whomsoever it is given, it will be found that they love Jesus with all their heart, and are *pure* in every thought, word, and deed: for his kingdom is one of right eousness.

We are all in different places, under different circumstances; and I feel that if we are resting safe and peaceful in the dear loving arms of the Saviour, and abide in him, we can be satisfied with our condition in this life, feeling that He *careth* for us, and that our surroundings are such as will best fit us for our work in the future. I rejoice to see the commotion in the nations and the seeming culmination of events that speak that our Great Deliverer's coming draweth near.

Springfield, Mass., Oct. 1875.

FROM ELD. N. H. PALMER.

BRO. STORRS:—I am now in possession of the xviii. and xix. vols. of the BIBLE EXAMINER, complete, and have read them all with interest, and I hope with profit.

Many times I have received much light and assistance on important subjects, have been led into new fields of thought, yielding a rich harvest, and to-day hope I am a wiser and a better man for having read your works.

It seems to me that the discussions in the EXAMINER are of essential importance to society and religion just now,—that the work is providential and has the Divine approval. All things considered it is not to be wondered at that your leading positions should meet with strong opposition from many quarters; that so many have had the scales removed from their eyes, is to me an evidence of the Divine blessing. From the common standpoint of traditional interpretation of Scripture it is nearly impossible to admit the doctrines of "the ages to come," or of the operation of a probationary economy during those ages.

You have done your patrons a great service in giving them so large a portion of Mr. Dunn's writings. There are few writers so able as he, and at the same time so modest and so *undogmatic*. His presentments of his views seem rather as *apologies* for their harmony, reasonableness, truthfulness, scripturalness and desirableness. The same line of investigation is being well sustained by several able contributors. I believe the work a good and important one, and hope it may not be stopped or hindered. On this, and the im-

portant subject of *support*, you ask your patrons for some expressions. If you permit me, I will reply in the language of Peter, Acts iii. 6: "Silver and gold have I none; but such as I have, give I thee."

You found me in affliction and poverty, and it has pleased God that I shall still suffer this arrest in a very pinching degree.

I may find it difficult, perhaps impossible, to pay for the next vol. My only means of raising any money this year is by a school, which I am now teaching for 60 days at a very low rate. If you continue to send it, and it is within my power, I will pay for it.

I have, perhaps, written enough, but you will pardon me for some enlargement. You have gratified me in allowiug me to contribute a few articles to your columns. I would have been pleased to write more for you, but my best thoughts have been anticipated by abler pens, and I can claim but little for merit.

I have privately set forward some of your views to individuals here with generally no better results than a personal prejudice, which operates unpleasantly at times. Some time ago I delivered a discourse here on the text, Heb. xii. 26–29. I proposed that all existing economies, social, civil, and religious, are destined ere long to be removed, and that another state of things, called the "Kingdom of Heaven," would take their place and be perpetuated through ages and dispensations to come. A Presbyterian elder present, followed with a long talk. He told the people my views were "*Scriptural*," but were nevertheless "*heretical and contrary to Orthodox teaching*," and that "*the world was not prepared to receive it.*" As he is deemed the most intelligent man in his neighborhood, my notions are not likely to become popular here.

If I am able the coming winter to write, I desire to prepare and send you some matter for your Magazine in support of some of your positions. I am studying the Bible as to its general scope, and the Prophets in relation to the destiny of our race, as time and health serve; and while I am able to agree with your positions in the main, it may ultimate in some considerable modifications. But I am slow in positive conclusions, especially as I have little opportunity of making them public. It would be reckless in me *now and here* to make public avowals on these points, with attempts to establish and defend them, as the community would hold me in contempt, and would have no Christian intercourse with me. But if I had health and a few years younger, I would speak, and believe I could accomplish something.

May God, who is able to make all grace abound unto you, accept and establish the work of your hands upon you through Jesus the LIFE-GIVER.

Dalton, Whitefield Co., Ga., Oct. 2, 1875.

T. L. WAUGH, under date of Oct. 10, 1875, writes to Eld. Blain as follows:

I have just been reading an old number of the BIBLE EXAMINER, which I suppose you sent me once, as your name is written on it. I thought at first I would not read it, but since then prejudice has been removed, and I would carefully examine all the evidences of truth contained in God's Word. I cannot see why the ideas advanced in the EXAMINER are not in harmony with God's revealed plan of saving men. We read in Psalms that His mercy endureth forever. God is love. I know that when I love Him, I love also the sinner, and I feel compassion for him. As a father I love my children, and I know that my heavenly Father loves his children even more. I believe the BIBLE EXAMINER should be in every family, as it presents right and consistent views of God and His government. I have prayed for an understanding of truth. I care not for men's opinions; I want to be taught of God. Jesus taught us to forgive as we would be forgiven, even seventy times seven in a day. "Forgive and ye shall be forgiven." Now I feel that it is our privilege to overcome sin; God will be better glorified in us and we shall be better enabled to lead sinners to Jesus. I find nothing in the EXAMINER contrary to these sentiments, and I do not believe its correspondents would lower the standard of Christian perfection. No one can ever enter through the gates of pearl into the beloved city without perfect purity.

I should be glad to read the EXAMINER, but I have not the means just now to take it. I thank you for sending me the copy, which is of the date of May 1, 1873. I have felt encouraged by reading its cheering words.

Your Brother in Christ.

West Morris, Ct.

FROM J. D. SHERIDAN.

BRO. STORRS:—I wish the EXAMINER still to live and go forth on its heavenly mission of love and mercy to a perishing world. Although you have not heard from me in some time, I will assure you my interest in the glorious truths contained in the EXAMINER has not diminished in the least.

The people in this region all have a way of their own of reaching their fancied place of future

abode; and they have no time and less inclination, apparently, to consult the Oracles of God to see whether their faith is well founded or not. Yet my faith in God impels me to hope there is mercy in store for all, as "The way of man is not in himself," nor is it "in man that walketh to direct his steps," but "man's goings are of the Lord;" how can a man, then, understand his own way? God "will have all men to be saved, and to come to the knowledge of the truth." (Jer. x. 23; Prov. xx. 24; Eph. i. 11, and 1 Tim. ii. 4.) I say, I trust in God, whose love is boundless towards the creatures he has made, that he will not leave any in a hopeless condition who may have died without a knowledge of Himself and his Son, whom He sent forth to be "a propitiation for our sins; and not for ours only, but also for the sins of the whole world;" that, in some of the future ages, when the curse that now casts such a shadow and blight upon this once beautiful earth will be removed, He will give all such existence and probation so that each may come to a clear knowledge of the truth; and if obedient to the Law that will then go forth from Mount Zion, they may enjoy the blessing of living under a righteous government.

Yours, in hope that the DELIVERER will soon come to Zion, who will turn away ungodliness from Jacob.

Osage, Iowa, Sept. 1875.

FROM ELD. J. S. HATCH.

BRO. STORRS:—I am rejoiced to receive the EXAMINER and to learn that others are rejoicing in the glorious truth of "the ages to come," in which all will be blessed. That glorious doctrine commends itself to such as love Bible truths. I advocate these truths wherever I preach. I wish more were taking the EXAMINER. I would like more of your tracts to distribute; but I am at home now sick, and have not the means to send for them. My health is bad this season, but I have preached most of the time. I find many to fight our views on the ages to come; and some, who one year ago were bitter opposers are now believers, and others who have opposed no longer do so, but are investigating, and I think will come out all right.

The question was asked a short time since, in one of our meetings, by a man who was a Universalist: "What will become of all the heathen and infants that die before the Lord comes?" One brother replied, "They are all perised like the beasts," or to that amount. One of our sisters, who has lately embraced the ages to come view, said, "They will have a resurrection, and be brought to the truth; then they who obey the truth will be saved in endless life." That satisfied the inquirer, and he remarked, "That looks like a God of mercy and goodness."

May God bless his truth to all that love truth as it is in Jesus; and may God bless you in spreading the truths of the Bible is my prayer.

Crawfordsville, Ind., Sept., 1875.

FROM ELD. G. D. CLOWES.

BRO. STORRS:—I read the BIBLE EXAMINER with deep interest and profit. It comes freighted with glad tidings for the race. O the ponderous burdens these precious truths have removed from my mind. "God is love." "He so loved the world." Blessed thoughts! The consummation will reveal the fact, that "not one jot or tittle of the law shall fail, until all be fulfilled." We see in a "Risen Lord" the "First-fruits;" the second *must* come, and the great harvest and jubilee follow. Let us sing the Angels' song, and trust a covenant keeping God.

I deeply regret the spirit manifested by some of our brethren who do not see these precious truths. A few years ago I was cast adrift by those among whom I had labored for a quarter of a century, for "Heresy," so called; and often since I have thanked my heavenly Father for Liberty. Precious liberty from the shackles of creeds, etc.

But, dear brother, can it be true that in this respect, I may still be in danger? I am still singing,

"Nearer my God to thee; nearer to thee."

Bro. Owen is laboring with us, and the Master is with us. We are striving to declare the whole counsel; as far as we have received the truth keep back nothing.

May the Lord sustain and direct you in your blessed work.

Yours, in Christ,
Butler St., near 49th St.
Pittsburg, Pa., Sept. 8, 1875.

FROM PROF. JACOB F. HUBER.

BRO. STORRS:—I enclose herewith $5 for renewal of four copies of BIBLE EXAMINER, Vol. XX.

I am sorry I could not remit to you sooner, but in my present circumstances I find it exceedingly difficult to continue my subscription for so many copies, even at your so generously reduced price, and I cannot do it without sacrifice and self-denial. But this I cheerfully do, and consider it a precious privilege thus to aid

in a cause so noble and so good, to the furtherance of which you have for so many years devoted your time, talents and means. Most gladly would I send you more material aid if my means were not providentially cut off, so as to render the strictest economy necessary, and to deprive me of the luxury of doing many things I feel it in my heart to do for His cause and people.

Oh, that the brethren that are blessed with means might all vividly feel their duty and exalted privilege to use them as good stewards of their Lord and Master, that His cause and people might be blessed and prospered and their own souls abundantly refreshed and enriched with heavenly grace.

You have my sincere prayers, my dear brother, that God's richest blessing may rest upon you, and that your arduous and unwearied labors in the vineyard of the Lord, for the spread of the glorious truths to which the BIBLE EXAMINER is devoted respecting the Advent of our Lord and LIFE-GIVER, and the doctrines of the ages to come, with our corresponding duties, may be richly blessed and rewarded an hundred fold, even in this life; and in the world to come, with life and a weight of glory everlasting!

Your affectionate brother in Christ our blessed Saviour.

Middletown, Conn., October, 1875.

R. J. HILL, Floyd, Iowa, writes: On account of a difficulty in my throat and lungs, I am unable to preach any more, and am trying to make a living for my family by farming; but our crops are poor this year, and by the hardest we live. Still, our trust is in the God of Israel. He will never forsake us. I feel very grateful to you for sending the EXAMINER, to me so long, free. I heartily sympathize with you in the great work in which you are engaged. I love the truth, and am doing all I can to teach it to others.

MRS. F. W. HASKELL, Dansville, N.Y., writes: I feel to rejoice in the light that is shining upon the word in this day, and am striving to prove all things and hold fast that which is good. Since I became willing to search and be informed on the views entertained by you and others in regard to the promises of God to our race, I can say, I have been led into a large place; and at times, my joy has been full in contemplation of the love which has laid the wondrous plan to bring the unnumbered multitudes of this groaning earth into allegiance and love to God and his Anointed Son.

MRS. D. O. CORWIN, Chicago, Ill., writes: The EXAMINER is a great comfort to me as I read from month to month. The Lord preserve you long to spread the light and truth of the blessed Gospel which shall be to "all people."

J. L. RUSSELL, Pittsburg, Pa., writes: It gives me much pleasure to respond to your call in the BIBLE EXAMINER; and I thank God that you still live to carry on the good work of publishing the EXAMINER, and I do sincerely hope that many more of your subscribers may be led to consider the importance of sustaining you in the noble work in which you are engaged: and I pray God that your life may be long spared to carry on the good work of publishing to the world the precious truths of God's word, which have been buried in ignorance and superstition for ages past. Bro. E. Owens, of Portsmouth, N. H., has been with us on a visit. We were very much pleased with him. I think he is truly a servant of the Lord's, sent to preach the gospel. May the Lord reward him for his labors of love amongst us; hoping that his labors may not be in vain in the Lord.

WM. B. PUTNAM, Tunnel City, Wis., writes: We feel encouraged to battle for the truth; it is gaining ground slowly, but it will finally triumph; God will vindicate the right. It does me good to hear that men of might and ability are taking hold of these things, and the common people receive these, to them, new views gladly. God be thanked that the Gospel concerning the kingdom is the power of God to every one that believes and obeys it: while the great mass of professed Christendom are beguiled with "another Gospel, (which is not another);" and some have perverted the Gospel of Christ; but Christ's sheep hear his voice and follow him; for a stranger they will not follow. I am glad that He has said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom," which was prepared for man from "the foundation of the world." We look back to the time when all things were pronounced "very good," and see sin enter and the evil and distress of the race in consequence of it. We are glad our *faith* takes hold of the glorious restitution that God has promised by the mouth of all the holy prophets since the world began. The Second Adam will reinstate the garden of the Lord; and Jesus has promised the overcomers that He "will give to eat of the tree of life which is in the midst of the Paradise of God."

Mrs. Adelia B. Danforth, Norwich, Conn., a widow sixty-six years old, with none to help her, writes: I love the Bible Examiner more and more; I can't do without it; it's a great comfort to me in my loneliness. I prize it above everything but my Bible.

C. Swift, Boston, Mass., writes: I still like the Bible Examiner and think it contains more truth than any other work published. It is true that people differ in their opinions in regard to the truths of the Bible or as to what the good book teaches. We shall probably all see eye to eye when the King comes.

Mrs. D. O. Hopkins, North Foster, R. I., writes: I prize the Examiner highly. I would not be without it for twice its cost. I feel thankful for the light I have received from it, and am glad to see one after another of the old familiar names on its pages: Bro. Dixon, Bishop and others. O how I wish every one could see the glorious light,—could see God as he is, a God of Love.

S. W. Rogers, Rochester, N. Y., writes: I have read the Bible Examiner for two years, carefully. I am pleased with your expositions of the ages to come and with its general teachings, and would recommend the Magazine to all as the best work I know of as to the purpose of God in regard to the restitution and the kingdom of God. I have believed this ever since 1847, and advocated it; but I have been paralyzed three times, and am not now able to speak in public, nor to write much. I rejoice at every arrival of the Examiner. I send you three new subscribers. May the Lord bless you with health and means to continue the Magazine.

Wm. Lindsay, Detroit, Mich., writes: I am greatly benefitted by the Examiner. How full and free its pages exhibit the blessed Creator. He will save to the uttermost, or to the last, all that will come unto Him by Jesus the Life-giver. May we all dwell in love who enjoy the blessed truths presented us in the Bible Examiner, and hasten to be like Jesus; so shall we be fitted for our Master's use here, and in His soon coming kingdom. For this end I love the Examiner. it has helped me much of late, to know and rightly divide the word of life. Yes, I have received and learned far more the last six months from its help than I ever dreamed was to be found in the blessed Bible,—the Word of God.

Polly G. Pitts, Fredericsburg, Iowa, writes: I bless God for the Examiner. May He hold you up, with all others, to keep it going forth as a light from the Word, and a comfort to thousands that have long sat in darkness as to the great love of God to the creatures he has made. May the goodness of our God preserve your going out, and your coming in; your uprising, and down-sitting, till He says, "Lay by your armour: take thy crown."

"IT IS I, BE NOT AFRAID."

Life hath its days of darkness,
When thick the storm-clouds lower,
When waves dash fiercely round thee,
And threaten to devour:
But still thou need'st not falter,
There's One forever nigh,
Who speaks above the tempest,
"Fear not, for IT IS I."

He walks the waves beside thee,
No storm can drive him thence,
He bids the waters bear thee,
His arm is thy defence:
His face shines on the billows,
Let all thy terror fly,
Follow the path mark'd out for thee,
He beckons, "IT IS I."

O. A. P.

LOOK AT THIS OFFER TO CLUBS.

To encourage individuals to get up Clubs, the following low rates are given, in hopes that every friend of the Bible Examiner will *labor earnestly* to secure subscribers for volume xx. To any one person, advancing $5. I will send him *four* copies of Volume xx.; for $10, I will send him *ten* copies of Vol. xx. The person taking ten copies may add to his package any number he pleases at $1 per copy.

In all cases they must be paid strictly in *advance*, and the money forwarded to me at the risk and expense of the person sending it. All must see that these rates are very liberal when they take into the account that the postage is paid by the *Publisher*. The Editor knows it is "hard times;" but he knows, also, there is a greater "famine of the *words* of the Lord" (Amos viii. 11) than there is of money or bread.

Address, in all cases,

GEO. STORRS,
72 Hicks Street,
Brooklyn, N.Y.

LETTERS RECEIVED TO OCT. 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Jane Gay, David Calkins, B. J. Dowling, Martha A. Hause, Lucy W. Shaw, S. S. Call, (2), S. C. Lockwood, Geo. H. Waterhouse (2), Eld. H. Rockwell (3), Laura Goodwin, M. C. Harriman (also, Pho., thank you), E. Owen for E. S. Diman, M. F. Worrell, S. Cinney, J. A. Spafford, E. D. Adams, Mrs. A. H. Oliphant, J. L. Knapp, G. B. Martin, Mrs. L. A. Butler, G. I. Reiche, Hiram Drown. John I. Collins, Daniel Westervelt, E. A. Poole, Mrs. Lucy J. H. Currier, Mrs. Mary Smith, Eld. J. Blain (2), W. H. Maule, Jacob F. Huber, W. N. Rhinehart, Geo. M. Prince (The Exr. will be continued to you), N. H. Palmer, David Campbell, James Crawford, (2), N. H. Plumb, Mrs. J. Rink, S. W. Rogers, W. H. Whitman ("right"), J. Parry, Olive A. Percy, Mrs. M. A. Battersby (I have none on hand), Wm. S. Dibble (2), E. A. Lewis, (55 cents only, were enclosed in your letter of Oct. 1), W. H. Cain, Polly G. Pitts, T. W. Woodrow, M. B. Bancroft, John Bigwood, Dr. F. L. Wright, Daniel Wells, Edward Turner, Emily Page (Thank you), Geo. Storer, James Field (Thank you), Phebe W. Fuller, Wm. H. Conley, Dr. John Fondey, Charles T. Russell (2), Abram Sharick, Amy Cobb, Job Samuel, Julia A. Pearce, G. B. Stacy, Benj. F. Steiner (2), Eld. Joseph Chapman, M. S. Higbee, J. W. Maffit, Damon Nichols, B. Gifford, Henry A. Troeger, Geo. Atkinson, W. T. Taylor (All right), J. G. Haskett, L. D. Tanner (You are right, and I *had* credited you $1 on vol. 20), Thomas J. Harris, Jennie R. Shaffer, Emma Chandler, Eliza S. Wescott, D. J. Ellsworth, Charles Everitt, Cora M. Clemence, R. L. Partridge, Geo. H. Waterhouse (I send six copies more of No. 1 Exr.), Mrs. F. W. Haskell for T. L. Robbins, Adelia B. Dunforth, W. T. Pierce, Wm. S. Dibble, Wm. H. Simmons.

PARCELS SENT TO OCT. 25.

Eliza S. Wescott, John I. Collins, Wm. S. Dibble, Lucy W. Shaw, M. F. Worrell, G. I. Reiche (Exr. vol. 17), W. H. Maule (One tract, No. 5, I am out of), W. N. Rhinehart, David Campbell, Jas. Crawford, Rev. C. C. Stratton, Hattie Mapes (Bound Exr.), H. N. Plumb (Two bound Exrs.), Mrs. E. A. Lewis, Emily Page, Abram Sharick (Package by Express), Henry Lees, Benj. Steiner.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

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Terms, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, 72 *Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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IT WILL be impossible to publish any more Tracts unless funds are sent me for that special object; as more has already been paid out in that work than has been received. I cannot run any further risk for that object; and that part of the work must not encroach on the funds of the EXAMINER. GEO. STORRS.

Vol. XX. No. 3. Whole No. 303.

Bible Examiner,

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor he endorse every expression in articles *selected* from other periodicals.

NEW YORK, DECEMBER, 1875.

All Communications should be addressed to No. 79 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

THE BIBLE EXAMINER.

This number completes one fourth of volume 20 of this Magazine. Will subscribers, who have made no remittance for this volume, remember our terms are payment in "advance?" At the close of the last volume more than a hundred names were dropped from our list who had paid nothing on that volume, and no reason had been given for the neglect. No "duns" have been sent them, nor will there be. There are many to whom the EXAMINER is now sent who have yet made no response. Shall your names be dropped from the list of subscribers? If you cannot pay *now*, but will do so, it will cost you but *one cent*, by a "POSTAL CARD," to let me know.

I have received about one hundred and fifty *new* subscribers for the present volume; but most of these are on the "*Club*" principle, as offered by me at the commencement of the volume. I thank the friends for the efforts made to increase the circulation of this Magazine. Every periodical may have its peculiar work or sphere to fill: but it is certain that no one does now occupy the ground of the EXAMINER; and it is not probable any one will, unless its views should become popular. If such an event should occur, probably, many would rush into the field to gather fruit. Well, the field is large, and the fruit delicious and abundant; so, all are welcome to a share. Come along as fast as your "knees" get strength to "run and not be weary." I would not part with the riches of love to God and men brought to me in this field for all the wealth and honor, civil or ecclesiastical, that the world has to bestow. Hence, I praise the Lord, and, by His grace, follow on to know more of His purposes and love: so, "Forgetting those things which are *behind*, and reaching forth unto those things which are *before*, I press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14).

Men and women, who love God and his cause, and who pray, "HALLOWED *be Thy Name*," will you help by your *prayers* and *financially* to carry on this glorious Vindication of the Character and Government of God and our Redeemer? Many, alas! rest satisfied with *past* attainments in knowledge, if not in grace, and need to have their "minds stirred up by way of remembrance" that there are yet "unsearchable riches of Christ" to be unfolded, and that the farther we are advanced in the knowledge of those riches, in this life, the more rapid shall we progress in "the ages to come" in adding to our store and in enriching others by imparting from it to hungry souls, who will bless us eternally for the communications we are enabled to make to them: for, it is likely God will employ His instructed ones in future ages to bless the less knowing ones in the greatness of His love and mercy. O, what a delightful employment and how rich the reward. Let us take courage, then, and "Follow on to know the LORD;" so shall we "Know His going forth, prepared as the morning,"—the way growing brighter and brighter in "the endless succession of ages." Let these thoughts inspire us with courage and activity in the blessed work to which we are invited by our Lord and Redeemer.

BACK NUMBERS OF THE EXAMINER.—Of these I have a large quantity, and will be glad to scatter them in any locality where they can do service. *Odd* Nos. of volumes 16, 17, 18, and 19 can be had by the persons sending for them, paying the postage, that being *one* cent per ounce, and must be *pre-paid*. Volumes 16 and 17 are in newspaper form, and weigh about one ounce per copy. Volumes 18 and 19 are Magazines, and weigh two ounces per copy. *Perfect* sets of either of these four volumes, *not bound*, will be furnished for 75 cents; or, for $1 including postage.

☞ For the price of volumes 18 and 19 bound, see notice below.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for $2 per volume: but, when sent by mail, 32 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 free of postage; or, $3 when called for or sent by Express.

CORRECTION.—In the last EXAMINER, page 41, first column, 4th paragraph, last line, for "*not* useful," read, "*most* useful:" as the present reading makes Mr. DUNN say exactly the opposite of what he did say.

In this No., page 83, read "*Times*" instead of "Lines" in the heading to Poetry.

☞ My friend H. BRITTIAN, Birmingham, Enland, will accept my thanks for several pamphlets and tracts, lately received from him through the mail, and also by the hands of a gentleman in Boston. I hope to be able to give extracts from them after awhile.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XX. NEW YORK, DECEMBER, 1875. No. 3.

MAN A FREE AGENT.

It is affirmed by some persons that "The tendency of the doctrine of free agency is to exalt man in his own estimation and degrade and belittle the Almighty." The same theorists maintain, of necessity, the doctrine held by the old PREDESTINARIANS, viz: "God has foreordained whatsoever comes to pass." Endeavor to avoid this conclusion as they will, it adheres to the denial of a free agency in man. *Absolute* free agency,—*i. e.*, a free agency on which no restraint is ever imposed, is, undoubtedly, an erroneous idea. But a freedom which makes man *responsible* for his conduct is the doctrine of the Bible and common sense. The denial of such free agency is to deny the plainest testimony of God's words to men. If man has no freedom of will, he is but a *machine* in the hands of his MAKER, and has no responsibility for any act he may perform; to give laws to such a machine would be an act of folly which would "belittle the Almighty," and if he should threaten and inflict punishment on that which has no freedom of will, he certainly "degrades" himself and would be accounted a mad God or a fool.

Such is the real result of the denial of a freedom of will in man. To say "there is no God," is to be "a fool." What better is the man who tells you, God has "fore-ordained whatsoever comes to pass," including every man's "final destiny;" and to say man has no freedom of will in any case, and yet his Maker blames him and punishes him for misconduct, which he could not avoid, because God had predestinated him to do what he does and to be just as he is, without any freedom or *will* to do or act otherwise.

To deny that man is a free agent, is to deny his responsibility; and all law inflicting penalty on him for transgression is an outrage and a cruel act of injustice, and makes his CREATOR a cruel tyrant, inflicting pains on men for not doing or neglecting to do that which they had no power to perform: they cannot act otherwise than they do. To act otherwise would be to suppose a machine to be more powerful than its maker; which, truly, would be to "degrade and belittle" him.

But we are called upon, by the class of men I am speaking of, to see and believe as they do, expressing their view as follows:

"If we confess what we understand to be true, and what we understand to be essential in obtaining a correct knowledge of the plan of salvation through Christ, we must say that the doctrines of *predestination of all things, whatsoever comes to pass*, or will in *the future* come to pass, is perfectly clear, harmonious and consistent. We have never seen or heard the first objection brought against it which had any weight at all, or was difficult to dispose of; and yet we find it exceeding difficult to present our ideas so as to make others see what appears to us very plain."

This presents their view "very plain;" there is no "difficulty" at all in understanding the "ideas" of such writers: they are in their operation and effects the same as that which originated with John Agricola, about A. D. 1538, known as "Antinomianism;" *i. e.*, maintaining that the moral law was of no use nor obligation: so that, in fact, a man was just as acceptable to God in the act of adultery as at any other time. And why should he not be, if he has no freedom of will, and all his acts are predestinated by an irresistable and "Almighty" Being? for, remember, that "all *things, whatsoever* come to pass," are the result of a "predestination" of the "Almighty."

"Against" this licentious doctrine, the writer says, he had "never seen or heard the first objection which had any weight at all, or was difficult to dispose of." Well, much as it may be regretted that his moral sense is so beclouded, I can but hope the eye-salve of truth may yet brighten his senses to the enormity of his position. The falsity of his position lies here, because *some* things are predestinated and unalterable, *therefore all* things are: hence, he concludes man has *no* free agency or free will in any thing. If man has no free will what folly do we find in the representations of God's dealings with men. I will give a few samples and close. "Oh that

my people had harkened unto me," (Psa. lxxxi. 13). Who was to blame? Why lament when the people had no free will, but only acted as God "predestinated" they should? "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why *will* ye die?" (Esk. xxxiii. 11). God here recognizes a "free will," and it acts out of harmony with the Divine will. Who dare charge God with *predestinating* this state of things, and then *swearing* that he had no pleasure in it?

"Ye *will* not come to me that ye might have life" (John v. 40). Here is freedom of will. Again: "How often *would I* have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not*," (Matt. xxiii. 37). Here are two wills: the *will* of Christ and the *will* of Jerusalem; and the will of men had its way, and brought ruin on their city, which has already been "trodden down" for near two thousand years. Man's free will, when it refuses to harmonize with the Divine will, brings fearful calamities on him. Did God predestinate this opposition to His will? The thought is a blasphemy against his government, and a libel on His character, virtually charging Him with deception, pretending displeasure with His creatures for doing what they had no choice in, and what it was impossible for them to avoid, according to the theory of these FATALISTS. ED.

"THE HOPE OF ISRAEL."

The above is the language of the apostle Paul when in chains in Rome: "For the hope of Israel I am bound with this chain" (Acts xxviii. 20). That hope is the *only* hope of the world. Any preaching that ignores it is "*another* Gospel;" *i. e.*, it is not *the* Gospel that Paul preached: and any preaching that does not embrace the hope of Israel is, just so far, *defective*. Any hope that does not embrace the restoration of the "whole house of Israel," viz: Judah and the ten Tribes (supposed by some to be "lost") is a *defective* hope. The preaching that fails to recognize such restoration fails to recognize "the whole counsel of God," and overlooks a vast amount of "The exceeding great and precious promises" made "to the fathers,"—Abraham, Isaac, and Jacob,—concerning their literal descendants, and weakens the force of all other Scripture promises; because if any of those promises to the "fathers" may fail, so may all others, and the "foundation" of all faith and hope is weakened, if not "destroyed." Then, "what shall the righteous do?" But the prophet of God says, of all Israel, "All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on Him (the "Man of sorrows," or the Messiah,) the iniquity of us all" (Isa. liii. 6).

Another prophet speaks thus: "Thus speaketh the LORD God of Israel, saying."...."The days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." .... "They shall serve the LORD their God, and David their king, whom I will raise up unto them." .... "And ye shall be my people, and I will be your God." .... "In the latter days ye shall consider it" (Jer. xxx. 2, 3, 9, 22, 24). Again, the LORD speaks thus: "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out." .... "Therefore, hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt NO MORE DRINK IT AGAIN" (Isa. li. 17–22).

In vain are all attempts to apply this prophecy to the return of the Jews from the captivity in Babylon; for Jerusalem has had a thousand fold worse cup to drink since then; and the Saviour said those days, then coming, were "the days of vengeance," and that "wrath" should be "upon this people: and they shall fall by the edge of the sword, and shall be led away captive into all nations: and JERUSALEM shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Lk. xxi. 22–24); and the apostle says, "Blindness in part happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved; as it is written, There shall come out of Sion the DELIVERER, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sin" (Rom. xi. 25–27).

Then shall the angelic prophecy given to Mary, the mother of Jesus, concerning her Son be ful-

filled, viz.: "The Lord God shall give unto him the throne of His father David: and He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end" (Lk. i. 32, 33).

Such is "The hope of Israel," and was the hope of the Apostles and primitive Christians, and is the hope of the true Gospel of God, and embraces the immortality of all true saints and their rule with Christ over the world, and the subduing of all things unto Himself; for "all things" are to be "put under Him" (1 Cor. xv. 27). Let all men know that no teaching that does not embrace these things is the true Gospel, nor "THE HOPE OF ISRAEL." ED.

A STATEMENT AND INQUIRY.

BRO. STORRS: In the EXAMINER for October, in the article on "Consolation," by E. H. Tuckett, he says the "sleeping saint will be raised *before* the living saint" (then living) "will be changed."

Now, if this is so, then, Will not the sleeping saint be made like the angels *before* the living saint is? for, the dead saint is sown a natural body, and is raised a spiritual body. Now, if the dead are raised spiritual bodies, then they are changed when they arise; and if spiritual bodies are like the angels, then it seems to me, the dead are just like the angels before the living saints are changed: they are both changed in a *moment;* but it seems not at the same moment: there is a first and second: dead *first*,—living *second*. Now, if this be so, can you give us any information how long first? Is there time and order in this matter? Please give us your views.

Yours for truth. D. COGSWELL.

Dansville, N. Y., 1875.

RESPONSE BY THE EDITOR.

That the article referred to by my friend COGSWELL is not quite clear on the point spoken of, is perhaps true. There are two texts which specially speak of the dead and living saints at the time of the second Advent of Christ. (1 Cor. xv., and 1 Thess. iv.) In the first of these there is no distinction made, as to time, in respect to the revival of the dead and the change of the living. The Apostle says, "*We* shall not *all* sleep, but *we* shall *all* be CHANGED, in a moment, in the twinkling of an eye," etc. In Thess., he says, "We which are alive and remain unto the coming of the Lord shall not prevent," (literally, shall not go *before*) "them which are asleep." The living saints, anticipating the coming of the Lord as nigh at hand, felt an anxiety about their sleeping or dead friends, lest they should not be raised in time to meet the Lord as soon as those who remained alive. Paul quiets this apprehension by assuring them that the living saints would *not* go to meet the Lord before the sleeping ones; for, says he, "The dead in Christ shall rise first; or, *before* the living ones go to meet the Lord: "Then we which are alive and remain shall be caught up TOGETHER *with them* .... to meet the Lord in the air," etc.

The idea of Paul is not that the dead would have precedence, or go before the living to meet the Lord; but to disabuse the minds of the living of the idea that the dead ones would be *later* in meeting the Lord because of their sleeping state; he completes his statement that both classes would go "*together*," and not at different times, to meet the Lord; and gives no countenance to the idea of a difference of time.

"REVIVAL MEETINGS:" WHAT OF THEM?

Some will inquire, perhaps, at this time, when such an effort has been made in Brooklyn, what my view is on the subject of such meetings. The Saviour prayed to his Father, "Sanctify them through thy truth: Thy word is truth" (John xvii. 17). It is *truth* the Lord uses to bring men into union and communion with Himself; and any "revival" that does not do this, is of human invention, and will prove an abortion in the end. "We are going to have meetings to *get up* a revival," is often heard from persons who seem not to remember that those who "receive Christ" are "born not of blood, nor of *the will* of the flesh, nor of the WILL OF MAN, but of GOD" (John i. 12, 13). While I rejoice in the turning of men to God and his service, I have my fears that much which passes under the name of "revival" is but excitement, produced neither by the truth nor the Spirit of God, but is of human, or fleshy origin, and of short continuance, leaving the subject under a sort of delusion as to genuine conversion, and may prove fatal to his best interest in the end. I indorse, mainly, the sentiments of the following article taken from a recent number of the "*Golden Rule*." ED. OF EXR.

MACHINE REVIVALS.

It is well for all Christians to remember, at the present time, that organization can be carried too far in relation to the Church and the efforts

of the Church. The work of the Spirit, the hour and moment of His coming, cannot be placarded and advertised as can the entrance of a circus into a city. We must confess that we do not sympathize over much with the elaborate human preparation which is being talked of in many places in connection with the work of the Holy Ghost. Christ likened the Spirit to the wind that bloweth where it listeth, and you hear the sound thereof, but cannot tell whence it cometh, or whither it goeth; so it is with the Spirit. You cannot tie the wind to the garments of any man and send it on the strength of a railroad track from city to city. No more can you the Spirit of God. We have no idea that the Pentecostal season was preceded by flaming handbills announcing to Jerusalen that Peter would preach on such a day, and on such a subject; or that the apostles took lessons in advertising themselves and their mighty work from some Jewish Barnum, or that the number of conversions day by day was heralded by Roman couriers, which represent the modern telegraph, through the length and breadth of the land. God is not in the thunder which all men hear, or in the lightning which all eyes see, or in the tempest which makes the hearts of men to quake. Now, as in the old time, the faithful and waiting soul hears him in the "still, small voice."

The worst thing that could befall the American churches would be realized when the idea should be received by them that revivals depend upon the presence of this or that man, or upon the creation of this or that machinery. Christ organized nothing. He relied upon no combination of human instrumentality to get the ear of the people. His life was so honest, his words were so truthful and sweet that he became, in and of himself, magnetic enough to draw crowds unto him; they heard him gladly. His method remains unto this day the best ever devised. Go to work quietly in your own parish, brother; visit the sick, the poor, the lowly. Preach the truth in season and out of season. Be constant in prayer; rebuke, reprove, exhort, above all, pray for and rely on the help of God, and feel confident that your work will not be in vain in the Lord. Every pastor should be his own evangelist; every church choir a Sankey. No outside help is needed. You are not unassisted, for He has said: "I will pray the Father and he shall give you another Comforter, that he may abide with you forever."

"Whoso trusteth in the Lord, happy is he." Pro. xvi. 20.

Promise of God to Abraham.

That promise is, "In thee shall all families of the earth be blessed" (Gen. xii. 3; xxii. 18, and parallel texts). Did God mean what he said? and has that promise been fulfilled? In the estimation of many professed Christians, it has been. I do not feel called upon to question their honesty or sincerity.

Two men sitting on a jury, of equal intelligence, may see testimony in a very different light; possibly from some prejudice unknown to themselves. But testimony is testimony after all. If God did testify to Abraham, "In *thee* shall *all* families of the earth be blessed," that testimony cannot be set aside by any speculations, nor by confining it to a *part* of the families of the earth, as some have confined that promise to this age, or present life.

For the sake of the argument, suppose I admit it refers to this age, or the "Gospel age," as they call it. Do they really believe that "all families of the earth" have been blessed *in Abraham* and his seed during the term of eighteen hundred years past? What of the millions on millions of the heathen, which, all this time, have been "without God and without hope?" Letting them pass, do they really believe that the millions of ignorant people, trained under the "Mother of Harlots," and denied the Bible, forbidden to read it in their own tongue under the penalty of death;—have all these families of the earth been blessed in Abraham and his seed? Have they not been continually cursed with the foullest lies concerning God, his character and government; being only represented to these ignorant souls as a God of wrath, of vengeance, having made them with immortal souls, which He intended to torment eternally if they did not submit to the dictation of pope and priests? Have such been blessed in Abraham and his seed in this "gospel age?"

The fact, supposing it to be a fact, that the gospel was preached in all the world to every living creature, as Paul is represented as saying it was, in his day, does not meet the broad promise of God to Abraham. No, it would be but as a drop to the ocean. "All families of the earth" cannot be confined to so small a period. It did not say, For a short period, some two thousand years hence, all families of the earth shall be blessed in thee and thy seed. It was a broad and unqualified promise; to qualify it, is to ignore it,—to make it void and unworthy of trust; and if this promise is thus treated who can tell

what promise of God is reliable? But what has God said? "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 8–11).

No, God's word will not fail of a full and perfect accomplishment; "All families of the earth shall be blessed in Abraham and his seed:" it will have no *partial* fulfilment, but a perfect and complete one, whoever may affirm the contrary. God does not do his work at the halves. He will make his work good to the letter.

One word more about Paul's statement in Colossians i. 23. Did it ever occur to our minds that Paul is prolific in what is called ellipsis? That is, the omission of words which must be supplied; for example—"Ye are come to Mount Sion" . . . "to the spirits of just men made perfect." etc. (Heb. xii. 22, 23). Now, who does not see, at once, something is to be supplied? What is it? Evidently, "Ye are (*to*) come," etc. The future, and not the present, is spoken of. So Colossians i. 23. Paul is not speaking of what has been done, but of what is to be done. Read it, then, thus, "Which (gospel) was (*to be*) preached to every creature which is under heaven, whereof I Paul am made a minister." This agrees with the commission given to the apostles, and harmonizes with other statements of Paul, that the heathen, in his day, were "without God and without hope in the world," and that he had himself preached the gospel where "Christ had not been named."

But admitting what some suppose is proof that Paul did actually teach that the gospel had been preached in all the world to every creature in his day; what follows? "Then shall the *end come*," said Jesus. Did the end of the world come in Paul's day? "O, no." Very well, then the gospel had not been preached to "every creature" in his day, or we must discredit Jesus' testimony. The text, however, so much relied upon—"Then shall the end come"—has no such sense or meaning as some persons attach to it. Let us examine the text with the context.

As Jesus went out of the temple his disciples called his attention to the "buildings of the temple." "Jesus said unto them, See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." The subject then was the destruction of Jerusalem and her temple. The disciples inquired of him, "privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end *aionos*—the age;" not of the "world," as our translation has it: for the end of the world, proper, had no connection with the Saviour's language in relation to the destruction of the temple. This destruction of the buildings of the temple, involving, as it necessarily would, the end of services there, the disciples construed into an end of that *age*, as it truly was.

In his reply, Jesus tells them, "This gospel of the kingdom shall be preached in all the (*oikoumence*) world, for a witness unto all (*ethnesi*, heathen) nations; and then shall the end come." The end of what? The end of the *age* spoken of, when the temple should be thrown down. This, to my mind, is clearly the sense.

Now as to the *oikoumenee*, translated *world*, Matt. xxiv. 14. It is the same word found in Luke ii. 1, "There went out a decree from Cæsar Augustus, that all the (*oikoumenee*) world should be taxed." All the world, here, was the Roman empire, and no more. Jesus uses the same word in his statement of how extensive the gospel should be preached before the temple at Jerusalem would be destroyed, and the Jewish age would come to an end.

Some of my opposers say, "There is not a nation under heaven but have the gospel preached in their own tongue." Suppose this statement is true now, has it been true for the last seventeen centuries previous to this? Certainly not: nor is it true now that "all the families of the earth," or any very considerable portion of them "have the gospel" at all, much less "in their own tongue."

If we admit that those families of the earth are blessed who have *the* true Gospel, whether they improve it or not: what of those "families of the earth" that have never heard of Jesus Christ or his mission to the world? Such families may be numbered by millions on millions, even in this "age in which we live."

Let us not run too fast. We may try to hurry

up God's work, and like Abraham take a Hagar and beget an Ishmealite, instead of waiting patiently for Sarah to bring forth Isaac. God's word will not fail, though it may puzzle us to see how it is to be accomplished. "Is anything too hard for God?" Has he said to Abraham, "In *thee* shall all families of the earth be blessed?" Depend on it, it will not fail, but will be accomplished to the letter. Let us therefore not "err, not knowing the Scriptures nor the power of God." "All families of the earth" will surely be blessed "in Abraham *and* his seed."

Who are Abraham's seed? Say you, "Christ." Very well; but who else are his seed? "If ye be Christ's, then are ye Abraham's *seed*, and heirs according to promise" (Gal. iii. 29). We see, then, that all in Christ are the seed of Abraham, and heirs of the promise. What promise? "That he should be heir of the world"—*kosmos*,—(Rom. iv. 13). Now Abraham and his seed, which includes the whole family of believers in Christ, cannot bless "all families of earth" till the "heirs of the world" are put in possession of that to which they are heirs. Can that be before their resurrection from the dead? Observe; the promise is to Abraham, personally, as well as to his seed; and as he did not personally do that work in his natural lifetime, must he not be raised from the dead to work with his seed in the accomplishment of the work of blessing "all families of the earth?"

Most of my opposers insist that Abraham must be raised from the dead in order to inherit the land which God promised him, and his seed after him, for an everlasting inheritance. That promise, they would say, never had its fulfilment; therefore to make it good, Abraham must live again. But suppose a quibbler should quote him Joshua xxi. 43, 45, as follows, "And the LORD gave unto Israel *all* the land which He *sware* to give unto their *fathers:* and they possessed it, and dwelt therein. .... There failed not aught of any good thing which the LORD had spoken unto the house of Israel." Would they think that text excluded Abraham, personally, from a share in the land? So do none of the transactions of "this age," or any previous ones, exclude him from a personal, active part in blessing "all the families of the earth;" therefore, he and all his seed, by faith, must be raised from the dead before God's promise and oath to Abraham can be fulfilled. ED.

"AN INQUIRY ON BAPTISM."

"How do you understand the baptism spoken of in 1 Cor. xv. 29, 'Else what shall they do which are baptized for the dead,' etc.?"

I understand it to relate to the *baptism of suffering*. The apostle's argument is, "If in this life only we have hope in Christ, we are of all men most miserable:" (v. 19). But there is a resurrection from the dead, viz., "Christ the first fruits; afterward they that are Christ's at his coming." .... "Else"—if it were not so—"what shall they do who are baptized"—endure all manner of sufferings for Christ and his cause—"for the dead, if the dead rise not at all?" "Christ died;" and "if there be no resurrection of the dead, then is Christ not risen" (v. 13) but is still "dead;" why then subject ourselves to all manner of sufferings "for the dead" Christ, and the hope in him, as he is still dead, "if the dead rise not at all?"

That this view is the correct one the entire context shows; for the apostle immediately adds, "Why stand we in *jeopardy*"—a word here substituted for baptized in the previous verse—every hour?" .... "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die." Why should we subject ourselves to be baptized, or overwhelmed with sufferings of every kind and every form "for the dead" Christ, and make ourselves of all men the most miserable," "if there be no resurrection of the dead?" "Let us act more wisely, and make the best of *this* life by eating and drinking, and giving place to all such enjoyments as shall make our life comfortable and happy, for we shall soon die, and that ends all our hopes, "if the dead rise not at all."

That my position is correct is highly probable from the language of our Saviour to his apostles, when two of them asked to sit, one on his right hand the other on his left in his kingdom, he replied: "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? And they said, We can. Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized" (Mark x. 38. 39). And in Luke xii. 50, Jesus saith, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" This baptism was one of suffering and death. The apostles and first Christians were called to endure or pass through this baptism, and were "in jeopardy," or in danger of death, "every hour" for their faith in Christ. This view of the subject removes the obscurity from the text which has puzzled so many expositors, and makes a harmony of the whole chapter. So it appears to me. ED.

The Limitations of Christian Responsibility.

BY HENRY DUNN.

Chapter IV.

Revivalist Theology.

The recent proceedings of American Evangelists, the attention they have excited, the crowds they have gathered, the impression they have produced, and the apparent good they have effected, has forced their proceedings into a prominence which makes it almost essential to examine, somewhat narrowly, the theology on which the whole movement is based. This is the more necessary because that theology, although doubtless exaggerated by revival preachers, is substantially and essentially the theology of the Evangelical body throughout England and America—I might almost say throughout the world.

One evidence of this is, that it is by no means unusual to hear ministers of repute insist that "the Gospel we all value as priceless, rests entirely on the truth or falsehood of the old orthodox doctrine of Eternal Punishment;" that "if that doctrine goes, Christianity, as taught in English pulpits, will soon follow;" that "if this fearful alternative of unbelief is doubted, the atonement becomes needless;" and that, "in short, everything must be changed."

Revivalists always *act* on this supposition. Mr. Moody is reported to have said, "I believe in the old fashioned hell. If I did not believe in hell for ever, I would not come here to preach night after night." This is plain speaking; and its importance, as showing the basis on which all his proceedings rest, can scarcely be overrated.

That he, like others, start with the notion that in consequence of Adam's fall, the race of mankind—every member of it—comes into the world subject to a death which is interpreted as meaning eternal sensitive misery in hell, no one doubts. But may we not ask—Scripture being recognized as the only court of appeal,—is this doctrine true? Where, for instance, is our authority for reading the warning to Adam, "In the day that thou eatest thereof thou shalt surely die," as if it implied, "I will put thee to death as a criminal," when its real meaning probably was, "In the day that thou eatest, dying thou shalt die," since death is the inevitable consequence of disobedience? For who can doubt that the death announced was like another portion of the sentence, "In the sweat of thy face shalt thou eat bread," *a blessing in disguise?* The prediction that by the seed of the woman should deliverance be effected, must have opened up to Adam and Eve the prospect of retrieval from their ruined state. "They saw that God had not abandoned them, and that his thoughts towards them were thoughts of compassion even whilst He was pronouncing sentence upon them. They saw God was even then planning their return, and that his love was even then preparing the means of accomplishing it. In whatever way the promise might be accomplished they would see that its chief value lay in this, that it was a demonstration and a pledge of God's love."

The fall, when it took place, was obviously not unexpected, since it was both foreseen and provided for. We have a right therefore to suppose—God being infinitely wise and good—that it was *permitted* for wise and good ends, and further, that all it has entailed on the human race will one day be seen to issue in results consonant with the highest interests of the creature, and exemplifying infinite wisdom, justice, love, and truth.

Much that was involved in the transaction may be, and probably is, at present beyond our reach, but it is not difficult to see that without acquaintance with evil there could scarcely be any such thing as an intelligent and voluntary *preference* for good. That which had to be formed in the newly created being was what we call *character*, but character cannot be called into existence like light, or indeed have any being apart from the will of the creature to be acted upon. The fall, therefore, whatever might be its consequences, was but the first and necessary step in the education of humanity. I say of *humanity*, because throughout, Adam is never regarded as an individual, but always as the head and first father of a race.

And how many consequences follow! Expelled from the cradle and the home of his earliest days, man is sent forth to do his work, to develop his powers, to discover their limitations, to labor, to suffer, to sicken, and to die. And all this under apparently hard conditions. The very earth resists its tiller and brings forth thorns and thistles. The animal creation rebels against its appointed ruler, and must be subdued, so far as it can be subdued, by superior cunning or by brute force. Sadness intermingles with every joy, and henceforth, from the cradle to the grave, life becomes a fight.

We have next to observe the human being, as he is multiplied by fresh births, and grows from infancy to manhood under the conditions which now belong to the race. What these were we

have already seen, so far, at least, as they involve *change of circumstances*; that they carry with them a *change of nature* has been often asserted, and is without much consideration commonly assumed.

The phrase is an unhappy one. What we call human depravity—a depraved nature, means neither more nor less than this, the consequences which must invariably follow the separation of the creature from his Creator. Placed in that position—and Adam was so placed by his disobedience,—any created being would become depraved. The change that took place in our first parents after their fall was not therefore a change of *nature*, but simply the development of their independence. It was the necessary consequence of being left to themselves.

This was the only difference betwixt Adam and Cain. Adam, before his transgression, was *in close alliance* with his Maker. Cain comes into existence when that alliance was broken. Christ, the second Adam, renews through Himself the broken tie whenever and wherever the lesson taught by the separation has been perfectly learnt. *but not before.* Depravity, or the tendency to fall into evil to any conceivable extent, is therefore *natural* in every human being when "drawn away of his own lust, and enticed." Holiness, or the disposition to submit everything to the infinitely wise and good, is, on the contrary, *supernatural*, being the result of influences from above.

Whether, under such conditions, a man shall become a murderer like Cain, or a saint like Abel, whether he shall turn out a man of progress, like Nimrod the mighty hunter, or a preacher of righteousness like Noah, will depend on a variety of influences, the exact force and bearing of which we cannot fully understand. Temperament, temptation, the development of passion, will all have their influence; but more than all, and above all, will the character be swayed by a disposition to despise or to seek after that Divine help in time of need which, given from above, alone overcomes the power of evil, and fashions mortals into the image of God. In any and in every case a wise although often mysterious education is being carried out. But nowhere can there be found anything like evidence that in consequence of Adam's sin his descendants come into the world under the wrath, or exposed to the eternal indignation of their Creator. This notion is, from first to last, nothing better than *a diseased theological fancy.*

Again, I have no wish to be captious, but I am often puzzled in reading revival addresses, to know what can be intended, *beyond or different from ordinary speech*, by what is said about the blood. The "blood is the life," and one would naturally suppose that the phrase, "Christ shed His blood for us," means neither more nor less than this, that "Christ died for our sins according to the Scriptures." But this does not seem to satisfy these persons, who talk as if they accepted Roman Catholic doctrine, and attached a mystical value to the *material blood* that flowed from the Saviour's wounds. What else can be intended by such expressions as these?—"Take the blood out of the Bible, and I would not carry it home. The Lord would not accept Cain's offering because there was no blood in it; God looked at the blood and was satisfied;" with many other such like terms. Surely it is high time that we asked ourselves distinctly what these things mean.

So, again, in relation to the sufferings of the Lord, what right has any man to say that these sufferings were *inflicted* by God: that He *punished* the Redeemer for the sins of men; that these pains satisfied Divine justice, and made it possible—which it otherwise would not have been—for God to forgive sin? Nothing of this sort is said in Scripture. These are merely human inferences, drawn, as it is supposed, legitimately, *from* the statements of Holy Writ, but they have no Divine authority whatever.

Scripture indeed tells us plainly enough that Christ was a *Sin-bearer*, for, having no sins of His own to suffer for, nor any defects of character needing to be corrected by discipline, all He did and endured was necessarily *vicarious*. But as to the precise way in which these sufferings acted on the Divine mind, or affected the penalties of the Divine law, *we know nothing.*

It may be said that I am forgetting Paul's significant declaration,—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." I am doing no such thing. But I am not willing to pervert this striking saying of the apostle, or to make it mean *what it does not.* What Paul gloried in *was not the crucifixion*, but *the reproach* that shameful death involved. He gloried in this because he saw therein the crucifixion of human pride, and because it crucified *him* to the world. It was in this, and in this alone, that he gloried. The crucifixion points only to the wickedness of man and to the redeeming love of the Saviour. As conqueror over evil and all that it has brought into the world, we believe that it was necessary, *although we know not why*, the Lord should endure its worst. That in so doing He overcame its author, and became the restorer to peace and joy of rebellious and ruined humanity, is the great fact on which all our hopes rest.

Finally, one cannot help being struck most forcibly by the circumstance that, so far as Scripture enables us to judge, the methods followed by the apostles in dealing with the unconverted *strikingly contrast* with our modern modes of proceeding.

In vain shall we search all the accounts we have of St. Paul's labors in order to find a case where any Gentile was bidden, living or dying, in health or in sickness, to look to Christ that he might be saved from hell. In vain shall we search for a single instance in which any one was taught that, by a glance of faith at a once suffering but now glorified Redeemer, his heart would be melted and changed, his character transformed, and he be made a partaker of the Divine life, and a sharer in the joys of heaven. These notions have been *grafted on* to the message since the death of the apostles.

Where, it may well be asked, in any report of the proceedings of the great apostle to the Gentiles, can we find anything corresponding to the action of modern revivalists! Paul was surrounded by Jews, far enough from righteousness, and by heathen, ignorant alike of God and of all godliness. Where do we find him calling together either the one or the other, in order to tell them that their eternal happiness depended on a change of heart taking place immediately? Where do we find him proclaiming to them that *now* was their day of salvation; that Christ was now passing by with a deliverance from eternal ruin in His hand, which might never be offered again; that everlasting consequences hung upon their decision?

Above all—for this is really the point at issue, *where* do we find him visiting a dying man, Jew or Gentile, who had lived to the last in sin, and saying to him at that solemn hour, that *if, then and there*, he would look to Jesus, he would be at once cleansed, pardoned, and made "meet for the inheritance of the saints in light?" Paul would have said, "Let my tongue cleave to the roof of my mouth" rather than I should utter such delusive words. He would unquestionably have left such an one in the hands of God, knowing full well that Christ would appoint to every man *his proper place* in that world on which he was entering, and subject him there to such discipline and training as might best be adapted to his peculiar character and circumstances.*

* The case of the jailer, and that of the dying thief on the cross, may, at first sight, seem to contradict these statements, but such is not the fact. In neither of these instances had any invitation or entreaty been brought to bear. These were spontaneous applications for light and blessing, and were met accordingly in the simplest possible form.

A word or two more must now be added on the view that is taken by revivalists regarding the action of the Holy Spirit; a view which seems to me again *strikingly to contrast* with the conduct of the apostles. For where do we find any one of them speaking or writing as if he thought that the Holy Spirit—I say it reverently—had subjected Himself to the call of man; comes at human request, to this or that town or individual; waits, in fact on human petitions, and thus sanctions the notion that "prayer," rather than God, "rules the world?"

Of course it will be replied that the Holy Spirit inspires the prayer, and therefore is the only living agent in the production of good. But this is mere assumption. Who supposes that *every* petition offered even by good men is inspired by the Spirit? Who does not know that evil influences often stain our supplications? And who can tell that none such have mingled in the instances under notice?

It is a favorite notion with the friends and supporters of modern revivalist movements, that no greater proof can be had that the Spirit of God is with them than the circumstance—which is certainly remarkable—that public interest should have been so greatly excited, and such multitudes assembled, when in all their proceedings there was so great an absence of excitement, and so slight a display of either powerful talent or moving oratory. To this it is surely enough to reply that *any* popular assembly may have about it much that is singular, unexpected, or inexplicable, without its being in any sense supernatural. Nothing can be more hasty or dangerous than for any of us to *assume* that whatever happens in our religious proceedings that is inexplicable by ourselves must be supernatural in character. No good reason can possibly be found for such a conclusion.

I am, however, by no means disposed to allow that the recent marvelous stirring of the people of England by American Evangelists *is* incapable of being accounted for in a natural way; but as any endeavor to do this would only excite anger in the breasts of many, the attempt had better be omitted. Let it suffice then to say this, as of all such movements, that God may *use* them without *causing* them, and that He may grant His blessing *on much* connected with them, notwithstanding their being largely mixed with what He cannot either sanction or approve.

"WHAT THINK YE OF CHRIST?"—Matt. xxii. 42. This great question is the pivot upon which the destiny of all who have heard the gospel turns.

"By Nature."

A Review by Eld. S. W. Bishop.

(*Concluded from last month.*)

This being man's condition, the condition of the race, from whence can help come? Let the Apostle answer.

Rom. i. 16, 17: "For I am not ashamed of the gospel of Christ: for *it* is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." This scripture plainly declares that God's system, means of salvation, is the gospel, and that through faith in the gospel both Jew and Gentile must find salvation.

Ch. viii. 1, 2: "There is therefore now no condemnation to them which are in Christ Jesus; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

This scripture declares that there is freedom from the condemnation of sin to none save those who are in Christ, and that to get into Christ we must receive the law of the Spirit of life in Christ Jesus. This law of the Spirit is the gospel of Jesus Christ.

Ch. x. 8, 9: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." In this scripture the Apostle has laid down the principle in plain and positive language, that according to the Divine arrangement, salvation depends on a confession of Christ, and heart faith in the great fact that God raised him from the dead.

Will some one be kind enough to tell me of one thing in the works of creation that teaches the resurrection of Christ. or any body else? This we all *know* cannot be done, for no such thing exists. Neither did any member of our race ever learn of the resurrection of Christ by any inner light in man's nature. To assume this is to be glaringly absurd. But a knowledge of, and faith in, the resurrection of Christ, is absolutely necessary to salvation. Thus the inspired Paul states the Divine plan. And concerning whom is this language used? I answer, all men, both Jew and Gentile; "For there is no difference between the Jew and the Greek," (Gentile.)

This is not the only scripture where this plan is clearly stated. I will refer to a few texts that positively assert that there is no salvation only on the principle laid down in the text already quoted, viz., faith in the death and resurrection of Christ.

"And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. xv. 17, 18). How plainly does this text teach the importance to salvation of the resurrection of Christ. But this is not all. Read verses 1–4. In this scripture Paul asserts that the Gospel is that by which we are saved, and that the offering of Christ for our sins, and his resurrection, are the fundamental principles of that gospel. In 1 Pet. i. 3, we find the following: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Who does not know that the resurrection of Christ could beget hope in those only who believe that great truth revealed in the Scriptures?

There is no justification unto life except through the resurrection of Christ, and none to an endless life except we believe in the resurrection of the Son of God. (See Rom. iv. 25.) "Who was delivered for our offences, and was raised again for our justification." This is God's plan; and it is the only plan he has devised to save lost men; for he has no plurality of plans.

To assert that God has taught the great doctrine of atonement through the death and resurrection of Christ by the works of nature, or that he has taught it any where save in the holy Scriptures, is nothing more than an ungrounded assumption. There is not a scrap of evidence of any thing of the kind that can be drawn from any source whatever. I challenge any man to bring forward any such evidence.

How then is man to gain this knowledge which is absolutely requisite to his salvation? Let Paul answer. 1 Cor. xv. 21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Chap. ii. 4, 5: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Why did Paul preach? Simply that the faith of the Corinthians might not stand in the wisdom of men, but in the power of God.

The Emphatic Diaglott reads, "So that your faith might not be *by* the wisdom of men, but *by* the power of God." According to the plain

reading of these scriptures there is no such thing as getting hold on a saving faith except through the agency of preaching. This again is God's plan, and there is no other, for "none of the princes or people of this world ever knew" this kind of wisdom. See verses 8, 14. This faith comes only, I repeat, through the preaching of the word of God, the Gospel of Christ. "So then faith cometh by *hearing*, and hearing by the *word* of God," (Rom. x. 17).

See also verses 14, 15, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" This is the language of the inspired Paul. I know it has been assumed that Paul did not utter this language, that these words are not his. If this could be shown it would make no possible difference, for it is so evidently a fact that nobody can hear without a preacher, that none will have the temerity to dispute the principle. It would be no less inconsiderate than to say that we can see without the organs of vision. Paul endorses this principle by replying to his own statement of objections. (See verse 19.) But the language is Paul's language. Any one who will give the entire text and context a careful reading according to the authorized rules of syntax, will readily see that this language can be attributed only to him who is stating the entire argument which runs throughout the book of Romans.

We are again compelled to conclude that in order to salvation, all must believe in Christ, in his death and resurrection. This is the Divine plan, how muchsoever it may differ from schemes devised by men. The doctrine of "no life out of Christ" is the doctrine of the word of God. No man or woman of our race will be saved in endless life except through the Christ of the Bible; but there is no such thing as knowing Christ as the Son of God, save by having a knowledge of his resurrection, for he was "declared to be the Son of God with power by the resurrection from the dead." (Rom. i. 4.)

The idea that men can gain a correct knowledge of God and his Son, and be put on probation for eternal life by anything in nature, not only makes the revelation of God as given in the holy Scriptures practically useless, but it also annuls the plan of salvation through a crucified and risen Christ; and if true, falsifies the Divine record as contained in the Holy Bible.

But, says one, "The invisible things from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." Certainly, and I once thought that this scripture favored the idea against which I am now writing; but God has in mercy to me opened my eyes to see things in a clearer light. Let us examine this scripture. It is written in Rom. i. 20.

The first question to settle is, of whom is Paul writing? I am told that he is writing concerning the heathen. To this I positively demur. He is writing concerning a class that know the truth, and "hold the truth," but hold it in unrighteousness. (See Rom. i. 18.)

They know God by revelation: verses 19, 21. They *changed* the glory of God to a system of idolatry (verse 23). No such change could be made unless they possessed the glory of God, for it would be impossible to change one thing for another unless they held in possession the thing that they changed for something else. They "changed the truth concerning God for a false religion." (Verse 25, *Emphatic Diaglott*.) They could never have done this unless they held the truth of God according to God's revealed system of *true* religion.

They voluntarily refused to "retain" this knowledge of God. (Verse 28.)

They knew the judgment, ordinance, or law of God, whose revealed penalty is death. (See verse 32.) Our version reads, "knowing the judgment of God;" the *Emphatic Diaglott* translates it, "though they know the ordinance of God;" *Campbell* and *McKnight's* translation reads, "Knowing *the law* of God. Men who possess all this knowledge are not ignorant heathen, whoever else they may be. No heathen has ever learned from anything in nature that the *wages* of sin is *death*. None have ever had this knowledge save those who have known God's law revealed to the children of men through the inspired writings or words of those men he has chosen to give that law to the people. These men, possessing all this knowledge, though they have departed from the living God, are without excuse, for *they*, by the assistance of the knowledge they already possess, can read the existence of God in the works of creation. This does not prove how much or how little unlearned heathen can know of God. I have shown, however, from the plain statements of the infallible word of God, that this knowledge can only be gained through the preaching of the word of God.

I am referred to Rom. ii. 14, 15; and am told that that text is proof positive that men can be saved by following the light that God has implanted in every man's nature. The text reads as follows: "For when the Gentiles which

have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another." This language, it is claimed, is used concerning the entire race; that the race have an innate principle which, if followed, will lead them to an endless life; and that this idea is taught by St. Paul in the scripture quoted above. Indeed this is the one text in all the Scriptures, which is brought forward to prove this doctrine, of innate goodness, light, and a knowledge of God and truth in the sons and daughters of our race. If this text does not prove it, it is not taught in the Bible, for there is no other text on which any dare rely for proof. Does this scripture teach that God has implanted in every man's nature a principle of light, goodness, and knowledge of the truth sufficient to put him on probation for eternal life, and to bring him to an endless life if he follows it? This shall be the question that shall engage my careful investigation in the few concluding remarks I shall make on this subject.

If it be true that St. Paul intends to teach that unconverted men—the race,—have a law of righteousness and truth written on their hearts, then are the following conclusions logical and inevitable. Every individual of the race is possessed, in his own nature, of a redemptive principle. If this be true then (1.) There is no need of a Christ. It is only necessary to follow this principle, or let it work, and redemption will come independent of all other appliances, and all outside helps. (2) If this be true St. Paul has made a false statement concerning the real condition of human nature. He has declared in the scriptures I have quoted, and many others which I have not quoted, that human nature is utterly fallen, and entirely helpless in itself, so far as salvation is concerned. This is positively untrue if man has an element of redemption in himself. (3.) If this be true, St. Paul contradicts his entire argument running through the whole book of Romans. The great, and entirely successful effort of the apostle is to establish the fact that redemption, or salvation is only through a crucified and resurrected Christ. (4.) If Paul taught the sentiment that some draw from this text, he stands opposed to Jesus Christ; for no truth is more plainly taught than this, that salvation is dependent upon faith in the Christ of the Bible, and that Jesus of Nazareth is the Christ. (5.) This idea is opposed to every known fact in the history of the race. It is a well known fact that the more absolutely men and nations are left to follow the "principles" inherent in their nature, the more speedily, and surely will they go into all the loathsomeness of barbarism. Human nature is sadly fallen, lost beyond the reach of any human help. "They that are in the flesh *cannot* please God" (Rom. viii. 8). "The carnal mind is, (by nature,) enmity against God."

"But God hath concluded them all under sin, that the promise by faith in Jesus Christ might be given to them that believe" (Gal. iii. 22). Here is the only help for the race; faith in Jesus Christ. Not one of our race can form a life union with Christ, and thereby secure an endless life, in any other way save by faith in him as he is revealed in the Scriptures of truth. If, therefore, the millions that have died in utter ignorance of the Christ revealed in the Scriptures, are saved in an endlesss life, they must have a future probation, gain a knowledge of Christ, know the plan God has devised through him, the gospel of Christ, and embrace it by faith. If no such probation is granted they must remain in endless death. And why? Simply because they have had no opportunity to secure an endless life. Would such a disposal of uncounted millions of our race be a manifestation of infinite love, wisdom, and justice? I think not. Rom. ii. 14, 15, is not, as some suppose, out of harmony with this arrangement. That scripture refers to converted men and women. Who will assume that unconverted Gentiles have the law of God written on their hearts? Who dares assert that the inspired Apostle directly contradicts his own oft repeated statements? He has declared in emphatic language, that "they that are in the flesh cannot please God;" that "the carnal mind cannot obey God's law;" and that "the natural man cannot know the things of the Spirit of God." To suppose that he will contradict all these statements, and assert that unconverted Gentiles can "by nature" keep the law of God, is to deny the inspiration of his writings, and assume that his teachings are wholly unreliable. If the Gentile *world* is here spoken of as having God's law written on their hearts, instead of being in a fallen state, they are in covenant relationship with God, and will be saved without change, for they need no change. We have been accused of Universalism, but here is Universalism of a new type. All men are, according to the view taken of this scripture, in covenant relationship with God, and, therefore, "by nature" heirs of eternal life. This is universal salvation without a Christ.

But I repeat, this scripture has no reference to the unregenerate, it refers to converted Gentiles

only. I will give a learned criticism given by Prof. Wilson, in the *Emphatic Diaglott*. The word translated "by nature" is *phusei*. Here is the criticism on that word: "Phusei by nature, means also an *infused disposition*, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to converted Gentiles. (See verse 26, and Jer. xxxi. 31-35, with Heb. viii. 6-13; x. 16; 2 Cor. iii. 3). See Parkhurst on the word."

That this is the sense of this scripture is most certain from the consideration that it cannot possibly be true of any save those who are in Christ. Thus vanishes all that appears to be genuine in this "nature" argument, urged against the doctrine of "the ages to come." The fact that it was thought a necessity, and its supposed validity being destroyed, is a double argument in our favor. Surely "we can do nothing against the truth, but for the truth." Amen.

West Meriden, Conn., 1875.

Future Human Kingdom of Christ.

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David, and He shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 32.

I suppose that all, upon reflection, will agree that whatever the Lord God was to *give* to this infant, must be something which a perfect and sinless, but still a grown, taught and perfected man could administer. Some *human* kingdom, all Christians surely must agree, is to be administered everlastingly; and the question turns altogether upon the meaning of the two phrases, "the throne of his father David," and "the house of Jacob."

First, then, as to the locality of this kingdom. The difficulty of explaining many of the most important parts of Scripture on the assumption of a locality away from this earth, has been, perhaps, already sufficiently dwelt upon; it is a notion, that was, I think, unauthorized among the Christians of the age of the apostles and apostolic fathers; and I think we may safely say, that nothing in St. Mathew or St. Mark gives it any sanction, but that very much in these Evangelists is opposed to it.

Granted then, that the grown, taught and perfected man Christ Jesus, will reign on earth, is it revealed that the Jews, by the free election of God, are to have any special position in his kingdom, nearer to his bodily presence than other nations? If they are then the phrases "house of Jacob," and "throne of David," would have a very tangible meaning: and if not, some other meaning must be sought for them.

The reader may be prepared to answer this question in the affirmative, but the two following limitations should always be remembered:

1st. A certain number of Christians without distinction of sex or nation, will reign *with* Christ in a far higher position than the house *over* which he is to reign. These will be over the house of Jacob with him, and in Christ's and David's throne in a more intimate communion with him than that of any subjects, however blessed or happy.

2d. If individuals whether Jews or Gentiles, have reduced themselves to the moral position of devils in this life, it is most certainly revealed that they, as individuals, will partake of devils hereafter, notwithstanding general promises.

But if we take care to keep these limitations in mind, I do not think there is any difficulty in seeing that a national covenant will yet be carried out between Christ and his countrymen, distinct from the higher individual unity between Him and His members.

Whitby, in his discourse on Rom. xi., says the conversion of the Jews was "the constant doctrine of the Church of Christ, owned by the Greek and Latin fathers, and by all commentators I have met with on this place;" and as it is indeed very generally allowed in words by different writers at the present day, I shall not attempt to draw out the evidence for it into any brief form. I will merely remark, that if we grant this doctrine, as deducible from Holy Scripture, it will require a very peculiar system of interpretation to separate from it the view that the Jews are indeed to be the "metropolitan nation," under Christ and his saints.

Not only may we, as scriptural students, ask what is revealed concerning the Jews? but, as political observers, gifted with the ordinary amount of political pre-science, it is perfectly competent for any one to enquire, what is the probable political destiny of this extraordinary people?

I hinted indeed, above, that if the Jews were to have any peculiar position in Christ's kingdom nearer to him than other saved nations, it would be by the "free election of God." I am, however, far from implying by this phrase, that the Jewish mind is not moulded, and the Jewish destiny gradually developed, by the action of in-

dividual free will among them, as among any other people, and by such outward circumstances too as they, like other people, are liable to. The Jews are, in fact, one of the best instances we can take to explain the compatability of the free election of God with the free will of those whom he elects. It was foreordained and promised to the patriarchs, that Christ should be King of the Jews; but the Jews of their free will chose to put themselves under Saul; God let them do so; but he has so arranged circumstances, that they are without a king at present; they may at present, of their own free will, choose either anti-Christ or Christ; if they accept the latter, the fore-ordained result will come to pass without prejudicing their freedom; and if on the contrary, they submit to the power, they will assuredly be punished, but be gradually again brought into a position for making ever fresh choices until their wills are chastened into a coincidence with God's will.

Waving, therefore, the question of the *revealed* result of God's predestination, let us look at the tendencies and moral forces which seem to be acting now upon this people, without reference to a supposed natural or supernatural origin of such forces. Do we see anything in their own present state of mind which would make them more likely than any other nation to accept Christ as their King if he were to offer himself to them? I answer simply thus:

There is not one Christian nation—extraordinary and astounding indeed it is to say so—that has retained the idea, the aspiration after, or belief in, a human perfect universal monarch to direct and head the world in that contest against evil which they all know and own to be going on.

We own there are certain injurious forces acting in the world, poisons, siroccos, liars, slave dealers, and so on. *Christian nations* recognize a good spirit dwelling in each individual to counteract the mental division of these forces. Physical evils they are willing to grapple with in their own strength. *They have totally lost the aspiration after a perfect good man, who, with body and soul, as well as spirit, is to head them in their contests.* Individuals wish and pray for such an one, but there is not a court, a congress, or a parliament in Europe, or the Isles, or America, that would not, at the present day, scout, scoff, and jeer at the statesman, who should propose some practical measure to smooth *His* way on his expected arrival. We know our own country best, but all Christian countries are alike in this. It is the recognized rule among us to treat subjects only in their secular and ecclesiastical aspect. The secular indulges all that relates to man as a citizen of the world; the ecclesiastical considers him as a member of some religious visible society. It is allowed amongst us that to go beyond this, and to discuss theology or Divine Revealed Truth in our legislature, would in the disunited state at which we are now arrived, *break up human society.* Now the discussion of theology has broken up hundreds of churches; this we are so used to as almost to be indifferent to such a result; but to break up states we rightly look upon as a vast evil, and to prevent this, we knowingly avoid the discussion of theological truth; or in other words, we agree not to settle what are the claims of Christ upon our allegiance to his principles and person; for what else is Christian Theology but the discussion of this claim? No Christian state, as at present constituted, could exist under the successful statement of His evident claims; no Jewish state, if we may judge from history, can exist without owning them.

The famous events of 1851 in England, illustrate so clearly what I mean, that I may be pardoned for referring to them.

A person, we all know, does claim to rule this kingdom (England) as the vicegerent of Jesus Christ. The nation met in parliament to consider the *aggression.* Men's minds were very much aroused for a long period; and numberless plans and suggestions of defence were, with many and moving arguments, and with much labor, elaborately discussed. The claim was considered in parliament only as an attack on the monarch, or the temporally established Church. Who can paint the indignation of an intelligent early Christian, could he have arisen from the dead, and learnt that among us, to have considered the *aggression* as a transgression of Christ's rules, and therefore practically as an attack on Christ, would have been simply useless and impracticable. Only a few individuals realize Christ as a human Monarch who has rights, prerogative and supremacy given him by God, as a reward for certain definite human acts. To bring his rights forward and state them, would, it is felt, create such difference of opinion, and moreover, be so *novel* (oh, huge and horrible apostacy), that it is not attempted. Christ as a teacher, indeed is often, or sometimes, alluded to in our great national representative assembly; Christ as sacrifice, a Redeemer, is believed in; and the second person of the Holy Trinity, with the Father and the Holy Ghost as our God, is on solemn occasions recognized; *but never Christ as an absent man monarch.*

In saying all this I am merely stating recognized facts, and I am doing it merely as calculating the human probability of our accepting a given monarch under certain supposed circumstances.

But when, under these same circumstances, we look at the present nation of the Jews, scattered and divided in all lands as they now are, what do we see? It is perfectly true that on a definite occasion they rejected Christ, and they still reject Him as teacher, sacrifice and king; whom we accept as teacher and sacrifice, and as Divine, but not human king; but *they stand far better than any Christian nation in not having lost the very idea of him as a human king.* St. Paul expresses their present condition clearly, there is a veil over their minds at present, "nevertheless, when it shall turn to the Lord the veil shall be taken away." Humanly speaking, and looking in the most unprejudiced way possible at the present aspect of Christianity, and the present aspect of Judaism, there is every human prospect that things will turn out exactly as was prophecied 1800 years ago. If the Jews were gathered into the land they still claim as their own, and they were to incur in consequence a formidable military attack from European powers; if the Jews were on the very point of being put down, and some sign of the son of man should appear, what more probable, humanly speaking,—and merely taking Europe and the Jews as we now find them,—than that the Jews should nationally accept Christ, that nine European newspapers out of ten should scoff at the "sign," that individuals should accept it, and that the sudden taking away of these individuals should then be the beginning of the moral action upon the remaining nations, which is described to us in numberless places of Scripture as the real purgatorial fire so injuriously misapprehended by the Roman Church.

If then the Jews will, as far as we can judge, almost certainly be the first people to turn nationally to Christ, can we be surprised that they will be metropolitans among the nations, and that Christ while reigning with his saints, may fairly be described as filling the throne of David over the house of Jacob.

Extract from D. I. Heath's, M. A., "The Future Human Kingdom of Christ." The position taken in the main points endorsed heartily by Henry Brittain.

Birmingham, August, 1875.

Immortality is an investment, not a thing invested. It is to be "put on," and is a gift offered to men as a part of the recompense of reward for blessing God.

Childhood: It's Privileges and Responsibilities.

When the Apostle would describe the condition of the world, he writes the Ephesians, "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Hence, he says to the Corinthians, "The natural man received not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." And it was because such was and is the condition of the unregenerate mind. For Isaiah says, that at the time of the coming of the Lord, "Darkness shall cover the earth, and gross darkness the people." That Jesus came not only as "The Way, the Truth, the Life," but as the Light of men, even "the true light, that lighteth every man that cometh into the world:" and though he shone in the darkness, and the darkness comprehended him not, yet as the true Light he continues to shine; for, though seated at the right hand of the Majesty in the heavens, waiting till his foes be made his footstool, He, nevertheless, has constituted his body, "the fulness of himself," and as he has also constituted each individual complete and perfect in himself, making them to comprehend the riches of the glory of the mystery of the gospel, which is "the Christ in them, the hope of glory," they realize that it is through them that He performs his obligation to the world "to lighten every man that cometh into it."

Now, Jesus went everywhere throughout the land of his own people, proclaiming himself the Son of God, the Redeemer of Israel, the Messiah, the King of the Father's provision for them. He chose and selected his apostles to complete the mission to the Gentiles which he commenced to his own people, "the lost sheep of the house of Israel," saying "Go ye into all the world, and preach the Gospel to every creature." And Paul tells us how they executed their mission, saying, "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." To the Collosians he says, "Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven."

According to these testimonies, the accredited

apostles gave universal publicity to the gospel and completed their mission. There remains nothing now to be proclaimed; we are not at liberty to add to or take from the gospel which the apostles received and published. But our mission is to be living apistles read and known of all men.

It is not theory, or doctrine, or eloquence, or learning, or wisdom, that the world needs; but the living every day illustration that "the Christ liveth in us;" that he is manifested in our mortal flesh," and that consequently the fact is demonstrated that we are members of his body, of his flesh, and of his bones; that therefore it can be truly said of us, that it is no longer we who live, move, think, and act, but "the Christ that dwelleth in us." This involves the momentary realization of the reality of our sonship, and participation of the Divine nature. The heart's assurance that we are really born of God; that "the Spirit beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God, and joint-heirs with Jesus the Christ." Ah! my brethren, until this grand and glorious truth is masticated, digested, assimilated and incorporated into our very being, there can be no enjoyment of the Spirit of adoption, and no legitimate realization that God is our Father, or expression of the faith. When, however, we realize our relations to the Father through the Son, then can we truly "*rejoice with joy unspeakable and full of glory.*"

Then we will live as citizens of the kingdom of heaven; as those who have been delivered from the powers of darkness and translated into the kingdom of his dear Son." Then will our aspirations, desires, and ambitions, all be concentraled on the things that belong to our new relations, and all things belonging to our visible and fleshly relations will be subordinated to the development of our God-like nature and character, that we may know how to act as kings and priests, when our Elder Brother, who completed his education long ago, shall return bringing the kingdom with him.

It is the realization of the actual translation into the kingdom, the real adoption, the new creation, that changes all our aspirations, desires and conduct, and makes us to differ from our fellows, and causes us to emit the light of the Spirit-life we live, to all who surround us, and by which our living head performs his functions as the light of the world, and we are manifested as the lights of the world, as conspicuously as a city with its prominent domes, towns and steeples standing on a hill. No curtain, no veil, no shade, can obscure or obstruct the penetration of those living rays we reflect from our indwelling sun and source, because, it is "the Christ in us" that shines. We have negated, denied our humanity in taking up our cross, and putting the old man to death, by the crucifixion of all the affections and lusts. Thus our Redeemer has borne our humanity to the holy of holies, while we have become the manifestors in our mortal flesh of *his life*. Thus it is no longer *we* who live, "but the Christ who liveth in us." We live, then, as sons of God, not as sons of men. Whilst the Christ appears in the presence of the Father as *the Son of man*,—*the man* Christ Jesus, and representative of all his brethren in the flesh.

But enough for the present: "a word to the wise is sufficient."

G. B. STACY.

Amelia, C. H., Va., 1875.

THE BLINDNESS OF ISRAEL.

Paul says, "blindness in part has happened to Israel, until the fulness of the Gentiles be come in," (Rom. xi. 25). We see, from this language of Paul, that Israel was blinded in part. They were not totally blinded. For they believed that a Messiah would come and es'ablish a kingdom in which they would be the subjects; and their Messiah would abide for ever. (John xii. 24). The Jews thought the kingdom promised in the prophets would be established at the first Advent. They did not see, nor understand that the Messiah was first to come and make an offering for sin; and in this the great mass of them are blinded to this day; and it seems they will remain so, until the fulness of the Gentiles be come in. The above could be greatly enlarged; but I leave it for abler pens.

The blindness of the Gentiles consists in believing, and advocating that Christ is King now. Each and every party claim their church is the kingdom; and Christ is now reigning over them as their King. They do not see, nor understand that "God hath spoken to us through his Son." (Heb. i. 2.) God is the Law-giver; and Christ the Mediator. They do not understand that the "Nobleman is gone into the far country," and must return before the kingdom will be established. They seem to be as much blinded now as the Jews were 1800 years ago, only in a different manner. The Jews expected such a king-

dom, as the prophets spoke of; but denied the King. But the different sects acknowledge the King, but deny the kingdom as revealed to us in the prophets. They also mistake the time when the kingdom will be established; and, therefore, claim that many of the prophesies must be understood figuratively. And it seems this blindness will remain upon them until the end of this age. Then the Lord of hosts will destroy the covering cast over all people, and the vail that is spread over all nations. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

W. H. WHITMAN.

Galesburg, Ill.

"LINES OF RESTITUTION."

BY E. OWEN.

Oh! the soul inspiring thought,
Filling us with admiration,
When the work of faith is wrought,
We may share the great salvation,
Which the Saviour will provide,
In the times of restitution,
If we now in him confide,
Though in pain and destitution.

What encouragement to hope,
In our trial, and temptation,
What variety, and scope,
In the work of man's salvation.
All the creatures God has made,
Yield to man their contribution,
And God's glory be displayed,
In the times of restitution.

Oh! the love incentive strong,
In our day of tribulation,
We may join the white robed throng,
The other side of their probation,
When the Saviour shall have come,
With reward and retribution,
With the many mansioned home,
And the times of restitution.

Oh! the faith supporting view,
In our periods of desponding,
Of all things created new,
God with man, then corresponding,
No more blight, nor death, nor tears,
In the creature constitution,
And a life untold by years,
In the times of restitution.

Portsmouth, N. H.

A GOSPEL PROBATION FOR ALL MEN.

THE limits of the last number of this periodical prevent more than a tracing out some of the foundations in reason, and in the philosophy and letter of Scripture, which support the view that there is for all men a Gospel Probation; and that consequently where there is no such thing in the present world, there will be in the world to come.

No elaboration is possible now, either to support or to follow out suggestions made, or to protect oneself against every imaginable misapprehension, or to answer, as they might be, cavils and objections. Such work must be left for another time and place, and if God permit shall be duly undertaken. At present we indicate only without exploring, regions where treasure both discovers and hides itself from view; and to the God of truth we commend ourselves and those of our readers who will commence the search.

Let us understand at the outset that the inscrutible Jehovah has not addressed Himself to us in His Word in such a manner as that any readers whatsoever must exhaust His meaning at a glance. The Scriptures are not a "prices current" or a programme of the performances during the World's Day. They have little to disclose to comparatively careless, indifferent, easily satisfied hearers. They suppose a strained ear, a thirsty heart, loins girt for labor, spirits bent in homage, but above all spiritual discernment and sympathy with the glorious Being whose riches of righteousness they reveal.

The error of the Jews respecting the meaning of the prophets and the nature of the Messiah's deliverance arose from the want of this. Narrow, prejudiced and carnally-minded, they imagined *that* to be spoken of their party which was meant for mankind, and, as a nation, utterly failed in spiritual penetration and in comprehension of and sympathy with the scope, aim, and intent of the Divine method and idea concerning the destiny of the race. Is not the Christian Church of the present day laboring under the old Jewish delusion in translating for the benefit of the elect few under this dispensation, and making to terminate in them, promises in Christ which, as the scheme unfolds, will be found to have a further-reaching and all but world-wide application? We will at all events agree that the Infinite Word, like the material heavens, contains much more than the superficial observer imagines, and that just as to the telescope new revelations of physical fact are made,—so the higher the spiritual faculties and attainments of the intent and worshipping students of Scripture,

the more will it be given them to discern of luminous truths emerging as it were from voids of darkness,—every discovery confirming the conviction that the sphere of redemption is infinite and its centre one. Or, once, more like those stories of lake-buried cities, about which travellers differ so much,—according to the optical powers which they severally possessed, and the atmospheric conditions which obtained at the time,—so do the Scriptures reveal in different degrees of their hidden treasure to different observers; and some, coming to gaze in an hour of infinite calm and exquisite brilliance, see wondrous things which they can *prove* to no man, for God made the day in which they saw them.

It is necessary to guard against the misapprehension that what will now be suggested is an argument for Universalism. Nothing can be stronger than the writer's conviction that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, *who hold the truth in unrighteousness*, and that among the things which men may forfeit by the abuse of their freedom is not only blessedness but life itself. But that the suggestions should make for the belief in a Gospel probation as the alone ground and reason for salvation or forfeiture of eternal life in every case, is the very object proposed; and to that object, without further preamble, we will now address ourselves.

Now when asked for Scripture proof of the theory that each portion of our race is destined to have a Gospel probation, we are tempted simply to point to the Scriptures themselves. That great message was palpably addressed not to individuals among mankind, or to generations among generations, but to all mankind in all generations It reveals to us the Creator's longing for creature love and worship,—longing and working for the advancement of the creature in all honor, glory, and blessedness,—and such dispositions towards the race, in which not God alone but all heaven is represented as participating, can never be satisfied by the salvation of an elect few, or the reaping at the end of the world of one or more last generations, who shall in consequence of the slow unfolding of a series of dispensations have attained a front rank in privilege, at the cost of the loss of all but a fractional portion of the previous populations. Let the reader ponder the suggestion that the revelation of God to any one of His creatures *implies* the same privilege to all creatures of the same kind, for "God is no respecter of persons." That the first man,—or the first selection from among men,—being made acquainted with his Maker implied and was a pledge of the thunderings which should afterwards speak to a nation, and those again of the Gospel which was to be preached to every nation under heaven.

The fact then that WE have the knowledge of God as the Scriptures convey it, affords the very strongest presumption that the same knowledge shall, sometime and somewhere, be communicated to all.

For further. Let the reader think first of the vast provision God has made for the continual multiplication of the species, and of the fact that He has "made of one blood all nations of men to dwell on all the face of the earth,"—that He has given an imperishable testimony of His love and concern for them and disclosed ineffable glories of character in the gift and sacrifice of His beloved Son.—and then let him strive to believe that after having made a race with capacities for the knowledge and love of Himself, and being in a position to convey that knowledge to them and to astonish them with the undreampt of loveliness of His awful face, He should choose and be content to admit only an insignificant remnant of the mass into the arcana of His glories; while the vast bulk of Christ's brethren in the flesh were to perish without having even heard of God or knowing of His precious gifts. Let the reader ponder the suggestion that the *anxiety* to save the world bespoken in the gift of Christ IMPLIES the intention to make Christ known to all,—alike for God's own glory—the exaltation of His Son—and the satisfaction of His longing for the salvation of the race. If a man builds a life-boat it *implies* that he will use it. If a man dig a well it *implies* that his own flock shall drink of it. If a heathen mother travels leagues of wilderness for a saving charm, it *implies* that she will use it for her children, and not—after testing its efficacy upon one—see the rest die before her eyes while she clasps the precious ointment box *still full!* It is not we who are responsible for anthropomorphic representations of the Deity. God Himself has given us the amplest warrant in His own Word, but constantly guards Himself against the possible suspicion that, like man, He is "a respecter of persons." He is "*no* respecter of persons," and His provision for the knowledge of Christ by an elect few *implies* His provision in subsequent ages for the knowledge of Christ by all.

For again. There was no more native virtue in any of the privileged saints of the Old Testament, or the New, than there was in the first disciples of the Ephesian Church, of whom Paul wrote: "And you hath He quickened, who were dead in trespasses and sins, wherein in time

past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." The catalogue of Bible saints is almost the apotheosis of the greatest sinners. There is not a crime in the decalogue, in which one or another of the saints did not distinguish themselves; not a list of the works of darkness of which the Apostle could not say, "and such were some of you;" not one of the characters which are enumerated as being shut out from the eternal city, which did not, in germ or efflorescence, once belong to all the saved within the gates. The inference is irresistible, that since no native virtue recommended the elect for the probation which in them proved efficacious; therefore, the rest of mankind, not more guilty or less salvable, shall know and be tested by the same proffered grace.

Every saved sinner IMPLIES *sinners to be saved!*

Is not this the grand key to the mystery of Election? The doctrine and facts of election run through Scripture in lines of light that cannot be gainsaid. The facts of election to special privilege are the prominent facts of society,—the most patent and the most perplexing of its phenomena.

But the election of a few to Gospel privileges IMPLIES the after election of the many,—the salvation of the first fruits IMPLIES the salvation of the lump; and the existence of the *first*-born the *after*-born. For that this is the case as regards one nation at least, we are left in no doubt whatever by Paul's argument and declarations in the Epistle to the Romans, (Chap. xi). No methods of interpretation can honestly warrant any narrow restriction of the sense of the Apostle's grand conclusion: "And so *all* Israel shall be saved;" and that "God hath concluded all in unbelief, that he might have mercy upon all." If the language of detached texts might be made to sustain a confined application, the argument itself will not bear any other than a literal interpretation of its comprehensive expression. To save a theory the language must be made inappropriate and silly. Can such a treatment of God's Word satisfy "the reasonable soul" of a Christian reader? The present writer, however, assumes that wherever the word "all" is used, it is to be understood according to customary Scripture usage,—as admitting of certain exceptions, but properly descriptive of the general fact.

But in the Apostle's argument reference is made to the "fulness of the Gentiles," previously brought in, and expectations are purposely raised as to the consequences to the world at large of the engrafting again of the "natural branches." The salvation of "all Israel," therefore, becomes the pledge of the salvation of "all" the Gentiles, upon whom the blessing of Abraham has descended; for "in him shall all the families of the earth be blessed."

And this is the very burden of that "mystery" which was "kept secret since the world began," and which forms the topic of such frequent reference in the Epistles to the Romans, Ephesians, and Colossians, that "the Gentiles should be fellow heirs and of the same body, and partakess of His promise in Christ by the Gospel."

I ask the reader, after he has read the usual comments upon these passages, to say if he is honestly satisfied that their meaning is all met, answered, and exhausted by the fact that the Gospel was preached to the Gentiles, after its rejection by the Jewish nation? Something far greater and more universal than the selection of an elect Church from the Gentile masses is conveyed by the language of the inspired writers. Something which leads up to the other declarations that all things shall be gathered together in one in Christ; that to Him every knee shall bow, and every tongue confess that He is Lord of all to the glory of God the Father; and that the whole creation "shall be delivered from the bondage of corruption," when the sons of God are manifested, for we believe it is to be profoundly true, in the admirable language of a correspondent of "OUR HOPE" in August: "That, with regard to men, the redemption of the human family is consequent upon Christ taking hold of our nature, and making it a sharer of His own life, and that the redemption thus initiated *will extend to other creatures.*"

In harmony with these views are all of those references to the world-wide consequences of the Saviour's ministry and death; which are by far the most numerous of the passages in which the Gospel is the theme.

We come, then, to the conclusion that the most narrow and hyper-Calvinistic view of the special privileges of God's elect is absolutely true, and that the widest application of the benefits of Christ's redemption, short of universality, is also absolutely true, the one *implying* the other.

Vain are all attempts to read away the doctrines of predestination and election to special privileges here and hereafter. If the *doctrines* could be demolished, we see the *facts* around us day by day. But in our view all the cornerstones of the orthodox theology are also the foundations of a larger faith,—*viz.*, that the Gos-

pel probation to which they refer shall also be granted to the masses of mankind.

We cannot stay now to particularize passages confirmatory of the extended and progressive application of Christ's redemption; but hasten to indicate where a foundation for our faith may be found in the denunciatory passages of Scripture. In every one of these it will be found that there is implied, on the part of those obnoxious to the Divine wrath, *precious acquaintance with the truth*, and a *voluntary abandonment or rejection of the Saviour*. For such "there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries." But what is this but a virtual declaration that there is a Gospel probation for all men? If all men are judged with reference to their conduct towards the Saviour; if they are judged according to their works and "this is the work of God that they should believe in Him whom He hath sent;" if they are judged in reference to their conduct towards Christ's "brethren;" then, there must be a Gospel probation for all men. There is no other exhaustive test of the quality of human souls but this,—"the truth as it is in Jesus." If this fail, there exists no other moral force in the realm of spiritual potencies which can redeem fallen humanity: and those who resist and reject the most adorable object conceivable, with transcendent claims to homage and obedience, condemn themselves, and are obviously unsalvable. But if this is so, will not every soul be tested.

Does the refiner, after finding some gold in some ore, throw the rest of the ore away, condemning it without a trial? The supposition is inconceivable, that God having tested the efficacy of the Gospel of His Son upon fallen humanity, with the most glorious results in individual cases, should not provide for the application of the same test to the whole human family. The reiterated allusion to the old prophecy: "He must reign till He hath put all enemies under His feet," necessitates the acceptance of this belief. For how shall "all the enemies" of Christ be discerned, or discover themselves, until opportuniny is given them to declare themselves friends or not?

And have we no warrant for this expectation in the *character* of God? He is represented as possessing "riches of goodness, forbearance, and long-suffering." With reverent submission be it said, this seems scarcely appropriate in reference to the endurance of the rebellion of individuals during periods of ten, twenty, forty, up to seventy years,— periods which to the Eternal God are nothing. When the Apostle used such language, he had in retrospect and in prospect, the long procession of human sins from the first to the last—until the end of time; and what God is towards the race *implies* what He is towards individual man. The "riches of His long-suffering" are not exhausted during the vapor-like life of individual men.

But, leaving this ground, let us turn to what we *know* of the character of Christ. He, in whose breast there glanced and trembled an ever-living well of human sympathy, never turned a suffering child of man away who came or was carried to Him for physical relief, professing faith in His power and willingness to bless. That He looked upon the hypocrites with indignant reprobation we know: but that the untaught common people He regarded with infinite compassion we also know. Can it be that the heart of the Saviour bled for the physical sufferings of humanity, and urged Him to cast out the devils which occasioned some terrible maladies, and does not equally, nay, far more, compassionate the spiritual calamities of the race? The being born where Gospel light can never come; the being reared where all—absolutely all—the influences are unfriendly to good and overwhelmingly powerful for evil; where reformation appears hopeless unless the human being can be lifted out of its circumstances and placed elsewhere; the being possessed by evil spirits, which the poor victims cannot cast out themselves, knowing not even the name of Jesus to adjure them by?—Is it conceivable that He who felt for and cured the physical, should not desire to put forth His equally potent and far more wondrous power to cure the greatly more pitiable moral ailments of the race? If in the knowledge of the Saviour there was but this existence for man's trial—would those blessed feet have ceased their travel after three years ministry in Galilee? Do we not know for a moral certainty that had He extended His journeys with a supernaturally extended life, He would have trod no land upon the globe without striking some immortal fire even from hearts of flint? Magdalenes would have wept upon His feet in India: robbers would have confessed to Him in Gaul: mothers in China have called Him blessed: children in Mexico would have sung His praise: pirates of the Norse lands would have left their ships and followhd Him as disciples. But the probation of the Saviour's living presence and earthly ministry was confined to three short years, and to the narrow limits of Judea; while the rest of the race, with similar capacities for recognising and cleaving to their God, are allowed to pass away

without the chance. Is it conceivable, we ask, that the chance will never be afforded them elsewhere?

Take again the teaching of our Saviour in the Sermon on the Mount. Some would say the compensations there pronounced refer solely and only to prior spiritual conditions, and that physical suffering forms no part of the allusion. We are inclined to believe that physical disadvantage does form a part, though not the chief part of the conditions of sorrow and trouble for which compensation in another world is promised. (See Luke vi. 21, 24, 25). And in this view we are supported by the parable of the rich man and Lazarus, and by sundry passages of Scripture. If, however, there be compensation to those who, in this life, have "received their evil things;" how much more reason have we to hope "good things" hereafter for those who have endured the worst of all privations,—the want of a Gospel probation. Compensation for want of physical privilege must carry with it and imply compensation for the far greater misfortune of the want of the knowledge of Christ.

And this same Sermon on the Mount, with its injunction to "love our enemies," supplies us with another argument; for,—How shall we be called upon to imitate our Father who is in heaven, if He also, set us not the example of loving His enemies? He shows forth that love unmistakably, to those to whom the Gospel is made known. Will He not then make it known to all.

But the Apostle again prays that the Thessalonians "may increase and abound in love towards each other and towards all men." If our love is to abound towards all—it must embrace many who are commonly supposed to be only of the goats who, as cursed, shall be bidden to depart for ever from the company of Christ's sheep.

The Apostle prays that we may learn to love, even as he loved, those whom we must finally see enduring everlasting torment. Could refinement in cruelty be greater?—*and to the saints themselves*—in proportion as they excelled!

The force of this will not be weakened, to candid minds, by the admission, already made, that in Scripture usage the word "all" is not coextensive with every child of man. The Apostle did not pray that love should be shown to rejecters of Christ, and those who had denied after tasting "the powers of the world to come." He obviously spoke of the neutral masses, whose hearts and minds are mysteriously veiled, and whose discipleship is deferred until the first-fruits are gathered, and the first-called folded.

Again, with what reiterated emphasis did not the Saviour enforce the forgiveness of injuries—forgiveness seventy times seven—forgiveness from the heart, even as your Father in heaven forgiveth you. Shall not God then conspicuously manifest Himself as the great forgiver of injuries, making no difference whether it be on this side of the grave or the other (and in truth the doctrine of the forgiveness of sins in the world to come is clearly to be gathered from Scripture, as in another place we shall be prepared to show), but especially will He not so manifest Himself to such as have had no knowledge of Him here: since even on the cross His first intercessory prayer as Priest of all peoples arose on behalf of those who "knew not what they did?" And the little children whom the Saviour blessed—whose "angels do always behold the face of my Father in heaven," do they not plead for poor humanity which, all of it, as little children might enter into the kingdom, to learn if not to rule; but which being kept in life becomes the prey of that evil personality which "goeth about as a roaring lion, seeking whom he may devour?"

Tiberius, Marius, Borgia, Marot,—each great criminal of the world, as well as each mire-trodden, shipwrecked being of lesser size, did once lie softly on an infant's bed, with a holy light of innocence dwelling star-like in his eyes. Each might have once been placed by the Saviour in the circle of His chosen as a sample of the kingdom-life. I say, then, will not humanity be compensated for its over-whelming disadvantages here? Woful is the waste of scattered blossoms when one night's tempest robs the promise of the year. Woful is the desolation of the fields when mysterious blight has filled the ears of wheat and rye with a poisonous black flour. But what is all other waste compared to this,—the waste of children whose angels behold the face of their Father in heaven, but who, committed to the nurture of the godless, developing their senses where evil fills the very air, tacked to the great wage-earning machine while yet in infancy; driven, hustled, blinded, and conscious more of cuffs and cruelty than of anything Divine in life; absorbed as they grow older by the ever-pressing necessity yet difficulty of getting bread? What is all other waste compared to this,—of children upon whose "white stone" evil perpetually dropping wears away the name of God, and who die without a Gospel probation.

"But where is the distinct Scripture declaration that such probation will be given in another world?" We promise our readers that statements sufficiently clear are to be found in Holy Writ, and will in another place be pointed out. We

pass on now to notice just one objection that may to many appear fatal. We read, "It is appointed unto men once to die, and after death the judgment." Easily, indeed, can this be disposed of; for, in the first place, in the original it is not "*the* judgment" but simply "judgment;" and it will most certainly be in the way of judgment after death that those who will be privileged with a Gospel probation in the world to come will receive that "good thing." Every probation must needs be succeeded by judgment, and is so; of necessity this life shall be succeded by judgment—the saints themselves being judged, and being thereafter immediately put upon another probation in the government of "cities," according to their faithfulness in the trusts of this life. But the passage evidently does not complete the history of man, for nothing is said of the "second death," which is to be the final portion of some. It simply indicates a great fact that every probation implies judgment to follow, and points out the next stage—not the final one—of the human experience. For,—leaving Scripture for other considerations,—has the reader ever thought what is involved in the "education of the world?" In that undeniable but laggard process by which nation after nation, and generation after generation, appears, blossoms, and sinks beneath the sea of time, leaving contributions, however, towards the civilization of the future, so that on the wreck and salvage of what has gone before the nations climb upwards like a coral island to a future elevation, where, lifted above the waves of present trouble, humanity—sitting on a sleeping sea, beneath a constant sun—shall close the magic circle of its sweet content. Does the reader suppose that all that must precede the millennium age, must go for nothing—that the myriads of men and catalogues of nations have served but as coal beds, which once next to heaven, but now in the bowels of the earth, were suffered to be, and to be sunk, for the benefit simply of the centuries which should follow them; or does he not see that the education of the world, and of the race, *implies* the education and advancement of each individual in the race? Wherefore should the Divine Being plan such a complex, slowly unfolding scheme, for eliciting from the rough elements of human nature such marvellous results of godlike capability and of Christ-like virtue? Wherefore the slow procession of dispensations and probations for the *world*, if there were no interest for the Divine Being, no sacredness in the *individuals* of which the race is composed? The *race* we see to occupy the loving thought and care of God *through all* time; the individual we are told is brushed from the object of God's thought like dust from the wings of the moth, as a thing of nothing worth. Is this conceivable? Does not the preservation of the *race*, and the many probations for *it*, *imply* that the *individual* is precious, and will be the object of much proof and education before it is discarded as worthless to fill any niche in the universe of God?

And the observed absence of anticipation of any such destiny as orthodox Christians assign them, on the part of the vast numbers of people of mixed quality, furnishes an argument against the truth of the common opinion. Forecasts of coming good or ill most persons of spiritual sensibility experience while on earth. How much more, if true, would not the tremendous woe that was to succeed cast its shadow on all the later years, if not all the life! But it is not thus we find it. All that sobriety of will-making, that forethought, kindly remembrance, sound judgment and discretion, calm and wise setting of the house in order, displayed by persons who have never made a religious profession, bespeaks that the heart is not palsied or the mind unhinged by a terrific anticipation of immediate and endless tortures; neither will we allow that it indicates the fearful degree to which Satan blinds his victims; we rather hold to the belief that it testifies to truer *facts* both as regards God and eternity than Christians generally acknowledge.

And lastly, let the reader think of that vast portion of unprivileged humanity, which furnishes the indispensable human element in all those dangerous and health-impairing occupations, in the results of which are manifested the highest civilization of the period and the greatest triumphs of applied science. We are obliged to our *savans*. They conjure up mighty genii from the deep of natural forces, and bind them to the machinery which ministers to the arts of life. But who are they whom we bind with them? We take the ignorant and unsuspecting—children, women and men—link their tender flesh and blood to these blind and cruel giants, instruct them to dip their hands in liquids, and to wash them before meals, to put a flannel round their mouths before entering the chemical tank; but as for dust, whether of steel, or flint or coal—cough, asthma and consumption is left to tell them that. In time, the dropped hand, the deposit of lead around the gums, the lungs torn by acid fumes, or ulcerated by spicules of foreign matter, the mangled body, the crushed corpse mark the victims to the conveniences of the smaller and happier portion of mankind. In

truth, in the great Temple of the Arts there is scarcely an article of value which is not sprinkled with the blood of girls and boys, women and men. Ah! it is a rough hand by which the children of men are "basted" in this life! I do not say that the Father of all, beholding this blood, sees in it an atonement either by the sins of the victims, or of those for whom they daily die, but I do say, it must be that Jesus, who is the same to-day as He was yesterday in Palestine, beholds with sympathy and compassion, greater than our own, the multitudes who find no way to live but by daily hastening their death.

But reader! If thou thyself art one of the privileged elect,—if to thee "the lines have fallen in pleasant places," and having much of earthly good, and much of exemption from earthly ills,—thou hast in addition the infinite blessing of present redemption and a hope full of immortality, know that thyself art a pledge of the redemption of the world.

Never dost thou pass down a foul street, where the lost sheep, with plentiful lost lambs are herding,—thine own heart much fuller of pity than of condemnation,—but thou art in reality a living prophecy of the ingathering of the hapless ones about thee. "For other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them." "And if any man hear my words, and believe not, I judge him not; for I am come not to judge the world, but to save the world." "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

HENRY DEACON.

DOES GOD DELIGHT IN HUMAN MISERY?

BY ELDER JACOB BLAIN.

I have long thought on this question, but my special attention was called to it, a few days ago, by reading in a political paper the following startling account: "In the British possessions, in India, their statistics show that from 17,000 to 18,000 are yearly killed by wild beasts and serpents." They have possessed that vast empire about 100 years, if I mistake not; and so, while they have ruled there some 1,700,000 have suffered a horrible untimely death by various beasts. But that country had been thickly settled many centuries before the English ruled it, and when they had no powder and guns to defend themselves, and so the slaughter must have been much greater than now.

But the British rule not half the regions in Asia and its islands where such venimous beasts exist, and where human beings live and have lived for thousands of years. But to see the amount of human misery from this one cause, we must remember that the continent of Africa is in a similar condition with Asia; and also South America, only that is not as thickly inhabited. We may then reasonbly conclude that many millions have been thus tortured.—likely as many as now live in the United States, while a vastly greater number of their friends have bitterly wept over their loss of dear ones; and their sorrows being more lasting, amounts to vastly more than those of the slaughtered. Well does Paul call ours a "*groaning creation.*" But we know the cause of woe I have named is but a small item in the long inventory of sorrows that afflict our race; even of those caused by the Providence of God, and so unavoidable.

By reading and thinking of this one source of human misery I was irresistibly led to inquire, Who made those beasts and formed their natures? and how came the poison in the serpent's teeth? Blind chance creates nothing; and our Father saw the results of giving such natures to the creatures he made. "Known unto God are all his works from the beginning of the world." "His will and pleasure is done." Admitting, as we must, that our Maker is infinite in *power and wisdom*, how are we to see and feel that He is *good and merciful*,—a God of "*love*," while causing such shocking scenes of woe to be experienced on earth for most 6,000 years?

The Bible reveals *one* way by which He may be seen to be just and good in ordering things as He has, and that is by making the miseries of this life work for our eternal good in a life to come. And as to a part of our race, those called the righteous, He has plainly told us that their affliction shall thus work for their good in the ages to come, or in a future life. His wisdom and power can fulfill his promise in an eternity to come. But if these suffering heathen and all the unconverted of every age are to be blotted out of existence when Christ comes to judge the world, I ask, How can we "justify the ways of God to man?" how convince the unbeliever, or any one else, that "God is Love?"

Yet this is the doctrine held by most of our Advent brethren, and advocated in their papers. They also expel from their fellowship any who boldly tell them there is a mistake in this matter, and endeavor to show them, from the Bible, how the mistake has originated. May God in mercy open their eyes—quicken their *moral sense*, as to God's character, so that they may see their system is but one removed from the old horrible delusion of eternal torments. "All that a man hath will he give for his LIFE."

I will notice briefly one other way by which the Scriptures may be harmonized and yet God not seem to be pleased with misery. Psa. lxxiii. tells of a class whom God permits to live in pleasure through this life,—"they have more than heart can wish,—have no bands in their death,—they increase in riches and pride." Yet as "they set their mouth against the heavens," they must be enlightened. Heb. vi. and x. may refer to the same class, with the addition that they are vile apostates, (which heathen cannot be). As such have much good in this life, they may lose a life to come, and yet our loving Father not seem to delight in misery. Like Lot's wife, they may be made an eternal monument of the evil of sin, and show it had existed under God's government. But in examining this point we should carefully inquire *how many* such apostates have lived on the earth, in comparison with the whole race.

Thinking, sympathizing minds will inquire, if it is not possible that the goodness, love, wisdom and power of our God and Redeemer will not overrule the untold and unavoidable miseries of earth to the final good of weak and ignorant mortals, as all the race are?—effect it by chastizement and bringing to repentance in "ages to come?" The study of God's *moral* attributes, as joined with his natural attributes, wisdom and power, has been neglected more sadly than any Bible truth which deeply affects the peace of God's children, and the race. And in reasoning on these attributes the most gross mistakes have been made. Good reason and the Bible, when really understood, will not clash. "Yea, and why even of yourselves judge ye not what is right?" (Luke xii. 57).

For some years my rule has been that when any text, or class of texts are explained so, that to good reason, they make God appear *cruel*, or as *delighting* in *misery*, such explanation *must* be wrong,—the true intent of such texts are not understood by such an expounder.

I throw out these few thoughts to awaken, if posssible, more reflection on the government of God over our world, and his object in its creation.

If life and strength are continued, I hope to say more on these points, as I fear I have been too brief to be clear enough for some readers.

Buffalo, N. Y., Nov., 1875.

P. S.—Trying as it is to speak of my temporal affairs so often, yet circumstances make it a duty to do so. I have had but one dollar sent me by brethren, to live on in two months; and a long winter is before me. While I find much, and I think profitable work to do in God's vineyard, where I hope he has sent me, I dare not go into wordly business while yet believing brethren will aid me, as they have kindly done heretofore by learning my needs through our beloved EXAMINER.

J. B.

LETTERS AND EXTRACTS.

FROM WM. H. SPENCER.

BRO. STORRS: As there has been much inquiry concerning my health since the announcement of my prostration in the August EXAMINER, I crave a little space for a word of explanation.

My nervous prostration nearly five months ago partook of a paralytic nature, and proved more severe and prolonged than I had any expectation of when that announcement was made. A series of relapses, or sinking spells, occurring frequently during the first three months of my illness, seriously retarded my recovery, each one leaving me a little weaker, until I often despaired of recovery. With the coming of cool weather I began slowly but permanently to gain strength, and by the first week in November I had got so smart that I looked hopefully upon the prospect of being at work in time to make my family comfortable for the winter. A few weeks previous to this my little boy (nine years old) fractured his arm, and soon after was taken down with the measles, requiring constant attention. And just as we had got through with this tax and I was looking hopefully upon soon being at work, I was taken down myself with the measles, from which, at present writing, I have become convalescent. From this last malady I am recovering nicely. It has left me pretty weak, but I am steadily regaining my strength. Although it will be some time before I shall be able to resume work as formerly, yet the prospect of soon being able to do something towards making my family comfortable is very encouraging.

Depending upon my daily labor for the support of myself and family, with inexorable demands for rent, and being unable to earn any thing for so long a time, we have known the blessedness of asking, "Give us *this day* our daily bread." But the Lord's promises have not failed, and we have not lacked for daily bread. And upon this Thanksgiving morning I would render devout thanks to the Giver of all good that He has sustained us in the furnace of affliction through which we have just passed. Bless His name, His mercies endure for ever; and though we walk through the valley of the shadow of death, we need fear no harm. If we are truly members of the Christ-body nothing can work ill to us. Our severest trials, our darkest hours, are but as the darkness before morn, and when the day comes, ours will be "an eternal weight of glory." How sweet the words of Faber are to me:

"I worship thee, sweet will of God,
And all thy ways adore.
And every day I live I long
To love thee more and more.
He always wins who sides with God,
To him no chance is lost,
God's will is sweetest to him when
It triumphs at his cost.
Ill that God blesses is our good,
And unblest good is ill.
And all is right that seems most wrong,
If it be Thy dear will.
When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.
I have no cares, O blessed Will!
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumphs mine;"

In conclusion I would heartily thank those dear friends who have comforted us in word and deed. They have been, gratefully appreciated.

I am pained to thus give publicity to my circumstances, but I have no better way to answer the inquiries of my friends, and to acknowledge the goodness and mercy of God during my long affliction.

Rochester, N. Y., Nov. 25, 1875.

NOTE.—I hope our friends will remember Bro. SPENCER *financially* after his long and expensive affliction; remembering the words of Jesus, "It is more blessed to *give* than to receive." His address is "Box 507." GEO. STORRS.

FROM WM. M. DARROW.

BRO. STORRS: I wish to say, my heart is often cheered while reading those glorious and God-honoring truths which the EXAMINER comes ladened with each month. I sometimes feel as if I would like to aid in throwing some light on the word of God. But when I see so many able writers engaged in the work, *self* sinks into insignificance. Yet, though I have a small talent if I do not improve that, I shall fail to have "authority" even "over one city" in "the ages to come." I have been preaching to the church at Miller's Station part of the time the past summer, and expounded the word concerning the ages to come. My first discourse there was founded on Titus ii. 11-14. I showed that the grace of God which hath appeared was the Bible Gospel, and that, to those who believe it, it teaches us that "we should live soberly, righteously, and godly in this present evil world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." I asked, What is this grace accomplishing in this present dispensation? I found the answer to be, It is "taking out of the Gentiles a people for His name" to fill up the kingdom of Priests promised to Israel Exo. xix. 5, 6; I then showed that all men are to be taught by that grace, according to marginal reading: and as this has not been done, in this nor past ages, it follows, as a necessity, that they must be saved, or raised from the dead that they may "come to the knowledge of the truth;" because God "hath raised us up together," to make us kings and priests, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. ii. 6, 7). This is to be done. "To make *all* men see what is the fellowship of the mystery, which from the beginning of the world" [Literally, "from the beginning of *the ages*"—ED.] "hath been hid in God" (Eph. iii. 9). I then showed there would be a succession of ages, in which there would be progression. The time would come when the mystery, caused by the perversion of the truth by men, would be made to cease, and the true light so shine, that "the watchmen see eye to eye." Then the whole earth will be filled with the knoweledge of the glory of the Lord, as the waters cover the sea. Praise the Lord: Amen.

Blooming Valley, Pa.

THOMAS J. HARRIS, Harrisburg, Pa., writes: I like the EXAMINER much, and believe it is the best periodical published, and I should be sorry to do without it. I believe pretty much all that it contains, and believe it is according to Scripture. I have believed in probation after Christ comes ever since 1843, and I do not see how any

person can read the Scriptures and not see it. The Scriptures tell us the twelve Apostles will, in the world to come, sit on twelve thrones judging the twelve tribes of Israel; and the saints will rule, some over ten cities, some over five, some over two, and some over one; and I suppose they will have something else to do than to rest, or sing Psalms, and eat the fatted calf: the world has to be converted, and the saints will help to do it. We are now governed by Cæsar and the politicians. The world, in the ages to come, will be governed by Christ, (sitting on David's throne), and the saints. "When the wicked rule, the people mourn; when the righteous rule the people rejoice."

The papers tell us, that a little girl, when told she would go to heaven, asked her mother if the good man would not let her go out and play sometimes? I am like the little girl; and think we shall have something to do more than just to rest. Paul tells us, Rom. viii. 18–23, the whole creation waits for the manifestation of the sons of God, to be delivered from corruption; and, as in Adam all die; and if in Christ all are to be made alive, if any are lost they will have to die the second death. I like the articles you get from England.

WM. S. DIBBLE, San Francisco, Cal., writes: Oh, how I do rejoice in the glorious truths opened up to my mind by the BIBLE EXAMINER. Surely "God is Love," and he will give all men an opportunity to hear of the great salvation provided for all mankind, either in this life or in the one to come. Well, I mean to be faithful and let the light shine which God has given me.

I gave some tracts, a while since, and explained our views to an aged Advent brother who knew you and was a '43 believer. He was much pleased with the probation doctrine and subscribed for the EXAMINER. He says he got the worth of his money out of the first number. I bless God that some are willing to examine for themselves. I called on a good earnest congregational brother, who has lately embraced Advent doctrines, and studied out the mortality of man himself by reading the Bible. I found him very willing to hear, and he is now studying up the probation question. He told me that in reading the Bible he had been led to inquire the meaning of Matt. xii. 32, and it seemed to him that Jesus must have meant that there might be forgiveness in the world to come for some sins, at least. So you see by patient working we can win some. I am only a young Christian, and have had a little more than seven years experience; but I can truly say that, God has led me; and O, how I rejoice in Christ and in the blessed hope. I mean to be faithful till Jesus comes, and do all I can for Him here, that in "the ages to come" I may have the privilege of helping to carry the good news to those who have never heard of it. May God bless and keep you, is my prayer.

HENRY A. TROEGER, Sandwich, Ill., writes: I am talking the evermore glorious hope of salvation of millions of our race, hitherto mercilessly consigned either to eternal torments or annihilation, as much as I can in private; as since I returned to this place, six months ago, I find the truth is slowly but surely making itself felt here. Go on, my brother; the Lord will never permit his truth really to suffer for want of support; and even though we sometimes feel like good Elijah, of old, when we, as far as we can see, seem to stand entirely alone, yet I have no doubt the Lord has "*reserved* seven thousand," also, amongst us, "who have not bowed the knee to Baal." Even though persecution awaits us, I rejoice in it; for I do not expect to be above my blessed Master; and suffering with him we shall also be glorified together. Within the last four months I have had a practical test of my faith in Jesus by being brought as near the dark valley as possible without entering it; but my confidence in Jesus was unshaken. Would we take worlds for such a peace as this? What would they be worth, in a few days, when Jesus comes? What are wealth, health, and life itself, when we consider that we shall be "called the sons of God?" What a glorious manifestation soon to burst on an unprepared, selfish and bigoted world! Oh Love—Love! how shall we ever be able to repay thee! Love that on Calvary was able to encompass the whole world in its fond embrace.

GEO. ATKINSON, N. Attleboro, Mass., writes: I would like much to step in and see you often; not for idle chat and waste time; but to speak on a thousand and one glorious points in our ever and all glorious truths that are so large: for example, Isa. xl. 5, "And the glory of the LORD shall be revealed, and all flesh shall see it together." "I don't believe it," say thousands. But hear what the LORD says: "For the mouth of the LORD hath spoken it." And so the word is full. Now, who is all this revealed too? It says, "All flesh." He says, in another place that He will make "A feast of fat things to all people." These will agree with the Lord himself. "Thou shalt bruise his heel, but He shall bruise thy head." All is great joy to me now.

WM. H. CONLEY, Allegheny City, Pa., writes: To my own mind the truths advocated by the EXAMINER, touching the work to be done in "the ages to come," are as clearly scriptural as the fact that Christ has risen from the dead. Were there no other scripture than the memorable prayer of Christ to let the "Cup pass from Him, if possible," it would be sufficient for me. That cup did not pass, simply because it was impossible, in God's arrangement:—"Without shedding of blood there is no remission of sin." The lamb must be slain,—Christ must die. "No other name given" but the name of Christ "whereby we can be saved," shows me clearly that a knowledge of Christ is essential to salvation The idea of eternal life being given on the merit of one's conscience, robs Christ of a great honor and glory, as the mass of creation never heard of Him, and yet in their ignorance are subjects of great blessings as He by suffering and death can possibly bestow upon any who have heard of and believed on Him. The position lacks sense. If God can save heathen and infants without a knowledge of Christ, He can save the race as well, and there would be no earthly use of Christ's death. Speak the truth fearlessly, and leave the result with God.

B. GIFFORD, Philadelphia, Pa., writes: I have been loaning the EXAMINER in hopes to get subscribers. It is surprising to see how reluctant people are even to read on the subject of the coming kingdom, and kindred topics. They seem, some of them, to treat it as a dangerous heresy. Some hold up their hands in horror at the idea of the millions of poor heathen having an opportunity of hearing the Gospel in the ages to come. O that God would open their eyes to see the love and goodness of our heavenly Father. I have been disabled from working for several months past, and have read the EXAMINERS, over and over again, and always see a new beauty in them, and hope you may live and be sustained in spreading the glorious light that the Spirit of God has given you, and find there is still more light to be had in the Scriptures of truth: for, they are a light that shineth brighter and brighter unto the perfect day.

HUGH BAKER, Lowell, Mass., writes: I find myself fast getting what is called the "Jew on the brain." It must be Hebrew blood coursing in my veins, or it is the Spirit of the God of Israel pervading my entire being. I see them steadily returning to their own land, preparing it like the garden of Eden; and, as says the prophet, "Buying fields for money, and subscribing evidences in the places about Jerusalem and in the cities of the mountains and in the cities of the valleys: for I will cause their captivity to return, saith the Lord." What is now transpiring in that land and among that people is the greatest evidence of the soon coming of our Lord that has taken place since the first Advent movement began. To me it is so transporting to be sure of soon seeing Him "whose visage was so marred more than any man, and his form more than the sons of men."

CORA M. CLEMENCE, New Britain, Conn., writes: From an honest heart I can say, I have gained more truth and light from the EXAMINER than any other periodical I have read. I shall endeavor to have it in my family as long as the Lord gives life and health to its EDITOR. I love to read the teachings of any of our Editors who manifest a charitable and Christian spirit. I love a free spirit, and a free Gospel plan; not one that narrows down the mind in some one sect. It is a blessed thought that our Lord and Saviour was not a sectarian, as so many are in these days: I fear not many would find eternal life if He was. I may never hear you expound those blessed truths, I love so well, in this life; but I anticipate a meeting and greeting with the ransomed of every nation, on this earth, and that very soon; which gives me great joy. There different sects will "divide" no more, but the Christ-like spirit will dwell richly in every heart.

W. T. TAYLOR, Foxburg, Pa., writes: Long live the EXAMINER, is my prayer; and may Heaven bless you for the comfort and instruction you have given me. I am trying to preach the glorious teachings of Jesus by example,—by leading a godly life, by the grace of God, independent of any church organization: free to think and act in in every good work. The EXAMINER has been and is my *helper*. I am all alone in my views in this part of the country. I have never had the pleasure of meeting any one of our faith. I should like very much to meet you and Bro. Blain: I cherish the hope of doing so sometime. I would like to tell you just how much of a blessing you have been to me through your works. May the great Father's blessing ever be with you.

ELD. J. A. SPAFFORD, Colborne, Ont. Canada, writes: I have been silent sometime, but I would not have you think it is because I have lost my interest in the teachings of the EXAMINER. I am still fully convinced of the truthfulness of

its positions, and would gladly help extend its circulation. I am still striving to live for that rest that remains for the people of God, which I believe is just at hand. I am poor in this world's goods, or I would not be behind in my account with you. I send you one new subscriber, a young man of more than common abilities, who has lately been led to search the Scriptures by reading books and papers I have lent him. I have not travelled much of late: indeed I have not the means to do so. I was much pleased with your article on the "ANGLO-SAXONS,"—or, "Our Israelitish Origin." Yours, truly, waiting.

WARREN SMITH, Cambria Mills, Mich., writes. I love the truth concerning the coming ages; for, I have not the least doubt concerning God's love for "the world:" therefore, He will leave none to perish without first proclaiming to them the great salvation which our Saviour has secured by giving himself a ransom for them. Glorious news! Praise the Lord, that, while your former associates would not permit you to use their organ to proclaim your advanced views, there is a medium in the BIBLE EXAMINER, which truly "brings glad tidings of great joy to all people," which they may hear, if they will. Go on in the Lord; and his strength will surely be imparted to you, and you will be sustained, and great will be your reward in the kingdom. Yours in the blessed hope.

EMMA CHANDLER, Landaff, N. H., writes: The more I read the EXAMINER the more highly I prize and appreciate it. I pray that you may be guided into all truth and assisted to proclaim it to the world. This truth, of a Gospel for all the world, seems to me like light in the midst of darkness. If you think best I would like your explanation of Gen. xxvii. 40, "And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

EDITOR'S RESPONSE.

Jacob had the rulership over Esau given him by their father's prophetic utterance; but the time would come when Esau's posterity was to occupy an independent position. See this fulfilled 2 Kings viii. 20, and 2 Chron. xxi. 8.

A. PENNELL, Honeoye, N.Y., writes: I have been reading *your* magazine for some time past, and I prefer to read *my own;* so I enclose $—for myself and Bro. Beman. I cannot consent to have the EXAMINER discontinued: it reflects to much light to go out in darkness. Why will not those who read it, remit funds, or inform you they wish it discontinued, or that they cannot pay for it, though they desire to? You made such a request in the last number of volume 19. God bless you and His truth, and all who are laboring to sustain it. Yours, in the hope of the glory that is to be revealed in "the ages to come."

IN MEMORIAM.

On Wednesday, July 28, 1875, in this city, Margery E., wife of W. W. Colley, and only daughter of Margery and the late John Maclean, "fell asleep in Jesus," aged 27 years.

Such is the simple record of an event that has shrouded in darkness one home, and dimmed the brightness of many lives. Repeated and prolonged absence from home, and the pressure of unavoidable duties, have kept me hitherto from employing my pen in loving tribute on this mournful occasion—mournful, indeed; for she who sleeps was loved by all; and I, who have known her from her girlhood, know how justly she was beloved; and, as much as any one outside of her family, have cause to mourn her loss; "yet we sorrow not as those who have no hope."

Our dear young friend had long been ill; and when, more than three years ago, her malady was declared to be "Bright's disease," her friends feared she could be with us but a few months, possibly a year—the usual limit assigned to that sickness; yet she would not succumb to the weakness and languor that often oppressed her, and the devoted attention of her husband, the unceasing solicitude of her mother, and the unremitting exertions of her brother—himself a physician, who left no skill unsought, no means untried—prolonged beyond expectation a life so precious to them all; and her beloved mother came to hope that she would be spared to behold the unfolding to that "age to come" for which so many weary hearts earnestly long and wait.

But the enemy, though baffled, was not routed. Early last Summer she began to fail rapidly, and was advised by the physicians to try in the bracing air of the Jersey "pines" to regain her strength. She had been there but three weeks when unmistakable indications of the end approached, and our young sister was brought home to die. In the trying hour she could face death calmly, and say, "I love Jesus; and I know that he loves me, and I shall wake in the morning of the resurrection."

A very pleasant trait in her character was her kind and considerate treatment of those in humbler stations in life. When she appeared, little children looked up gleefully, and the face of the weary toiler brightened. Only the last time I walked with her, she stopped on the street to

speak to a colored woman, and ask her about the condition of some member of her family, who had been sick; and I could not help noticing the cordial sympathy apparent in her entire manner, and the grateful appreciation of it.

I was told by one who was at her funeral, that it was touching to witness the evident grief in the countenances of those who had learned to look for the pale face, and listen to the pleasant word of "Miss Margie," and were now gathered about the door and across the street to see her borne away to her rest in the cemetery.

Bro. Geo. A. Brown and Jacob Grim spake at the house on the occasion; Brn. Taylor and Ashman at the grave; bearing faithful witness of the hope of life through Christ in which our beloved sister "fell asleep." Oh, it is this hope which is the only solace of the young husband and the bereaved mother and brother. Ye who have access to the throne of grace, pray for them! pray for the stricken mother, who, in her lonely house, sees in everything around her but the tokens of the absence of the one who had been so long her companion and care; pray that she may receive strength to look up and forward to that time, so rapidly drawing near, which shall give to her at once her daughter and her King; and in this hope may she press onward, unfaltering all the way, till He who is her life shall appear, and "them that sleep in Jesus shall God bring with him." E. C. M. BOYD.

Philadelphia, Nov. 1, 1875.

LINES ADDRESSED TO A SISTER AND FAMILY.

Normie's dead. One Autumn morn
The cruel foe our home found;
And the form of our loved one
Now lies sleeping in the ground.

He, the pet of all our household,
We no more shall see;
But by faith divine we'll meet him;
Then earth's sorrows all shall flee.

O! hasten, then, that glorious morning,
Blessed Saviour. Come, O! come;
Give to us then, our loved one,
In that glorious Eden home.

Then we'll meet our little Normie,
On that bright and happy shore;
Then to fold him to our bosom
To be parted never more.

March, 1875. JENNIE R. SHAFFER.

GEO. P. BLACKWELL, Salem, Me., writes: I have read the EXAMINER, since last Spring, with a clear and honest eye, and have compared its teachings with the Bible, and am compelled to believe that you are correct in the most, if not all, your views; and I feel to praise God greatly for the light I have received from it. I never could understand how God could save little children who died without being put on probation; or the heathen, who never heard the Gospel, and yet be an impartial God; neither could I see how He could condemn and destroy them forever and be an impartial God, or a just God, or a God of truth. I have thought and studied on these things much, and there has always been a dark spot before my eyes until I read your writings. Now I think I can say, that "Whereas I was blind I can see." Thank the Lord. I am still a pupil in the school of Christ. Yours, in Christ, and "looking for the blessed hope."

LOOK AT THIS! A NEW OFFER.

Do you want to possess the bound volumes of the BIBLE EXAMINER? For *two* new subscribers, for volume 20, with $4, sent at your risk and expense, you shall receive *one* volume of the *bound* EXAMINER. For *three* new subscribers, with $6 you shall be entitled to *two* bound volumes: but in each case you must pay the mail or Express charges.

ONCE MORE.—Instead of the foregoing, for *each* new subscriber, for the present volume, with $2, I will send volume 18 or 19, *un*bound, to you, or any person you may name, free of charge.

Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

"LIFE IN THE INVISIBLE" has just been received from England. Who is its Author is not stated: and from whom it came to me, I am not informed; but let the person accept my thanks for the same. I shall read it carefully; only desiring to know the truth.

LOOK AT THIS OFFER TO CLUBS.

To encourage individuals to get up CLUBS, the following low rates are given, in hopes that every friend of the BIBLE EXAMINER will *labor earnestly* to secure subscribers for volume XX. To any one person, advancing $5, I will send him *four* copies of Volume XX.; for $10, I will send him *ten* copies of Vol. XX. The person taking ten copies may add to his package any number he pleases at $1 per copy.

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Address, in all cases,

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

LETTERS RECEIVED TO NOV. 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

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PARCELS SENT TO NOV. 25.

Geo. W. Frick, J. J. Ruddy (Bound Ex'r.), James Austen (I have none of "Christ and the Sects"), Joseph Barnhurst (Two Bound Ex'rs., by Express.) Mrs. Harriet D. Collins, Mrs. Eliza A. B. Benton, J. L. Russell & Son, N. Putnam, J. A. Salin (2 parcels).

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

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Any persons wishing to see the Editor. personally, should call as above a short distance from Fulton Ferry.

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IT WILL be impossible to publish any more Tracts unless funds are sent me for that special object; as more has already been paid out in that work than has been received. I cannot run any further risk for that object; and that part of the work must not encroach in the funds of the EXAMINER. GEO. STORRS.

about either the first or the Second Adam, and that little they have not found in the Holy Scriptures. Not the first man who was of the earth, earthy, is the model for the sons of God, but the Second Man, who is the Lord from heaven. Not to the condition of Adam, but to oneness with Christ is the believer brought. And not to the innocence of the child-man of Eden, who knew not as yet the meaning of the words good and evil, is the follower of the Saviour conducted, but to the possession of the divine nature, to likeness to Christ, to immortality, to perfection, and to God!

"As we have borne the image of the earthy, we shall also, bear the image of the heavenly. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that HE might be the firstborn among many brethren. We all with unvailed face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord. For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. The wages of sin is death; but the gift of God is eternal life through"—(not "through," *en*—IN)—"Jesus Christ our Lord. Ye are the temple of God, and the Spirit of God dwelleth in you. I in them, and thou in me, that they may be made perfect in one. Blessed are the pure in heart, for they shall see God."

But are these sublime privileges to be enjoyed, and these transcendent prospects to be realized, without the ministry of evil? No! Who values safety? The person exposed to danger. Who appreciates life? The criminal condemned to die. Who presses to his heart with unutterable thankfulness the glorious truth of redemption by the blood of Christ? The man who has groaned under the loathsome burden of sin, and felt his utter inability to kill the dragon that was crushing him. "O wretched man that I am! Who shall deliver me from the body of this death? I THANK GOD THROUGH JESUS CHRIST OUR LORD." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerers through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesns our Lord."—DR. LEASK.

Ed. of Rainbow.

THE PERSONALITY OF MAN.

ITS ELEVATION.

We are now prepared to set *our hope* before us in a light that must be specially welcome to all whose sympathetic sigh over a groaning creation is prolonged and deepened by a sense of personal frailty that slumbers seldom and never sleeps. We hope to be other men than we yet are, and much nobler men. Extensive as our hope is—ramified through the circle of our heirship of all things, it is intensive to a degree fully corresponding. We are to be made capable of sustaining such an amazing weight of glory. Our destination is to be uplifted in the scale of being. Our hearts are to be made pure, and our characters to be perfected. But high as is such an expectation, it is not all that we are warranted to look for. No! our characters are to be raised and made secure upon a far higher pedestal. In a word, our personality is to be remoulded and ennobled. It is to be reframed after a new type.

The proof of this lies concentrated in that wonderful paragraph in I Cor. xv. 42–49. It is all there; and we cease to wonder how it has come to pass that we should not sooner discover it, only when we reflect on the blinding effect of an ineffective and discontented translation. When we grasp the force of the contrast between Adam and Christ, as the first and second Adams, as that contrast is set forth by the two pairs of terms,—*psyche*, *psychikon*, and *pneuma*, *pneumatikon*,—only then, depend upon it, do we seize the full power of the Apostle's great argument. If men will have the vitiating term "natural," let them be consistent and carry forward the Apostle's statement by further rendering: "And

so it is written, The first man Adam was made a living *natural!*" By what right can we snap in twain the connected contrast of Paul's statement, and turn his "so" into a "not *so?*" Better far go the whole length of barbarism, and render the first half of the contrast: "There is an animal body, . . . and so it is written, The first man Adam was made a living animal!" At all events the noun and the adjective must be made to answer to each other; or, let men talk about inelegance as they will, the mere English reader is hopelessly cheated. If we must be elegant, let us rather transfer the Greek words, and say:—

(1.) "There is a *psychical* body,

(2.) "And there is a *pneumatical* body;

"And so it is written,—

(3.) "The first man Adam was made a living *psyche*,

(4.) "The last Adam was made a life-giving *pneuma*."

Then, indeed, though it be through a tantalising veil of pedantry, the face of truth could be seen. Had we not better show a little strong common sense, that fears not to be laughed at, even though with a little awkwardness the bucket should be let down? Down let it go, for are we not very thirsty?

(1.) "There is a *soulish* body,

(2.) "And there is a *spiritual* body;

"And so it is written,—

(3.) "The first man Adam was made a living *soul*,

(4.) "The last man Adam was made a life-giving *spirit*.

Only let the correspondence between lines (1) and (3), and (2) and (4) be firmly grasped, and we may go on our way, rejoicing with our prize.

The Apostle's teaching is:—

a. That there are two archetypal men, Adam the first, and Adam the second;

b. That the Second Adam has a higher personality than the first had; and

c. That, as we were created in the image of the first Adam, so are we to be redeemed into the image of the Second Adam.

Thus is our very personality to be elevated. For, consider, it is the person, not the character or work of the Second Adam, that is here set forth as the higher. The first Adam *was*, the Second Adam *is;* what the first Adam was, that are we already; and what the Second Adam is, that are we to be by-and-bye.

The personality of Adam is Divinely described, when he is called "a living soul;" and the personality of Christ (we assume, the *risen* Christ) is with equal precision described when he is called "a life-giving spirit."

The conclusion is, that we too are to become life-giving spirits.

In order to even a feeble realization of the greatness of the change, let us reflect: The first Adam, being characteristically "a living soul," had a soulish body, possessing no immediate kinship with spirit. It was of the earth earthy. Its foundation was the dust. Though it was not dust only, or dead dust, still it was dust (Gen. iii.). And this was an infirmity which God knew and remembered in His considerate pity (Ps. ciii. 14). Adam was not, like the risen Saviour, characteristically spirit. He had a spirit; but spirit had not penetrated and moulded him into a spiritual man. Flesh—the biblical contrast to spirit—preponderated in him, probably before the fall, certainly after. And these radical defects have been inherited by us. Our bodies are developed in advance of our minds. We are creatures of appetite and passion. Soul in Scripture is the seat of lust. True, God's Spirit, speaking in and through ours, strives with us, pleads in us. But it is a prolonged and desperate warfare.

Redeeming love designs for us a higher state—even a reconstructed and elevated personality.

Our *Goel*—our new and mighty kinsman—has the work in hand. He, for Himself, has already won the prize. Startling as it may seem, He must once have been a soulish man, or He could not have been "made like unto His brethren." "The Word was made [became] flesh." But He conquered at every point. He received without stint the everlasting Spirit of God (Luke iii. 22; iv. 1; John iii. 34; Heb. ix. 14); and in His strength He prevailed. His victory was perfected on the cross; and so ended "the days of His flesh" (Heb. v. 7). Thereupon He was made alive in spirit (1 Pet. iii. 18). His soul was not abandoned to Hades, nor His body to the grave (Acts ii. 31). He arose a reconstituted Man. His humanity was elevated. He had still a body and a soul as before; but these were henceforth in closest sympathy with His spirit; aye! and unquestionably became the prompt and potent organism of the spirit dwelling in Him. His person, through and through, was penetrated by His spirit; so that He should both have life in Himself, and have within Him the inhereut capacity to bestow life on others (John v. 26, 27). He has now dwelling in Him, as a personal prerogative, the power to subdue all things unto Himself (Phil. iii. 21). And the time is coming when, with this life, He will fill all things (Eph. i. 23; iv. 10).